

**Krishnamurti Foundation Trust Ltd**

**J. Krishnamurti**

**Directory of Audio and Video  
Recordings on YouTube**

**January 2020**



This directory contains information about, and direct links to, all the audio and video recordings of J Krishnamurti currently on YouTube (as of January 2020). Hundreds more will be added in the future. It has two sections: FULL RECORDINGS which includes complete talks and discussions and EXTRACTS which includes all the Questions & Answers from 1979 to 1985 as separate video clips, plus other selected extracts.

You can use the directory on a computer, tablet or phone and do a word search to get information about recordings on a topic of your choice. For phones and tablets please download a PDF reader app which allows word search, such as Adobe Acrobat Reader. You can also directly go to a section such as *Public Meetings USA* or 'Attachment' in Extracts by clicking on it in the Table of Contents. To go directly to the recordings on YouTube just click on the hyperlink provided.

**Examples:**

**For full recordings:**

[BR70T3 - Brockwood Park 1970 - Public Talk 3 - Does a Free Mind Choose?](#)

**For series:**

**From series:** [BR73T1-4 D1-2 - Brockwood Park 1973 - Public Meetings - What relationship has the human mind to the timeless?](#)

**For extracts:**

[What is my responsibility toward the world crisis? \(BR85Q1-WQ03\)](#)

## CODE FORMAT

### Full recordings code

Example 1: **AM81T1** = Amsterdam 1981 Public Talk No.1

### Extracts codes

Example 1: **AM69T4-SQ01** = Amsterdam 1969 Public Talk No.4 *Spoken Question* No.1

Example 2: **OJ79T6-EX01** = Ojai 1979 Public Talk No. 6 *Extract* No. 1

Example 3: **MA8182Q1-WQ04** = Madras 1981-82 Questions & Answers No. 1 *Written question* No. 4

### Most common places

**AM:** Amsterdam, Netherlands  
**BA:** Bangalore, India  
**BE:** Benares, India  
**BK:** Berkeley, USA  
**BO:** Bombay (Mumbai), India  
**BR:** Brockwood Park, England  
**CC:** Calcutta (Kolkata), India  
**CL:** Claremont, USA  
**CO:** Colombo, Sri Lanka  
**LO:** London, England  
**LS:** Los Alamos, USA  
**MA:** Madras (Chennai), India  
**ML:** Malibu, USA  
**ND:** New Delhi, India  
**NY:** New York, USA  
**OJ:** Ojai, USA  
**RA:** Rajghat, India  
**RV:** Rishi Valley, India  
**SA:** Saanen, Switzerland  
**SF:** San Francisco, USA

### Genres list

**1 A:** Public Meetings (England)  
**1 B:** Public Meetings (India and Sri Lanka)  
**1 C:** Public Meetings (USA)  
**1 D:** Public Meetings (Switzerland)  
**1 E:** Public Meetings (Misc.)  
**2 A:** Meetings with Young People (USA and Europe)  
**2 B:** Meetings with Young People (India)  
**3 A:** Small Group Discussions (Australia, Europe and USA)  
**3 B:** Small Group Discussions (India and Sri Lanka)  
**4 A:** Conversations (Allan W Anderson)  
**4 B:** Conversations (David Bohm)  
**4 C:** Conversations (Pupul Jayakar)  
**4 D:** Conversations (Misc.)  
**5 A:** Seminars (Europe and USA)  
**5 B:** Seminars (India)  
**6 A:** K School Discussions (England and Switzerland)  
**6 B:** K School Discussions (India)  
**6 C:** K School Discussions (USA and Canada)  
**7 A:** Interviews  
**8 A:** Excerpts  
**9 A:** Films and Documentaries

### Event types

**C:** Conversation  
**D:** Public Discussion  
**DS:** Discussion with Students  
**DSG:** Discussion with Small Group  
**DSS:** Discussion with Staff and Students  
**DT:** Discussion with Teachers  
**DYP:** Discussion with Young People  
**F:** Film  
**I:** Interview  
**Q:** Public Question & Answer  
**T:** Public Talk

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## Full recordings

## 1 A - Public Meetings (England)

### [BR69D1 - Brockwood Park 1969 - Public Discussion 1 - How am I to become extraordinarily alert?](#)

Duration: 78 minutes

#### Summary

- Can I, being somewhat neurotic, look at myself?

Why should I take a drug when there is a much more direct, simple way of looking at myself, which is in my relationship?

Will drugs help me to get over my neuroticism?

What am I to do when I know I am neurotic?

You have helped me to watch myself and to be aware of my neuroticism. Can you help me to go much deeper, or can you help me only up to a certain point?

How can I have the energy, the vitality, the intensity which makes me observe intensely?

I am learning that deeply nobody can help me, because the helper is helping me according to his conditioning.

Where there is attention there is an abundance of energy.

From series: [BR69T1-4 D1-2 - Brockwood Park 1969 - Public Meetings - Understanding ourselves](#)

### [BR69D2 - Brockwood Park 1969 - Public Discussion 2 - Can I live completely without resistance?](#)

Duration: 83 minutes

#### Summary

- Is it a fact that resistance is a wastage of energy?

Any form of conclusion or opinion is a resistance, and divides people.

I recognise I am resisting and I am learning about it, so my mind is curious to find out why I am resisting.

Why do I have opinions?

Thought takes hold of natural biological urges and demands, and transforms them into something we call cravings and appetites.

Resisting and yielding.

Shall I resist fear by cultivating courage?

Can I live without comparison?

From series: [BR69T1-4 D1-2 - Brockwood Park 1969 - Public Meetings - Understanding ourselves](#)

### [BR69T1 - Brockwood Park 1969 - Public Talk 1 - Living without resistance](#)

Duration: 59 minutes

#### Summary

- Is it possible for human beings to find out if they can live in a state of non-duality?

The very nature of thought is to divide, bring about fragmentation as the observer, the experiencer, the watcher, and the thing watched, experienced observed.

A great deal of energy is necessary to be alert, aware, sensitive, to understand this separative, dualistic life of resistance.

Real meditation is when the mind is aware of itself and not creating the observer, the outsider who is looking in.

Q: How can you live peacefully or with any degree of happiness, knowing the terrible and heart-rending things that are going on in the world?

Q: Asking us to be silently aware of 'what is' seems to be asking too much. The pain of 'what is' seems to be much more than we can bear for any length of time without trying to escape from it.

**From series:** [BR69T1-4 D1-2 - Brockwood Park 1969 - Public Meetings - Understanding ourselves](#)

### **BR69T2 - Brockwood Park 1969 - Public Talk 2 - Why are we not completely aware of the psychological dangers in which we live?**

Duration: 70 minutes

#### **Summary**

- The talk starts with a short introduction about the newly created school at Brockwood Park.

One of our major problems is to be sensitive, not only to one's own idiosyncrasies, fallacies and troubles but also to be sensitive to others.

Why is it that we are not as aware of psychological dangers as we are of physical dangers?

If one has to analyse everything every day, one has not the time or the energy.

Perhaps we will be able to analyse everything by the end of one's life, but by then life is finished.

Dreaming and analysis.

Can there be sensitivity if there is a space between the thing that is observed and the observer?

Questions from the audience followed the talk.

**From series:** [BR69T1-4 D1-2 - Brockwood Park 1969 - Public Meetings - Understanding ourselves](#)

### **BR69T3 - Brockwood Park 1969 - Public Talk 3 - Knowing what love is**

Duration: 71 minutes

#### **Summary**

- Most of us are seeking some kind of deep significance or meaning to life.

Honesty is to see exactly 'what is' without any distortion outwardly and inwardly.

Love is not sentiment, an emotional state, because sentiment and emotion change, and where there is sentiment and emotion there is great deal of cruelty and destructive ruthlessness.

The most fundamental questions are: what is living, what is love, what is death?

What is the relationship between thought and pleasure?

Honesty, innocency and love must be the foundation of meditation.

To meditate you need tremendous intelligence and sensitivity, which comes through knowing oneself completely.

Questions from the audience followed the talk.

**From series:** [BR69T1-4 D1-2 - Brockwood Park 1969 - Public Meetings - Understanding ourselves](#)

### **BR69T4 - Brockwood Park 1969 - Public Talk 4 - Meditation is the beginning of understanding oneself**

Duration: 85 minutes

#### **Summary**

- Meditation and systems.

One can only observe when there is no image through which one is looking.

When I look at myself, is the observer different from the thing looked at?

We are living in the past, we are the past, and all our activities stem from the past, and so for most of us thought is enormously important.

It is part of meditation to find out when the act of thinking is absolutely necessary and when thought must be absolutely quiet.

You can meditate while active, but perhaps it may help sometimes to sit quietly by yourself, or when you walk alone, to observe yourself and your reactions.

I can only listen to you when the mind is completely quiet, not resisting, agreeing or disagreeing, but actually listening with my whole being.

Questions from the audience followed the talk

**From series:** [BR69T1-4 D1-2 - Brockwood Park 1969 - Public Meetings - Understanding ourselves](#)

### **BR70D1 - Brockwood Park 1970 - Public Discussion 1 - If one is conforming there is no freedom**

Duration: 75 minutes

#### **Summary**

- Q: What are the implications of conforming and is it possible not to conform at all?

Why does the human mind conform?

The whole process of education is conformity.

Does conformity lead to security?

Is not the observer the result of centuries of conforming?

Can the observer become aware of himself as the very essence of conformity?

Are you aware of division in yourself?

When you look at a tree or the sky, are you looking through division?

Can the mind be intensely aware and not create an image?

The observer becomes aware of himself not through the fragment of any action but within himself lights the fire that dissolves the observer.

**From series:** [BR70T1-4 D1-2 - Brockwood Park 1970 - Public Meetings - Is there an observation without the 'me' as the observer?](#)

## **BR70D2 - Brockwood Park 1970 - Public Discussion 2 - Maturity is freedom from conditioning**

Duration: 84 minutes

### **Summary**

- Q: What shall I do when I realize that my whole life is based on thought?

Has feeling any significance apart from thought?

Is love a product of thought?

Can you remain with a feeling without naming it?

Despair, misery, confusion, who is feeling all this?

How has division come about between the observer and the observed?

Can you look at a tree without the image?

Can you look with eyes that have never been touched by the past? Can those eyes look innocently, with freedom?

Is the thinker separate from thought?

**From series:** [BR70T1-4 D1-2 - Brockwood Park 1970 - Public Meetings - Is there an observation without the 'me' as the observer?](#)

## **BR70T1 - Brockwood Park 1970 - Public Talk 1 - Observing without the 'me'**

Duration: 98 minutes

### **Summary**

- Who is the observer who decides what to do, think and become? He is one fragment amongst many.

What is the action that is total? Can thought bring about total observation?

Has thought created division?

The moment I am aware of my conditioning there is a duality. Can I observe myself without any image?

Can there be a learning without accumulation so that the mind is always fresh to learn?

Thought sustains pleasure. Is pleasure an escape from fear?

Would conflict disappear if one became aware?

**From series:** [BR70T1-4 D1-2 - Brockwood Park 1970 - Public Meetings - Is there an observation without the 'me' as the observer?](#)

## **BR70T2 - Brockwood Park 1970 - Public Talk 2 - Can one live without psychological effort?**

Duration: 78 minutes

### **Summary**

- Is there a way of living of great delight, where action is complete, without the exhausting process of pleasure?

Without formulas and concepts, can the mind see the whole of existence as one unitary movement?

Change is only possible if the mind can be made new.

Can one let go of the past and have a mind capable of learning?

What is the factor that will make the mind new?

A quiet mind can observe 'what is' and go beyond. Can I know I have a quiet mind?

Q: What does the cessation of sorrow imply?

Does sorrow end only through self-understanding? When we no longer desire there is an end to sorrow.

**From series:** [BR70T1-4 D1-2 - Brockwood Park 1970 - Public Meetings - Is there an observation without the 'me' as the observer?](#)

### **BR70T3 - Brockwood Park 1970 - Public Talk 3 - Does a Free Mind Choose?**

Duration: 71 minutes

#### **Summary**

- Is divisive and destructive conditioning creating havoc in the world?

How is deep conditioning to be revealed?

How is one to go beyond all conditioning?

Is the observer different from what he examines, the analyser different from what he analyses?

Is there division and so conflict between knowledge and action?

Why has knowledge become so important in life?

What place has knowledge in freedom?

Decision implies choice. What need is there for any choice at all?

Q: Why do you need experience at all?

Q: Can a mind caught in becoming be creative?

**From series:** [BR70T1-4 D1-2 - Brockwood Park 1970 - Public Meetings - Is there an observation without the 'me' as the observer?](#)

### **BR70T4 - Brockwood Park 1970 - Public Talk 4 - Does a free mind choose?**

Duration: 66 minutes

#### **Summary**

- How does one go beyond the petty, shoddy little self?

Can the mind see so that the very seeing is the doing?

Usually there is an idea and then action follows. Where there is division as idea and action is conflict inevitable?

Intelligence is seeing danger and acting.

Isn't self-centredness a factor of division?

Can the mind, realizing the transiency of things, find something not of time?

Meditation implies a mind free of self-deception.

Q: Why does the mind endlessly chatter?

The mind is frightened if not occupied. Can thought end so that it does not sustain fear?

**From series:** [BR70T1-4 D1-2 - Brockwood Park 1970 - Public Meetings - Is there an observation without the 'me' as the observer?](#)

### **BR71D1 - Brockwood Park 1971 - Public Discussion 1 - Can I live a harmonious life?**

Duration: 82 minutes

#### **Summary**

- Q: What is the difference between analysis and examination of one's immediate reactions?

Q: I am full of fears, deep-rooted uncertainties - how am I to be completely free of them?

When I analyse myself and my reactions or behaviour, there is the act and the actor. There is a division between the two and that creates conflict between 'what is' and 'what should be'.

At the moment of actual fear there is no division.

How is it possible to look at life non-fragmentarily?

What takes place when I say I am not looking for an answer, I am not expecting a thing? What goes on in the mind?

To find out what death is, I must have energy.

Can I live without fear?

**From series:** [BR71T1-4 D1-2 - Brockwood Park 1971 - Public Meetings - Meditation is the total release of energy](#)

### **BR71D2 - Brockwood Park 1971 - Public Discussion 2 - Can habit end without decision or choice?**

Duration: 76 minutes

#### **Summary**

- Q: Is there such a thing as decision?

Does choice exist when I see something very clearly?

How do I end a habit without resistance, without saying, 'I must not, I must control, I must resist?'

If I give attention to a little problem I am wasting energy. I must find a greater energy which will dissolve the little problem.

Resistance implies not only division but conflict.

**From series:** [BR71T1-4 D1-2 - Brockwood Park 1971 - Public Meetings - Meditation is the total release of energy](#)

### **BR71T1 - Brockwood Park 1971 - Public Talk 1 - Being free of the deepest conditioning**

Duration: 85 minutes

#### **Summary**

- Can man ever be free, not only of the superficial conditioning of a particular culture, but also of the much deeper conditioning, of which most of us are unconscious?

The demand for psychological security is much deeper than the demand for physiological security.

How is thought to function beautifully, efficiently, healthily and not create division between people?

Is there a field which is not measurable by thought?

There must be a learning of observation in which thought doesn't interfere at all.

How am I to be aware of the unconscious, hidden images?

Can there be silence from which thought can operate?

**From series:** [BR71T1-4 D1-2 - Brockwood Park 1971 - Public Meetings - Meditation is the total release of energy](#)

### **BR71T2 - Brockwood Park 1971 - Public Talk 2 - Action without the authority of the image**

Duration: 70 minutes

#### **Summary**

- Can we have a relationship, and therefore co-operation, without the authority of the image?

How am I consciously to examine all the images which lie hidden in the recesses of my mind?

Q: If the mind is in a state of disorder, what can it do?

When there is no observer in attention there is no image-forming at all.

**From series:** [BR71T1-4 D1-2 - Brockwood Park 1971 - Public Meetings - Meditation is the total release of energy](#)

### **BR71T3 - Brockwood Park 1971 - Public Talk 3 - What is the relationship between the pursuit of pleasure and love?**

Duration: 76 minutes

#### **Summary**

- Why does pleasure play such an important part in our lives?

When there is the quality of deep, passionate freedom, then sex has its own place. Then what is chastity?

The word 'innocence' means a mind that does not hurt or receive hurts, but yet is totally vulnerable. Such a mind is a chaste mind.

What is love?

Death, love and living are interrelated.

The content of consciousness is consciousness. Without the content is there consciousness?

**From series:** [BR71T1-4 D1-2 - Brockwood Park 1971 - Public Meetings - Meditation is the total release of energy](#)

### **BR71T4 - Brockwood Park 1971 - Public Talk 4 - Meditation is the total release of energy**

Duration: 93 minutes

#### **Summary**

- How is one to have the quality of energy which is without friction?

When you practise a method in order to achieve enlightenment, bliss, a quiet mind or a state of tranquillity, it obviously makes the mind mechanical.



Q: What do you mean by observing greed without naming it as greed? Is it the same as observing the action of the past without naming it?

How is one to observe the whole content of consciousness, the obvious and the hidden, the superficial and the profound, in one look?

Meditation is putting aside altogether everything that man has conceived of himself and the world.

Q: What is intuition?

Q: When one is aware of one's sexual appetites they seem to disappear. Can that awareness, attention, be maintained all the time?

Q: Can we be aware of what goes on when we are asleep?

**From series:** [BR71T1-4 D1-2 - Brockwood Park 1971 - Public Meetings - Meditation is the total release of energy](#)

### **BR72D1 - Brockwood Park 1972 - Public Discussion 1 - You can learn only if you do not know**

Duration: 90 minutes

#### **Summary**

- Q: Does learning require thinking, or only awareness?

To be aware is to be conscious, to be in relationship with what you observe outwardly and also our inward reactions.

Awareness reveals that I have a conclusion from which I act, which prevents the free flow of energy.

You see that you have many opinions and conclusions. You don't know why you have them or how to be free of them. Start with not knowing.

Knowledge is in the past whilst learning is vital, in the present.

In learning, which is a constant movement, can opinion and conclusion ever be formed?

Can thought be slowed down naturally? In learning about the function of thought, slowing down takes place without control or effort.

Can the mind empty itself without effort?

Q: Do LSD and other drugs slow down the mind?

**From series:** [BR72T1-4 D1-2 - Brockwood Park 1972 - Public Meetings - Can there be complete freedom from thought?](#)

### **BR72D2 - Brockwood Park 1972 - Public Discussion 2 - The action of intelligence**

Duration: 97 minutes

#### **Summary**

- Q: Why don't we see the division between the observer and the observed?

How does the division come about which causes conflict and misery?

Are we aware that we are fragmented? Why does contradiction exist?

Can we have a mind that is not fragmented and contradictory?

Can the mind live without comparison?

The brain sees that nationalities and religious divisions are disastrous for human relationship. What is the capacity that makes the brain see this? Is this awareness? Is this intelligence?

What is the relationship of intelligence to all that is taking place?

Intelligence operating has its own action. When there is that intelligence, there is sanity.

Is intelligence operating in you?

**From series:** [BR72T1-4 D1-2 - Brockwood Park 1972 - Public Meetings - Can there be complete freedom from thought?](#)

### **BR72T1 - Brockwood Park 1972 - Public Talk 1 - Complete freedom from thought**

Duration: 76 minutes

#### **Summary**

- Learning is instant perception and action. What place has thought in learning?

To learn about freedom must thought be completely silent? Does insight into freedom take time?

Can thinking, however rational, bring about a psychological revolution in us?

Is thought always conditioned? Is freedom the non-existence of thought?

My very being is related to thought. If you want to see something new, what do you do?

To have insight, let go of the old and listen.

Learning is not memorizing.

Q: Is feeling another way of thinking?

Q: Isn't the need to love and be loved essential?

Needing love is love of self.

**From series:** [BR72T1-4 D1-2 - Brockwood Park 1972 - Public Meetings - Can there be complete freedom from thought?](#)

### **BR72T2 - Brockwood Park 1972 - Public Talk 2 - If I don't change now what will the future be?**

Duration: 86 minutes

#### **Summary**

- Is thought responsible for fragmentation?

Does fragmentation have its own activity?

What is the energy that perceives the total and doesn't live in fragmentation?

Does comparison bring about fear and pleasure?

Is thought seeking security in belief and dogma?

Can the mind learn instantly all the content of the unconscious in which there are deep, secret fears?

Does analysis imply time and division? Is consciousness separate from its content?

To get at the root of fear means learning about not being.

Q: What about guilt?

**From series:** [BR72T1-4 D1-2 - Brockwood Park 1972 - Public Meetings - Can there be complete freedom from thought?](#)

### **BR72T3 - Brockwood Park 1972 - Public Talk 3 - If freedom is responsibility, how do I act?**

Duration: 78 minutes

#### **Summary**

- Q: What is the action that will be a total response to the world around us?

Can one respond totally without learning about love and death in relation to daily life?

Do we live, or do we tolerate living?

Do we live according to ideas and conclusions based on belief, dogma and memory?

Is there an action which dissipates all images?

Is love relationship in which there is no image? Is disorder relationship in which there is the image?

Can a mind seeking comfort learn about death?

Find out whether death is something to be avoided or to be lived with naturally.

Can the mind free itself from the known?

Q: What relationship has literature, beauty and art to our daily life?

Q: Were you conditioned by the Masters?

Q: Can one help someone in distress?

**From series:** [BR72T1-4 D1-2 - Brockwood Park 1972 - Public Meetings - Can there be complete freedom from thought?](#)

### **BR72T4 - Brockwood Park 1972 - Public Talk 4 - To come upon the new, thought must be quiet**

Duration: 66 minutes

#### **Summary**

- If one is serious, one must learn for oneself if there is such a thing as the immeasurable.

Thought cannot find the immeasurable because thought is measurement and time.

Can thought, realizing its limitations, be quiet?

Can the mind without effort see its content clearly, and the limitation, lack of space and time-binding quality of its consciousness?

When you say, 'I do not know,' does the content have importance?

There are various systems of meditation, gadgets, yoga, to make the mind quiet. These are unimportant.

Is truth the very perception of the false?

When the mind has perceived the truth of something, what is time?

Is there a different dimension which thought cannot touch?

**From series:** [BR72T1-4 D1-2 - Brockwood Park 1972 - Public Meetings - Can there be complete freedom from thought?](#)

### **BR73D1 - Brockwood Park 1973 - Public Discussion 1 - The word is you**

Duration: 102 minutes

#### **Summary**

- Q: What is the nature of thought?

How do we have the passion for this inquiry?

Why does the mind form words, symbols and images?

Is the very nature of thought to fragment – the word and the non-word, the action and the formula?

When there is division there must be wastage of energy.

Are we aware that we have formulas, conclusions and opinions? Can the mind be free of them?

Can the mind observe the violence it has brought about in itself, silently, without the word?

When there is the word there is division, which prevents an extraordinary sense of passion coming into being.

Q: What about absolute terror, a phobia?

**From series:** [BR73T1-4 D1-2 - Brockwood Park 1973 - Public Meetings - What relationship has the human mind to the timeless?](#)

### **BR73D2 - Brockwood Park 1973 - Public Discussion 2 - Can the movement of the self end?**

Duration: 84 minutes

#### **Summary**

- Q: Is there a difference between the observer and the observed?

We are so conditioned and heavily burdened with the past, how can the mind be spontaneous?

Can the mind observe its activity without prejudice and images?

When there is a division between the observer and the observed there is conflict.

When the observer is the observed there is no control or suppression. Conflict, duality and the self come to an end.

The greatest meditation is to come upon this extraordinary thing, for the mind to discover that the observer is the observed.

**From series:** [BR73T1-4 D1-2 - Brockwood Park 1973 - Public Meetings - What relationship has the human mind to the timeless?](#)

### **BR73T1 - Brockwood Park 1973 - Public Talk 1 - Can the fragmented mind be whole?**

Duration: 87 minutes

#### **Summary**

- What is one's relationship to the world?

What relationship has our thought and action to something beyond daily life?

The world outside you, the culture, is that different from you?

Can one transform completely and so bring about a different kind of social structure?

Naming a feeling divides the observer from the observed.

Division between the observer and the observed is conflict, which is a waste of energy.

When I realize that I am ambitious there is no conflict and so a summation of energy.

How am I to pursue each thought?

What does it mean to be aware?

If there is choice in awareness, is awareness total?

**From series:** [BR73T1-4 D1-2 - Brockwood Park 1973 - Public Meetings - What relationship has the human mind to the timeless?](#)

### **BR73T2 - Brockwood Park 1973 - Public Talk 2 - Why does the mind always cling to the known?**

Duration: 81 minutes

#### **Summary**

- Does one not penetrate deeply because thought is always from the outside?

In listening do we make an abstraction which we then want to put into action?

Knowledge prevents seeing and instant action.

Knowledge is destructive in relationship.

Can the mind see totally the movement of seeing, sensation, contact and desire so that perception is action?

Why is the mind not only avoiding fear but pursuing pleasure? Love is not in the field of the known.

Q: What is practical action with regard to oneself and the world?

**From series:** [BR73T1-4 D1-2 - Brockwood Park 1973 - Public Meetings - What relationship has the human mind to the timeless?](#)

### **BR73T3 - Brockwood Park 1973 - Public Talk 3 - To live a life that is whole**

Duration: 78 minutes

#### **Summary**

- Is perception one fragment seeing other fragments?

What is the significance of an observation that is complete and non-fragmentary?

The 'me' is consciousness in which thought acts.

Can one be free of the content of consciousness?

Can my consciousness, which is the 'me', end now? What happens to a such mind?

What is relationship when there is no image?

Is love the pursuit of yesterday's pleasure?

Is love fear, jealousy, anxiety or attachment?

Is love the product of thought?

Is it possible to observe the content of consciousness without the movement of time?

**From series:** [BR73T1-4 D1-2 - Brockwood Park 1973 - Public Meetings - What relationship has the human mind to the timeless?](#)

### **BR73T4 - Brockwood Park 1973 - Public Talk 4 - Is there anything truly holy, sacred?**

Duration: 72 minutes

#### **Summary**

- Is order the structure which the mind has created?

Is order a blueprint to conform to?

Disorder comes into being when there is fear and the pursuit of pleasure.

Is disorder the demand for experience?

The flowering of order is virtue, which is the foundation for meditation.

Is there time as movement and thought when there is only observation of 'what is'?

Psychologically is there evolution?

If everything is of time, isn't life shallow?

Can one come upon the sacred without total order in oneself?

When the mind has this strange thing called compassion it is sacred.

**From series:** [BR73T1-4 D1-2 - Brockwood Park 1973 - Public Meetings - What relationship has the human mind to the timeless?](#)

### **BR74D1 - Brockwood Park 1974 - Public Discussion 1 - The place of pleasure**

Duration: 102 minutes

#### **Summary**

- Q: Why is the mind pursuing pleasure all the time?

Why do people deny pleasure, feel guilty or resist it?

Pleasure begins at the very root of memory.

There is the delight of a sunset. Remembrance of it encourages continuity of the delight which is over.

What place has pleasure, joy and love with regard to memory? Is love a memory?

Why does the mind demand repetition?

Thought is the response of memory, and in itself brings fragmentation. As long as the mind lives in that area there is no freedom.

Is there any field where thought has no place at all?

Can the mind be aware totally and not fragmentarily?

If you really don't know, you will have the answer.

**From series:** [BR74T1-4 D1-2 - Brockwood Park 1974 - Public Meetings - Religion is the gathering of our total energy](#)

## **BR74D2 - Brockwood Park 1974 - Public Discussion 2 - Is the mind capable of seeing thought?**

Duration: 84 minutes

### **Summary**

- Q: Aware that thought is divisive, what are we to do?

Thought is the response of memory. Are we as aware of this conditioning as we are aware of rain raining?

Can one be aware non-fragmentarily? In complete attention there is neither the observer nor the observed.

Responsibility is implied in relationship.

When the mind is attentive at the precise moment of challenge and response there is no formation of an image.

The image means a formula, concept, symbol or word. Without the image you can't be hurt.

To know how to live without conflict you have to understand what it means to be related.

**From series:** [BR74T1-4 D1-2 - Brockwood Park 1974 - Public Meetings - Religion is the gathering of our total energy](#)

## **BR74T1 - Brockwood Park 1974 - Public Talk 1 - Can the conditioned mind go beyond itself?**

Duration: 87 minutes

### **Summary**

- Can one totally eliminate in observation the activity of the 'me'?

Is the observer looking at consciousness different from that looked at?

Isn't the observer the past, with his experiences, knowledge, hurts and sorrows?

Being the past, is the observer capable of looking at what is going on around him now?

When one has insight that the observer is the observed what takes place?

With no interpretation, escape or rationalization is there energy to go beyond?

If the 'me' is not, where is fear?

**From series:** [BR74T1-4 D1-2 - Brockwood Park 1974 - Public Meetings - Religion is the gathering of our total energy](#)

## **BR74T2 - Brockwood Park 1974 - Public Talk 2 - Is thought a slave to time?**

Duration: 84 minutes

### **Summary**

- Is there psychological time at all?

Can the human mind change instantly?

Why do we abstract an idea from what we see?

Is it lack of energy which makes one postpone? Or, not having the capacity to deal with 'what is' one makes an abstraction?

Doesn't action based on idea demand time? What is action in which there is no idea?

Without abstraction can the mind observe sorrow and remain with sorrow?

When you see that the observer is the observed, isn't conditioning broken down?

Can there be relationship if there are images?

**From series:** [BR74T1-4 D1-2 - Brockwood Park 1974 - Public Meetings - Religion is the gathering of our total energy](#)

### **BR74T3 - Brockwood Park 1974 - Public Talk 3 - Death means a total renewal**

Duration: 79 minutes

#### **Summary**

- Can the mind be free of suffering that corrupts all action?

Is analysis of the cause of suffering a wastage of energy, as it involves time?

Has thought brought about suffering?

Is love something brought about by memory, and how does desire distort love?

Is love a matter of time?

Why has the mind separated living from dying?

Can the mind clinging to the known inquire into what is permanent?

Death is the ending of attachment. Can we be free of attachment daily and so inviting death?

Attachment is irresponsibility.

**From series:** [BR74T1-4 D1-2 - Brockwood Park 1974 - Public Meetings - Religion is the gathering of our total energy](#)

### **BR74T4 - Brockwood Park 1974 - Public Talk 4 - The energy to meet problems**

Duration: 92 minutes

#### **Summary**

- Is there an area of the brain not contaminated by thought?

Can the mind uncondition itself without thought which is time?

Is there an energy not dependent on conditioning or culture?

We are educated to control ourselves, in order to be righteous or virtuous. Can we live without controlling?

Can there be choiceless awareness of disorder? Can the brain be absolutely still?

Q: What is the function of being asleep or awake?

To keep awake implies a mind that is not conforming.

**From series:** [BR74T1-4 D1-2 - Brockwood Park 1974 - Public Meetings - Religion is the gathering of our total energy](#)



## **BR75D1 - Brockwood Park 1975 - Public Discussion 1 - The action of total awareness**

Duration: 87 minutes

### **Summary**

- Q: What does it mean to be aware?

If you are aware every moment your conditioning does not exist.

Is there an activity which is not mechanical?

The mechanical part of the brain follows a line set by thought.

Thought itself is mechanical.

We are all hurt from childhood. Is it the image that is hurt?

It is tradition, part of our education to have images, according to our environment and culture.

If there is no image the whole brain is unconditioned. Then the brain is on fire. It is non-mechanical and has a totally different kind of energy.

Only in being nothing is there security.

**From series:** [BR75T1-4 D1-2 - Brockwood Park 1975 - Public Meetings - What is correct action in a disintegrating world?](#)

## **BR75D2 - Brockwood Park 1975 - Public Discussion 2 - Do you respond according to an image?**

Duration: 90 minutes

### **Summary**

- Q: How is one to be aware of the content of one's consciousness?

To be totally aware implies no observer. The observer is the past which therefore brings about fragmentation.

Can you live in the present? To live in the present means not a single memory not a single breath of the past.

All images are in the past. Why can't I drop all that and live in the now?

Is one aware that one has an image about another?

If there is no image how does one respond? What then is relationship with another?

**From series:** [BR75T1-4 D1-2 - Brockwood Park 1975 - Public Meetings - What is correct action in a disintegrating world?](#)

## **BR75T1 - Brockwood Park 1975 - Public Talk 1 - What is the function of thought?**

Duration: 88 minutes

### **Summary**

- Is there an action that is whole and complete at the personal and social level?

Does thought, having created the 'me' make it into a fragment?

Can thought realize its limitation and not spill over into the realm it can never touch?

Is compassion the result of thought?

Can thought be attentive to its own movements?

Can you look at your disorder without choosing and totally deny it?

Is the very act of walking away from disorder, order?

Do you observe directly or from a distance? Is distance actuality or created by thought?

When you observe the limitations of thought, you are left empty, naked, void.

**From series:** [BR75T1-4 D1-2 - Brockwood Park 1975 - Public Meetings - What is correct action in a disintegrating world?](#)

### **BR75T2 - Brockwood Park 1975 - Public Talk 2 - Can suffering end totally?**

Duration: 77 minutes

#### **Summary**

- Isn't the only energy of thought we know that which comes in contradiction and duality?

How does desire arise? Is it seeing, sensation, contact, then desire?

Why is there a sense of wanting, lack, pursuing something all the time, which is desire?

Does desire, the wanting of something create fear?

Is there a centre from which all fear springs?

When you look without naming, is there fear?

Have we invented psychological time?

To uncover the unconscious must you analyse? If you don't analyse what are you to do?

Is there a different kind of energy altogether?

**From series:** [BR75T1-4 D1-2 - Brockwood Park 1975 - Public Meetings - What is correct action in a disintegrating world?](#)

### **BR75T3 - Brockwood Park 1975 - Public Talk 3 - Is there something with no beginning or end?**

Duration: 75 minutes

#### **Summary**

- Can we end suffering at all levels inwardly?

Can there be love, not just personal love but the enormous feeling of compassion?

What is the total significance of death, the ending of what we know as life?

That which ends has a new beginning, not that which has a continuity. Can there be an ending to time?

Has time created the centre, the 'me'?

What is immortality, eternity, a timeless state? What happens to those caught in the movement of time?

What is the relationship between one who is out of the stream of sorrow and one who is in it?

**From series:** [BR75T1-4 D1-2 - Brockwood Park 1975 - Public Meetings - What is correct action in a disintegrating world?](#)

### **BR75T4 - Brockwood Park 1975 - Public Talk 4 - Can we ever perceive truth?**

Duration: 73 minutes

#### **Summary**

- What is reality? What are the limitations of thought and can it ever perceive truth?

Can we go far unless there is order in the world of reality?

Is there an observation of the field of reality without the movement of thought?

What is freedom?

To understand freedom one must deny all authority, which demands great attention.

Having observed the disorder in our lives order comes into being.

Can time have a stop? Which means, can the mind be still not by controlling thought? Then one comes upon that which is timeless, sacred and the very essence of compassion.

**From series:** [BR75T1-4 D1-2 - Brockwood Park 1975 - Public Meetings - What is correct action in a disintegrating world?](#)

### **BR76D1 - Brockwood Park 1976 - Public Discussion 1 - How do you observe your fears?**

Duration: 82 minutes

#### **Summary**

- Q: Is it possible to be completely secure?

If we deeply realize that there is no such thing as psychological security then we would not be in conflict.

How do you observe fear? How do you look at yourself?

Relationship with another is the mirror in which you see your fear.

How does hurt take place? As long as I have an image about myself, that image is going to be hurt.

The registration of hurt takes place when there is inattention.

Attention is like a flame that burns out past and present hurt. Then you are free and you blossom in goodness.

**From series:** [BR76T1-4 D1-2 - Brockwood Park 1976 - Public Meetings - Can a human being undergo a deep, radical transformation?](#)

### **BR76D2 - Brockwood Park 1976 - Public Discussion 2 - Can thought perceive the whole?**

Duration: 88 minutes

#### **Summary**

- Q: What takes place when there is freedom from thought?

Thought is limited and fragmentary because it is the response of memory. Its movement has created a reality, the illusions in which we live.

Is the realization of this reality the awakening of intelligence?

The awareness of this movement of thought is part of meditation.

Is it possible to see wholly?

When there is freedom from attachment and images there is absolute, complete clarity and order.

With freedom from attachment there is love.

**From series:** [BR76T1-4 D1-2 - Brockwood Park 1976 - Public Meetings - Can a human being undergo a deep, radical transformation?](#)

### **BR76T1 - Brockwood Park 1976 - Public Talk 1 - A transformation which implies freedom**

Duration: 72 minutes

#### **Summary**

- Can there be a radical transformation in the content of our consciousness?

Am I separate from the content of my consciousness? If the observer is the observed, what occurs?

Can I be totally free of psychological fears?

Does fear exist apart from the word and idea, or is it a structure of words, ideas and time?

What is the nature of thinking?

Can the mind be free of time, idea and the word?

What takes place when you observe that fear is you?

When there is complete attention which is total energy then is there fear?

All this is meditation.

**From series:** [BR76T1-4 D1-2 - Brockwood Park 1976 - Public Meetings - Can a human being undergo a deep, radical transformation?](#)

### **BR76T2 - Brockwood Park 1976 - Public Talk 2 - Pleasure is a factor of conditioning**

Duration: 65 minutes

#### **Summary**

- Sorrow implies grief, travail and neurotic behaviour. All that is in our consciousness. Can one bring about a profound revolution in it?

Consciousness is conditioned by three factors: fear, pleasure and sorrow.

To deeply understand pleasure we must closely examine what thinking is. Is there thinking without the word and symbol?

Can the movement of thought come to an end?

What is the difference between pleasure, joy and ecstasy?

Is there pleasure in the moment or only afterwards?

Can you see something beautiful and end it there, not let thought pursue it through image and desire?

Can the brain not register psychologically and so not give momentum to thought?

Note: a total of 5 minutes and 46 seconds of missing video is replaced by audio only.

**From series:** [BR76T1-4 D1-2 - Brockwood Park 1976 - Public Meetings - Can a human being undergo a deep, radical transformation?](#)

### **BR76T3 - Brockwood Park 1976 - Public Talk 3 - Is psychological time an invention of thought?**

Duration: 78 minutes

#### **Summary**

- Is there an ideal, the 'what should be' different from 'what is'?

Is it possible to transform 'what is' without the idea of time?

Is love sensation, contact, thought, desire or image?

Can you see a beautiful person or a lovely tree and not allow desire to come in?

Is there love when there is attachment or hurt?

How are love and compassion related?

What is the relationship of time to death?

Can there be an ending of thought while living?

**From series:** [BR76T1-4 D1-2 - Brockwood Park 1976 - Public Meetings - Can a human being undergo a deep, radical transformation?](#)

### **BR76T4 - Brockwood Park 1976 - Public Talk 4 - Freedom is the first and last step**

Duration: 69 minutes

#### **Summary**

- Has pleasure, experience, knowledge, and the way we live and die any meaning?

We are asking what the significance of life is. This is part of meditation.

Meditation has no meaning where there is effort, control or practice.

The mind must have silence for meditation.

Is there freedom in the very psychological structure of the mind?

Can the mind put aside everything built by thought and begin anew? Such a mind is healthy, sane and holy.

Meditation comes only with the complete ending of conflict and the demand for experience.

**From series:** [BR76T1-4 D1-2 - Brockwood Park 1976 - Public Meetings - Can a human being undergo a deep, radical transformation?](#)

### **BR77D1 - Brockwood Park 1977 - Public Discussion 1 - Is there such a thing as love?**

Duration: 80 minutes

#### **Summary**

- Q: Is it possible to see the whole content of consciousness?

Do you love anybody at all, not asking anything in return?

How can you love when you are concerned about yourself?

If you are attached to somebody, is that love?

Fragmentary thought creates loneliness. Attachment is an escape from loneliness.

No attachment means no remembrance of any hurt or image. No attachment means there is love.

Through negation of what is not love, the other is.

**From series:** [BR77T1-4 D1-2 - Brockwood Park 1977 - Public Meetings - There is an ending to sorrow when there is no 'me'](#)

### **BR77D2 - Brockwood Park 1977 - Public Discussion 2 - Why is your mind chattering?**

Duration: 74 minutes

#### **Summary**

- Q: What is it to be aware and what is attention?

A chattering mind is a wastage of energy.

What is the nature of thought that ceases when there is complete attention and arises when there is no attention?

The world is in disorder because we are in disorder. Are we aware that we are in disorder?

To be aware means to be sensitive. Awareness implies looking with infinite care and affection. Then there is no duality.

What is awareness, concentration and attention?

Can you observe without the observer?

In attention there is no centre and no 'me'.

**From series:** [BR77T1-4 D1-2 - Brockwood Park 1977 - Public Meetings - There is an ending to sorrow when there is no 'me'](#)

### **BR77T1 - Brockwood Park 1977 - Public Talk 1 - Is it possible to see the limitation of thought?**

Duration: 61 minutes

#### **Summary**

- Is there an action in daily life that is skilful yet not perpetuating the self?

Can you be free of prejudice, conclusions and beliefs so that you can observe clearly?

Giving thought its right place brings about clarity.

Our consciousness is that of all mankind. Can that consciousness undergo a radical change?

Is desire a distorting factor in observation? Why do we have so many desires?

Can I put aside authority to look at myself?

Is love the product of thought and time?

Can love be free of the taint of civilization, jealousy, possessiveness, remembrance and the pursuit of pleasure?

**From series:** [BR77T1-4 D1-2 - Brockwood Park 1977 - Public Meetings - There is an ending to sorrow when there is no 'me'](#)

## **BR77T2 - Brockwood Park 1977 - Public Talk 2 - What is the function of the brain?**

Duration: 57 minutes

### **Summary**

- Is there an observation that does not end in desire?

Can we observe the whole movement of desire?

Is it possible psychologically to be free of all fear?

What is the psychological root of fear? Is it time, tomorrow, what might happen? Is time the movement of thought?

What is necessary to register and what is not?

Is it possible not to register hurt at all but only what is absolutely necessary?

What does it mean to remain with loneliness?

What is relationship without registration?

**From series:** [BR77T1-4 D1-2 - Brockwood Park 1977 - Public Meetings - There is an ending to sorrow when there is no 'me'](#)

## **BR77T3 - Brockwood Park 1977 - Public Talk 3 - What is at the very root of sorrow?**

Duration: 65 minutes

### **Summary**

- We must investigate not only personal sorrow but also the sorrow of mankind.

Do we deal with the multiple expressions of sorrow or the very root? To do this it is important to observe without distortion.

Is the observer different from sorrow?

Does the word 'sorrow' weigh man down? In understanding the cause of sorrow, does it disappear?

Is there suffering if there is no thought at all when you respond to a challenge?

Is all sorrow based on the 'me'?

Without understanding the whole of life how can you understand what death is?

Can the mind end everything while living?

Note: a total of 50 seconds of missing video is replaced by audio only.

**From series:** [BR77T1-4 D1-2 - Brockwood Park 1977 - Public Meetings - There is an ending to sorrow when there is no 'me'](#)

## **BR77T4 - Brockwood Park 1977 - Public Talk 4 - Is the flowering of goodness a matter of time?**

Duration: 71 minutes

### **Summary**

- What is the meaning and significance of meditation? The very inquiry becomes meditation.

Is there a beauty not of things or ideas but in itself, and therefore goodness?

Is there such a thing as psychological progress?

Can consciousness be aware of itself? Can it reveal its content not bit by bit but in the totality of its movement?

Is there a 'me' who is violent if there is no time at all psychologically?

Is love a matter of time and remembrance?

What is space? Can there be space without order?

**From series:** [BR77T1-4 D1-2 - Brockwood Park 1977 - Public Meetings - There is an ending to sorrow when there is no 'me'](#)

### **BR78D1 - Brockwood Park 1978 - Public Discussion 1 - Are You Aware of the Structure of Yourself?**

Duration: 82 minutes

#### **Summary**

- What is the need of a human mind, brain, to register anything at all?

Are you really serious to find out the necessity of registration and the inadequacy psychologically of any form of registration? If you say belief is a danger then why do you hold on to it?

When you are very clear, there is no need for choice. A mind that is confused chooses.

There is no relationship whatsoever between awareness and faith. Faith is not a fact, it is a belief.

You don't want to climb the mountain, which is arduous, which demands that you carry little. This demands that you work, that you look.

Find out what actually takes place when the structure observed is the observer himself.

**From series:** [BR78T1-4 D1-2 - Brockwood Park 1978 - Public Meetings - The movement of desire](#)

### **BR78D2 - Brockwood Park 1978 - Public Discussion 2 - Can One Learn Through Relationship?**

Duration: 76 minutes

#### **Summary**

- What do we mean by learning?

Is there a different way of learning which is not accumulative, which is not mechanistic, which is not all the time functioning on the past movement?

I must be very, and terribly honest in myself to say I really don't know.

Can I observe myself through relationship?

I want to find out why I create images. Is it habit? Is it convenience? Is it immemorial conditioning?

If there is the act of listening then there is no registration.

When we are attentive the structure is non-existent.

**From series:** [BR78T1-4 D1-2 - Brockwood Park 1978 - Public Meetings - The movement of desire](#)

### **BR78T1 - Brockwood Park 1978 - Public Talk 1 - Can I strip Myself of the Network of Language?**

Duration: 90 minutes

#### **Summary**



- Action based on a past conclusion, however right, however worthy, is still from the past and therefore still limited in terms of time.

Is there an action totally devoid of time?

One must be free of knowledge to have immediate perception.

Why do human beings live constantly in a state of fear?

Thought is a movement based on past memories, past experiences, past knowledge.

Can you look at fear, the actual sensation, without the word?

**From series:** [BR78T1-4 D1-2 - Brockwood Park 1978 - Public Meetings - The movement of desire](#)

### **BR78T2 - Brockwood Park 1978 - Public Talk 2 - How Is One To Have Complete Order?**

Duration: 67 minutes

#### **Summary**

- Knowing consciously that one is in disorder psychologically, what is one to do?

Why is there such a tremendous pressure of desire in most of us?

It is natural to have a perception, a sensation, but can that moment stop and thought not come in and create an image and pursue that image, which becomes desire?

Why should the brain register psychologically, inwardly?

**From series:** [BR78T1-4 D1-2 - Brockwood Park 1978 - Public Meetings - The movement of desire](#)

### **BR78T3 - Brockwood Park 1978 - Public Talk 3 - Understanding and Living Freedom**

Duration: 76 minutes

#### **Summary**

- Is freedom the opposite of prison, of bondage, of repression? Is freedom to do what you like?

As long as we live in opposites, jealousy and non-jealousy, the good and the bad, the ignorant and the enlightened, there must be this constant conflict in duality.

Is love being attached to a person, to a country, to an idea?

Can you put aside attachment, dependence, and not become cynical, bitter, or withdraw and resist?

Why do we suffer psychologically?

Is it possible to put physical pain in its right place and not let it interfere with the psychological state of the mind?

Why we are all so frightened of death?

**From series:** [BR78T1-4 D1-2 - Brockwood Park 1978 - Public Meetings - The movement of desire](#)

### **BR78T4 - Brockwood Park 1978 - Public Talk 4 - The Beginning of Meditation**

Duration: 81 minutes

#### **Summary**

- Meditation is not something that you do.

Is it possible for the senses to operate as a whole?

Is will the essence of desire?

Part of meditation is to find out for oneself whether time can stop.

Is it possible to empty the content of consciousness without involving time, but instantly, as a whole, not in parts?

Can the brain lose its burden and be free and never deteriorate?

If there is no recording whatsoever, psychologically, then the brain becomes extraordinarily quiet, extraordinarily fresh.

**From series:** [BR78T1-4 D1-2 - Brockwood Park 1978 - Public Meetings - The movement of desire](#)

### **BR79Q1 - Brockwood Park 1979 - Public Q&A 1**

Duration: 74 minutes

#### **Summary**

- Q1: Is it possible ever to be free of self-centred activity? Is there a real self apart from the self created image?

Q2: Will the practice of yoga as it is being done in Europe and America help to bring about a spiritual awakening? Is it true that yoga will awaken deeper energy, which is called kundalini?

Q3: Can there be absolute security for man – and naturally woman – in this life?

Q4: Emotions are strong. Our attachments are strong. How does looking and seeing reduce the strength and power of these emotions?

Q5: Why does the mind so readily accept trivial answers to such deeply-felt problems?

**From series:** [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

### **BR79Q2 - Brockwood Park 1979 - Public Q&A 2**

Duration: 83 minutes

#### **Summary**

- Q1: The speaker has said that going to an office every day from nine to five is an intolerable imprisonment. But in any society all kinds of jobs have to be done. Is K's teaching therefore only for the few?

Q2: Isn't insight intuition? Would you discuss this sudden clarity some of us have? What do you mean by insight and is it a momentary thing or can it be continuous?

Q3: You say that organisations will not help man to find what we Christians call salvation. So why do you have your own organisation?

Q4: Is sex incompatible with a religious life? What place has human relationship in spiritual endeavour?

Q5: Can thought be aware of itself as it is taking place? Or does the awareness come after the thought? Can consciousness be aware of its whole content?

Q6: I have tried all kinds of meditation, fasting and a voluntary solitary life, but it has come to nothing. Is there one thing or one quality that will end my seeking and my confusion, and if there is what am I to do?

**From series:** [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

### **BR79T1 - Brockwood Park 1979 - Public Talk 1 - What will make us change?**

Duration: 66 minutes

#### **Summary**

- To think together is only possible if we for the moment forget ourselves, our own problems, our own inclinations, our intellectual capacities.

As human beings living in this terrible world which we have created, can we bring about a radical change in ourselves?

By belonging to something we feel secure. But belonging to something invariably brings about insecurity because in itself it is separative.

Can you look at the fact - anger, misery, loneliness, whatever it is - look at that fact without the observer saying, 'I am separate'?

In pure observation there is no effort and therefore the thing which has been put together as image begins to dissolve.

**From series:** [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

### **BR79T2 - Brockwood Park 1979 - Public Talk 2 - Is thought the instrument of right action?**

Duration: 64 minutes

#### **Summary**

- Can human consciousness be transformed?

Part of knowledge is part of ignorance. When we rely entirely on knowledge as a means of advance, as a means of ascent of man, we are also maintaining ignorance.

Is there an observation which is not the instrument of thought?

Effort implies the action of will. Will is desire, and there are multiple forms of desire. Desire in its activity must create effort.

What is the relationship between the senses and desire?

Is it possible to live a daily life without a single effort?

Our consciousness is the consciousness of mankind, and in freeing consciousness of its content we have responsibility to the whole. That is essentially the nature of love and compassion.

**From series:** [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

### **BR79T3 - Brockwood Park 1979 - Public Talk 3 - Can one know oneself completely?**

Duration: 66 minutes

#### **Summary**

- Can we know ourselves completely?

Most of us are frightened of not being completely secure physically. Why? Is it because we are always isolating ourselves as a nation, as a family, as a group?

How do you observe fear? For most of us the observation takes place after it has happened. We are asking whether it is possible to observe fear as it arises.

Recognition does not free the mind from fear, it only strengthens the fear.

Is thought, which is time, the root of fear?

Thought takes over an incident that is over, remembers it and pursues it. The pursuit is the pleasure. Why does thought do this?

What is sorrow?

When you climb a mountain you have to leave all your furniture behind, all your problems, because you can't carry the furniture that you have collected up the hill. Let go and you will discover that there is a quality of mind, being absolutely free, that is able to perceive that which is eternal.

**From series:** [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

### **BR79T4 - Brockwood Park 1979 - Public Talk 4 - Meditation, the timeless and love**

Duration: 70 minutes

#### **Summary**

- Guns, submarines, going to the moon, etc., are all actual realities created by thought. Thought has not created nature.

Is there something which is not the product of thought?

Psychologically, thought has invented time as a means of avoiding and postponing, indulging in that which it already has.

Meditation is the ending of time.

In inquiring into something beyond time there must be a complete sense of relationship, which can only come about when there is love.

Can the mind, including the brain, be absolutely quiet?

When you are observing a fact completely, with all your energy, the fact changes.

In meditation, which is to bring about a mind that is absolutely quiet, any form of effort is futile.

**From series:** [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

### **BR80Q1 - Brockwood Park 1980 - Public Q&A 1**

Duration: 82 minutes

#### **Summary**

- Q1: You have spoken so much against organisations, so why do you have schools and foundations? And why do you speak?

Q2: Is it always wrong or misguided to work with an enlightened man and be a sannyasi?

Q3: You say that fundamentally my mind works in exactly the same way as everyone else. Why does this make me responsible for the whole world?

Q4: When I listen to you there is an urgency to change. When I return home it fades. What am I to do?

Q5: Is suffering necessary to make us face the necessity to change?

Q6: My problem is I have a ten foot wall around me. It is no use trying to overcome it, so I ignore it. It is still there. What do I do?

Q7: I derive strength from concentrating on a symbol. I belong to a group that encourages this. Is this an illusion?

**From series:** [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

### **BR80Q2 - Brockwood Park 1980 - Public Q&A 2**

Duration: 82 minutes

#### **Summary**

- Q1: What is the relationship between thought and consciousness? Why do we seem unable to go beyond thought?
- Q2: Does compassion spring from observation, or thought? Is not compassion an emotional feeling?
- Q3: Why is it that in the balance of nature there is always death and suffering?
- Q4: Why do you say attachment is corruption? Are we not attached to those we love?
- Q5: You say we are the world but the majority of the world seems to be heading for mass destruction. Can a minority of integrated people outweigh the majority?
- Q6: Christian mystics describe certain forms of mental prayer in which they speak to God, or what they call God. They say that in such prayer something tremendous happens which they call union with God. They are convinced this is not an illusion. Are they deceiving themselves? And what is faith? It appears to give people the power to do extraordinary things.
- Q7: If there is a supreme truth and order why does it allow mankind to behave on earth in such a shocking way?
- Q8: I have been a member of a Gurdjieff group. I find it has given me a background to better understand what you are saying. Should I continue with such a group to possibly help others, as I was helped? Or does such a group make for fragmentation?
- Q9: What is freedom?

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

### **BR80T1 - Brockwood Park 1980 - Public Talk 1 - What is right action in this chaotic world?**

Duration: 61 minutes

#### **Summary**

- Psychologically, we are the world. And the world is us, each one of us.

Our responsibility is something global, not just for one's family, for one's children; those are important, but we are responsible for the whole of mankind because we are mankind.

Can one actually be free of all attachment?

What will persuade you, what will make you, what will drive you, what will influence you to change?

Thought by its very nature is fragmentary, and we, our struggle, the whole of our being, is the movement of thought.

Technological, surgical, engineering, scientific knowledge is necessary, but the knowledge that has psychologically accumulated through millennia as human beings, is that necessary at all?

Can this movement of thought end?

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

### **BR80T2 - Brockwood Park 1980 - Public Talk 2 - Can the brain transform itself?**

Duration: 74 minutes

#### **Summary**

- Can the brain change itself completely?

Doubt purges the mind.

Desire has significance and vitality only when thought creates the image.

Insight can only take place when knowledge has come to an end and there is merely pure observation, without any direction.

Is it possible to live together without a single image?

Can there be discontent by itself, or is it always associated with something?

Can the mind be free of all comparison?

**From series:** [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

### **BR80T3 - Brockwood Park 1980 - Public Talk 3 - What is the relationship between the inner and outer confusion?**

Duration: 70 minutes

#### **Summary**

- Why is there this inward disorder which naturally must express itself in outward disorder?

Can there be absolute order?

What is the cause of the division in us as well as in the world?

Detachment is attachment. If I try to become detached I am attached to that detachment.

When there is complete attention there is no confusion.

When there is fear we become violent, we want to destroy in the name of god, in the name of religion, in the name of social revolution.

If you realise that fear is you there is no movement to be made.

Pleasure, love, suffering, fear are all entangled, all interrelated.

You must have a mind that is capable of receiving the whole universe, and that is possible only when the mind is clear of confusion and fear.

**From series:** [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

### **BR80T4 - Brockwood Park 1980 - Public Talk 4 - Religion, death and meditation.**

Duration: 70 minutes

#### **Summary**

- There is no Eastern thinking or Western thinking, there is only thinking.

Truth is not yours or mine. It has no path to it.

A mind that is religious does not belong to any nationality, has no belief, but such a mind has exercised the quality of doubt so that it questions, doesn't obey the edicts of any religion, sect or guru.

We have banished religion from our life. We have banished death from our life. We have postponed it. Why do we banish the actual demand for truth?

Why does the mind live in time?

Because we allow time, the fact becomes important. If there is no time, it is resolved.

Can you end your attachment instantly – your anger, your violence, your greed, end while living?

Why should I take a certain position to meditate? Why should I practise – to arrive where?

You cannot experience enlightenment.

When the mind is absolutely silent, without any movement of thought, then perhaps you will see something; perhaps there is something sacred beyond all words.

**From series:** [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

### **BR81Q1 - Brockwood Park 1981 - Public Q&A 1**

Duration: 83 minutes

#### **Summary**

- Q1: You have often said that no one can show the way to truth, yet your schools are said to help their members to understand themselves. Is this not a contradiction? Does it not create an elite atmosphere?  
  
Q2: What is it in the human mind that wants to follow a leader, a guru, a system, a belief, be obedient to something?  
  
Q3: I am in pain. However I try to meet it I do not come to the totality of the fact. It invariably remains partial and becomes an abstraction, and the pain continues. How can I penetrate the problem without it becoming theoretical?

**From series:** [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

### **BR81Q2 - Brockwood Park 1981 - Public Q&A 2**

Duration: 87 minutes

#### **Summary**

- Q1: We find ourselves living in fear of war, of losing a job, if we have one, in fear of terrorism, of the violence of our children, of being at the mercy of inept politicians. How do we meet life as it is today?  
  
Q2: Is man's search for something truly religious simply an extension of his eternal acquisitiveness, selfishness, or is it something entirely different, not a reaction but a deep fundamental movement towards an ultimate reality?  
  
Q3: What is right action that will meet everything in our lives?  
  
Q4: What is the right relationship to money?  
  
Q5: You say liberation is not an individual matter but concerns humanity as a whole. Yet liberating insight has been the unique achievement of individuals like the Buddha and the Christ, and perhaps yourself. How can it be a matter of the whole of humanity?

**From series:** [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

### **BR81T1 - Brockwood Park 1981 - Public Talk 1 - Thought and the problems of our world**

Duration: 68 minutes

#### **Summary**

- The politicians are thinking in terms of tribalism. They have not the global outlook or the concern for the whole of humanity.

We are humanity. What we suffer, what we go through in daily life, our quarrels, our disenchantment, all our troubles, religious, psychological, political, is the concern of all human beings.

What is one to do as a human being living in this dreadful world, which is becoming more and more dangerous, more and more insecure, theologically as well as physically?

How will you find out a totally different approach which is not contaminated by thought, because one realises thought is utterly limited?

- The computer is taking over all our thinking.

To understand the psychological structure of man there needs be no direction.

Is there a deeper cause which brings about the terrible division between human beings?

**From series:** [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

### **BR81T2 - Brockwood Park 1981 - Public Talk 2 - Looking at the whole content of consciousness**

Duration: 72 minutes

#### **Summary**

- There is nothing sacred about thought, yet what thought has invented, thought assumes is sacred and then begins to worship it as being sacred. So thought is worshipping itself.

Can we look at ourselves freely, actually what is going on, without any motive, distortion or direction?

Is relationship merely sensory, sexual? Is it merely a companionship, depending on each other, exploiting each other, trying to dominate each other, possess each other? Or is it much deeper?

The deep cause of division is thinking that each one is separate.

Can the brain function as a whole?

What is the root of fear?

Is pleasure a remembrance? Is pleasure a thought? Is pleasure time?

Is love the awakening of the whole of the brain?

**From series:** [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

### **BR81T3 - Brockwood Park 1981 - Public Talk 3 - Knowledge, sorrow, death, and to be free of the content of consciousness**

Duration: 77 minutes

#### **Summary**

- Any action born of knowledge must be incomplete, and from that incompleteness all our problems arise.

Is knowledge suffering, and when there is suffering is it at all possible to have love?

Can we stop the whole movement of escape?

The very word 'sorrow' colours the fact of sorrow, the pain of it.

I have collected so much this life, so many pictures, furniture, land. I have cultivated my brain through education, through study, through experience and travelled a great deal. If I die, what is the point of it all?

Consciousness is common to all of us. It is not mine or yours, it is common ground, on which humanity stands.



If you let the whole content be wiped away by insight you have contributed to consciousness an enormous amount. You have brought a totally new dimension into consciousness. And what you have brought is so colossally important because you have brought real freedom from sorrow to man.

**From series:** [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

### **BR81T4 - Brockwood Park 1981 - Public Talk 4 - What is meditation?**

Duration: 68 minutes

#### **Summary**

- Religious life, beauty and meditation go together. They are not states to be compartmentalised and kept separate.

What is meditation?

Is it possible to have a brain that only records that which is absolutely necessary and not record anything else?

There is no exercise of will at all in meditation.

There is a silence which is entirely different, the silence of a brain that has no movement of thought. In that silence alone there can be that which is sacred.

The meaning of meditation is to gather all our energy which is now being dissipated, so that our consciousness is totally empty of its content. Where there is this emptiness and space, there is vast energy. That energy is sacred.

**From series:** [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

### **BR82Q1 - Brockwood Park 1982 - Public Q&A 1**

Duration: 81 minutes

#### **Summary**

- Do questions need answers?

Q1: You have said that there is a group consciousness. What is the relationship between the group consciousness and the individual consciousness? How can human beings undergo a total psychological change while the group consciousness has not changed totally?

Q2: Can right action ever encompass violence?

Q3: You speak of compassion but claim that action should have no cause. In what way does compassion act without being a cause of action?

Q4: To exist I have to perform daily mechanical tasks without any meaning. This lack of meaning leads to a feeling of destructiveness, an inner rage. I see this clearly in myself and the same process growing in the rise of terrorism, crime and delinquency. There is the feeling that nothing can be done about this arising chaos, that society is destined to collapse. How does one approach this tremendous chaos both without and within oneself?

**From series:** [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

### **BR82Q2 - Brockwood Park 1982 - Public Q&A 2**

Duration: 81 minutes

#### **Summary**

- Q1: Most of us are married or involved in a close relationship which began for all the wrong reasons you have so correctly described. Can such a marriage or relationship ever be made into a really

positive force?

Q2: Is our continuous search for security a valid need or a neurotic one? Is there a security that is not the opposite of insecurity?

Q3: Would you please clarify what you mean by brain, mind and consciousness?

Q4: When we see someone being aggressive verbally or physically towards another, we feel a need to intervene. Can such intervention be just? Or is it a mere subtle reaction of the self?

Q5: The violence and disorder of the world demands from us an urgency and intensity of response which we seem to lack. Our intellectual awareness is inadequate. Can there be a deeper awareness which meets the enormity of the problem?

Q6: At the talks you give many of us feel or sense something of immeasurable importance. This is not romantic fantasy, or illusion. It is more profoundly real than much of the rest of our lives. But after I leave I cannot stop the gradual dissipation of that great profoundness. Sir, this is a true tragedy. What can one do?

**From series:** [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

### **BR82T1 - Brockwood Park 1982 - Public Talk 1 - What can we do in this world?**

Duration: 72 minutes

#### **Summary**

- If we are not committed to any ideology, what is our natural response to the horror going on?

As human beings living in this world with our families and children, what is our action and responsibility?

What are we? Why do we behave as we do?

Is there anything ultimate, any existence without cause? Will this inquiry tell me what I am to do?

The analyser is the result of past memories, experiences, knowledge, but is the analyser separate from the analysed? Am I different from my envy?

Has love or relationship a cause? Can human beings live without cause?

**From series:** [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

### **BR82T2 - Brockwood Park 1982 - Public Talk 2 - What has happened to mankind?**

Duration: 71 minutes

#### **Summary**

- Does living according to ideals breed conflict? Are facts much more real than our conclusions about the facts?

Ideologies, projected by thought create conflict. Is it necessary to have ideologies at all?

Is fear a cause of conflict, and can it end? Is thought the root of fear?

Is it possible for the senses to operate fully together?

When thought creates an image from sensation, that moment is the birth of desire.

Can the cause be dispelled without effort? Effort is another form of conflict.

Can I observe without movement of thought or time?

**From series:** [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

### [BR82T3 - Brockwood Park 1982 - Public Talk 3 - The intelligence which brings order and peace](#)

Duration: 64 minutes

#### **Summary**

- What is intelligence which alone can bring about complete order and peace? Is intelligence the perception of what is true?

Where there is choice, is there freedom?

Has knowledge given us freedom, a just life that is essentially good? Is the good the opposite of the bad?

Can I come so close to sorrow that I am sorrow? Will my own clarity of perception end sorrow?

How can I love when I am caught in a vast structure of memories?

**From series:** [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

### [BR82T4 - Brockwood Park 1982 - Public Talk 4 - The beauty of death as part of life](#)

Duration: 79 minutes

#### **Summary**

- What is beauty? Where is beauty?

With no freedom from travail and agony, and only an occasional sense of beauty, what is death?

Have you ended something without any cause? If I am frightened of death, can I end that fear now?

What is meditation? Is it a becoming, a process of time? Is it a conscious, willed process? Is meditation the peeling away of the miseries of my life step by step?

Meditation is necessary to come upon what is sacred.

That which has no cause is endless.

**From series:** [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

### [BR83Q1 - Brockwood Park 1983 - Public Q&A 1](#)

Duration: 98 minutes

#### **Summary**

- From whom do you expect the answers?

Q1: How do you know what you are saying is true?

Q2: Is desire something fundamental in human beings? Without desire could we function in this world at all?

Q3: Jealousy and mistrust are poisoning my relationship with someone. Is there any solution other than isolating myself from every other human being except him?

Q: How does one break free of habits?

**From series:** [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

### [BR83Q2 - Brockwood Park 1983 - Public Q&A 2](#)

Duration: 105 minutes

#### **Summary**

- Is your brain free from problems?

Q1: What is the relationship between consciousness, mind, brain, thought, intellect, meditation and intelligence? Is awareness, attention still there when thought is not? Is awareness beyond time?

Q2: We can learn more from each other than by listening to K. Why don't you encourage people to hold group discussions on particular topics and have organised activities to facilitate dialogues and relationship?

Q3: While understanding what is being said and wanting to live differently, how is one to approach the problem of livelihood in this world of unemployment and limited opportunities?

Q4: You talk about violence and freedom. But you say very little about law. Why is that? No civilised society can exist without laws. And laws sometimes have to be backed by force which means violence. What do you do when terrorists hold hostages? Do you let them be killed, or storm the building? Where does freedom come into all this?

Q5: You treat cathedrals built by men as the outcome of thought and therefore of no value to understanding, but to me they seem to be inspired by some universal energy linking the two most important factors in man's life: matter and spirit. This unity is the core and movement of humanity. Is there no spiritual value in the inspired works of man?

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

### **BR83T1 - Brockwood Park 1983 - Public Talk 1 - How can the brain transform itself?**

Duration: 66 minutes

#### **Summary**

- Is it possible to bring about a mutation in the very brain cells themselves, conditioned for thousands of years? Either one says that it is not possible and closes the door or one says, 'I really don't know.'

Without any choice am I aware that my brain is conditioned?

What is the nature of conditioning? It is essentially experience and knowledge.

Why is the structure of the psyche essentially based on knowledge?

What am I without memory? Is it possible to live psychologically without memories?

Division between memory and the observer creates conflict.

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

### **BR83T2 - Brockwood Park 1983 - Public Talk 2 - Only in peace can the human mind be free**

Duration: 70 minutes

#### **Summary**

- Why can't man, who has learned so much, live in peace?

Are you individuals, separate souls each seeking your own fulfilment?

Must human beings, thinking they are separate, each seeking their own form of security, inevitably come into conflict with others?

Even in close relationship where there is a sense of affection, why is there conflict and turmoil? Can one live with another completely at peace?

How do you observe your relationship with another? Can you look, observe, without any identity?

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

### **BR83T3 - Brockwood Park 1983 - Public Talk 3 - Freedom from the self**

Duration: 68 minutes

#### **Summary**

- Is the psychological process of time, the movement from 'what is' to 'what should be', one of the causes of fear?

Is it possible to end fear?

Sorrow is part of the continuity of memory. Can memory, not only of my sorrow but of mankind's sorrow, come to an end?

While living, without any cause or future, can we end something?

If you go beyond time, is there anything to experience?

Can the self, the 'me', the ego, all the self-centred activity which is the movement of memory, end?

**From series:** [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

### **BR83T4 - Brockwood Park 1983 - Public Talk 4 - What kind of brain is needed for meditation?**

Duration: 67 minutes

#### **Summary**

- What is creation? What is the origin of all existence? Was there a beginning and is there an end to all this?

To uncover the origin, what kind of brain does one need? Is there a brain without self-interest?

Have we a brain that doesn't belong to anything so that it is completely free?

Does language condition the brain?

What is meditation and what is order? Is meditation the feeling of complete wholeness and unity of life?

Is there something not manifested that has no beginning and no end?

**From series:** [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

### **BR84Q1 - Brockwood Park 1984 - Public Q&A 1**

Duration: 87 minutes

#### **Summary**

- Understanding problems, and the art of living.

Q1: What is attention if it has nothing to do with thought? Is it an activity of the brain? Is it a physical process? How does it come into being? You say we cannot bring about attention by an act of will. What must one not do in order to allow attention to exist?

Q2: If the whole of life is one movement, with its own order, why is man so disorderly?

Q3: How can our listening be adequate to the depth of what you are saying? What is the quality of mind that will allow the fullness of what you are saying to act in us?

Q4: Is there such a thing as good or evil in the world, or are these human concepts, values, suppositions and projections?

**From series:** [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

## **BR84Q2 - Brockwood Park 1984 - Public Q&A 2**

Duration: 88 minutes

### **Summary**

- How does one find peace in the world, and in oneself?

Q1: I am still not quite clear about whether the quality of goodness or evil is an outside agency, or forces existing in the world, or only a projection of our own thinking.

Q2: Do your schools give the students an understanding of the total human problem, the immensity of human life and its possibilities?

Q3: Would you enlarge on what you mean by saying that the future is now? Is it that the seeds of the future are contained in the present, or that the future already fully exists on a different time scale?

Q4: Why do you not find value in prayer?

Q5: When you are no longer physically with us what are those of us who understand your message, even if only intellectually, to do? Do we continue working on ourselves and forget the rest of the world, or try to spread your teachings as we see it?

**From series:** [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

## **BR84T1 - Brockwood Park 1984 - Public Talk 1 - The cause of conflict in relationship**

Duration: 79 minutes

### **Summary**

- Can the cause of conflict be analysed?

Is the analyser different from what he analyses?

Analysis is a wastage of energy.

Can one have an insight into the cause of conflict?

Is the cause of division between what I am and what I should be?

Can only the few be free of conflict?

What is the enormous energy of thought?

Thought can imagine the limitless but it is always limited.

Do you try to find out what thinking is or do you listen, which means a quality of silence?

Is there love in our relationships?

What is the cause of conflict in relationship? Is it knowledge of each other?

Inwardly, is there security at all?

**From series:** [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

## **BR84T2 - Brockwood Park 1984 - Public Talk 2 - Looking at fear, that extraordinary jewel**

Duration: 69 minutes

### **Summary**

- If all time is contained in the now, what is our relationship to each other and what is action?

If there were no fear inwardly would we have gods?

Is fear inwardly born of thought? If it is then what will you do with thought?

Who is the entity that tries to stop thought? Is it another thought?

Is time a factor of fear? Is there security in time?

Have you ever held fear?

In consciousness is the whole movement of time and thought. Consciousness is what you are.  
Consciousness is shared by all.

**From series:** [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

### **BR84T3 - Brockwood Park 1984 - Public Talk 3 - Is it possible to end all sorrow?**

Duration: 71 minutes

#### **Summary**

- Is there a morality that is not relative or limited?

Is there a freedom per se, not away from something or toward something?

Are we at all aware of the great suffering of humanity, of each one of us?

Suffering comes when there is self-centred pursuit.

If one is free from sorrow completely, what effect has that on the world?

If there is no radical change what is now will be tomorrow. Is there an instant ending of suffering?

Finding out requires the energy of intelligence.

**From series:** [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

### **BR84T4 - Brockwood Park 1984 - Public Talk 4 - The nature, depth and beauty of death**

Duration: 70 minutes

#### **Summary**

- Is there time in the very action of thought?

Beauty is truth as love is truth. Is beauty when the observer is not?

Death means you hold on to nothing.

Can you live with death, not keep it apart from living?

Is it possible to live in this world daily with total freedom from knowledge, except where knowledge is necessary?

Meditation is to understand measurement, which is comparison.

Can we live a daily life without any form of comparison?

Silence comes naturally when there is freedom.

**From series:** [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

### **BR85Q1 - Brockwood Park 1985 - Public Q&A 1**

Duration: 80 minutes

#### **Summary**

- Why are you here?

Q1: How can we know if mystical and spiritual experiences are illusions unless we know reality?

Q2: Is illness due simply to degeneration or abuse of the body, or does it have some other significance?

Q3: What is my responsibility toward the present world crisis?

Q4: Does asking for guidance necessarily prevent understanding?

Cannot seeking help be a means of discovery of ourselves? If not, what is the sense of listening to you, Krishnamurti?

Q5: What is total vision? Is it an extension of our normal brain function or something totally different?

**From series:** [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

### **BR85Q2 - Brockwood Park 1985 - Public Q&A 2**

Duration: 83 minutes

#### **Summary**

- Is it possible to be totally free of influence, to find the origin, the beginning of all things?

Q1: Is there a faculty to see that there is no path to truth outside myself? What will give me the need, the energy to move in this direction?

Q2: I am afraid to change. If I change, what will happen afterwards?

Q3: How does one meet aggression and psychological attack from a close relative from whom one cannot escape?

Q4: What do you say to people who seem to pick parts of what you say that fits their problems or interest and then discard the rest?

Q5: There are many accounts of people following a particular discipline who come upon the immeasurable. Are they self-deluded, or have they come to this somehow despite their efforts?

**From series:** [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

### **BR85T1 - Brockwood Park 1985 - Public Talk 1 - Why do we have so many problems?**

Duration: 71 minutes

#### **Summary**

- How do you approach a problem or challenge?

Can the brain, educated to live with problems, have no problems at all?

Are we aware that our brain lives with problems?

Can the brain become aware of itself, its thoughts, its reactions, its way of living?

Can the brain be free of self-interest, which is the beginning of corruption and the origin of conflict?

Is it possible to live in this complicated world without conflict?

The question, not the answer, has tremendous significance.

Can one remain quiet and watch? Are observation and love related?

**From series:** [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)



## **BR85T2 - Brockwood Park 1985 - Public Talk 2 - The relationship of time and thought to fear**

Duration: 78 minutes

### **Summary**

- What is the nature of beauty? What is its relationship to thought, time and love? Can memory apprehend that which is beautiful?

Time is the movement of memory, knowledge, experience. Can this movement ever end?

What is the connection between thought and time?

Can thinking in the deepest valleys of the brain ever stop?

Is relationship, the closeness, the feeling for each other, based on thought?

Is fear related to time and thought? Is it possible to end fear now so completely that you are free?

**From series:** [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

## **BR85T3 - Brockwood Park 1985 - Public Talk 3 - The relationship of freedom to self-interest**

Duration: 62 minutes

### **Summary**

- Do we realize how very little freedom we have?

Are pleasure, fear, self-interest, time, thought, all one movement?

Does change imply a movement in time? If we understand that all time is now then is change meaningless?

Why has man suffered from time immemorial? Is there an end to sorrow?

Is love a continuation and remembrance of pleasure, or is it entirely beyond thought and time? What relationship has love to sorrow and compassion?

Where there is love there is absolute freedom. Can we live our daily life with that perfume?

**From series:** [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

## **BR85T4 - Brockwood Park 1985 - Public Talk 4 - The nature of the brain that lives religiously**

Duration: 69 minutes

### **Summary**

- Do we realize that we are the world and the world is us?

Can we together understand the world, ourselves and our relationship to the world?

Can we inquire together into why we want continuity and what is ending? How are time and thought involved in this process? What is death?

If we realize the immense significance of living with that ending that is called death in our daily life, there is real transformation, real mutation, even in the brain cells.

Can the brain ever understand that which is limitless? Can the brain be quiet? Is there a mind, which is not the brain, to understand that immensity?

**From series:** [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

## **LO61T1 - London 1961 - Public Talk 1 - What is the mind?**

Duration: 80 minutes

#### Summary

- What is the mind? How do you observe? From what centre do you observe?

Do I see the totality of the mind?

Experience is always in terms of what is known.

Q: Will understanding come through self-awareness?

Do you see that a mind which is a slave to words is incapable of looking, observing, feeling, seeing?

**From series:** [LO61T1-12 - London 1961 - Public Meetings - The mind must be totally empty to see something new](#)

### **LO61T2 - London 1961 - Public Talk 2 - What is thinking?**

Duration: 81 minutes

#### Summary

- Most of us live in a state of self-contradiction, not only collectively but individually. From this contradiction there is conflict.

Q: Is thinking entirely the result of conditioning?

The totality of consciousness is conditioned. Any response from the unconscious is not a liberating influence or a liberating factor.

Is it possible for an action to take place which is not within the field of consciousness or of limitation and conditioning?

Can the conscious mind investigate something which it does not know?

Q: Can we become completely free beings?

**From series:** [LO61T1-12 - London 1961 - Public Meetings - The mind must be totally empty to see something new](#)

### **LO61T3 - London 1961 - Public Talk 3 - Can the mind experience without leaving a residue as memory?**

Duration: 64 minutes

#### Summary

- Can the mind understand the nature of conflict and come out of it renewed, fresh, young and innocent?

Everything we do is action: every movement of thought, every gesture, every idea, every wave of the mind. Every action breeds a reaction, and from that reaction another action takes place. So our action is reaction.

Each experience leaves its residue as memory, a scar. So memory is the problem, not desire or resistance.

(Due to a technical fault, the last 15 minutes of this talk was not recorded)

**From series:** [LO61T1-12 - London 1961 - Public Meetings - The mind must be totally empty to see something new](#)

### **LO61T4 - London 1961 - Public Talk 4 - Why has the mind to be occupied?**

Duration: 82 minutes

#### Summary

- Why is there the compulsive urge to commit oneself to an idea, a group, a certain way of thinking, to the course of a particular action?

Is it possible for the mind to stand completely alone?

Have we ever lived with something without resistance?

**From series:** [LO61T1-12 - London 1961 - Public Meetings - The mind must be totally empty to see something new](#)

### **LO61T5 - London 1961 - Public Talk 5 - Can the mind free itself from fear?**

Duration: 44 minutes

#### **Summary**

- What does inquiry imply?

The so-called positive approach is essentially a prolongation of fear

(Due to a technical fault, the last 30 minutes of this talk was not recorded)

**From series:** [LO61T1-12 - London 1961 - Public Meetings - The mind must be totally empty to see something new](#)

### **LO61T6 - London 1961 - Public Talk 6 - Can the mind wipe away entirely the conditioning of centuries?**

Duration: 74 minutes

#### **Summary**

- Can the mind understand the limitations of imitation and conforming to a pattern?

Attention is not concentration.

In the very act of listening there is a revolution, a fundamental transformation.

A mind that sees the truth of something false or true is perceiving immediately, without any conflict, cause or after-results.

Q: How does one know whether one is seeing the whole volume or only a page?

What is the state of the mind that sees the whole?

**From series:** [LO61T1-12 - London 1961 - Public Meetings - The mind must be totally empty to see something new](#)

### **LO61T7 - London 1961 - Public Talk 7 - What significance has desire?**

Duration: 69 minutes

#### **Summary**

- One can see very clearly that every form of discipline, control, suppression, perverts the beauty of desire and therefore makes the mind and the heart hard, incapable of being young, swift.

Can one live in this world without ambition?

Q: Is it possible to get rid of the object and stay with the essence of desire?

**From series:** [LO61T1-12 - London 1961 - Public Meetings - The mind must be totally empty to see something new](#)

### **LO61T8 - London 1961 - Public Talk 8 - Can the mind be free from conflict?**

Duration: 66 minutes

#### **Summary**

- The mind must be totally empty to see something new.

Why does conflict arise?

Through one escape, can the mind see the futility of all escapes, and therefore have no conflict?

**From series:** [LO61T1-12 - London 1961 - Public Meetings - The mind must be totally empty to see something new](#)

### **LO61T9 - London 1961 - Public Talk 9 - Time and death**

Duration: 82 minutes

#### **Summary**

- Learning implies a state of mind which is never gathering or accumulating.

Has the mind invented a time which is psychological as a means of achievement, becoming something?

It is only something that dies that has the possibility of creation, newness, freshness. Is it possible to die while living, with the vitality, energy, senses fully awake? What does that death mean?

There is a dying and a living where time as space and distance are understood.

**From series:** [LO61T1-12 - London 1961 - Public Meetings - The mind must be totally empty to see something new](#)

### **LO61T10 - London 1961 - Public Talk 10 - What is the quality of the mind that is capable of meditation?**

Duration: 76 minutes

#### **Summary**

- Sensitivity is essential. A mind that has frontiers, that is conditioned, is not sensitive. A nationalist or a believer obviously hasn't a sensitive mind: his belief or nationalism limits his mind.

The perception of what is beautiful demands the passion of austerity.

When there is this deep, inward look, inward pursuit, inward flow, the mind is not anything apart from that which is sublime. Therefore all searching, seeking, longing, comes to an end.

**From series:** [LO61T1-12 - London 1961 - Public Meetings - The mind must be totally empty to see something new](#)

### **LO61T11 - London 1961 - Public Talk 11 - The truly religious mind is not a slave to time**

Duration: 68 minutes

#### **Summary**

- Progress in certain ways is very good, essential; but progress also destroys freedom.

Despair exists only when there is hope.

The energy that is generated by the self for the things it desires, is entirely different from the energy that has no cause.

Creation is disorder. But that disorder has order because it is creative.

Q: Does the same mind create disorder and order?

**From series:** [LO61T1-12 - London 1961 - Public Meetings - The mind must be totally empty to see something new](#)

### **LO61T12 - London 1961 - Public Talk 12 - How is one to understand the totality of suffering?**

Duration: 84 minutes

#### Summary

- A religious mind brings about a total revolution, not only within but without. It is only a religious revolution that can solve the problems of human existence, no other revolution.

Suffering perverts the mind, distorts the mind. Suffering is not the way to truth, reality, God.

Through the part, one can never feel the whole. How does one feel the whole of mankind?

What creates conflict?

Is there a thinker apart from thought?

Q: Would you tell us a little more of what love is?

Q: You said that only a mind which is cleansed will arrive at this quietness and feeling. Is the process of cleansing a process of thought?

Q: Can there be thinking without memory?

**From series:** [LO61T1-12 - London 1961 - Public Meetings - The mind must be totally empty to see something new](#)

#### [LO65D1 - London 1965 - Public Discussion 1 - Can we deal with life as a whole?](#)

Duration: 92 minutes

#### Summary

- How is one to be aware and be free of one's own mechanical ways of thinking, without creating another mechanism?

Can I take stock of myself without pleasure or pain, just as I am?

Can we look at something with all our being?

Without understanding desire and will, which separate life into fragments, I shall not be able to solve the issue of fragmentation.

I must be completely familiar with desire, not destroy it, resist it, or try to be without it.

**From series:** [LO65D1-6 - London 1965 - Public Meetings - To live in the present, time must come to an end](#)

#### [LO65D2 - London 1965 - Public Discussion 2 - Effort involves dissipation of energy](#)

Duration: 93 minutes

#### Summary

- Is it possible to live without effort and yet be intensely active?

How is a human being to break away from a mechanical existence so that life is creative?

Why does thought interfere with desire?

What is the act of learning?

How does one come to the point where, in full enjoyment of something, it ends?

There are moments when I am completely attentive or aware, and there are long periods in which I am not. What am I to do?

How can I live in the present when I am the result of the past?

**From series:** [LO65D1-6 - London 1965 - Public Meetings - To live in the present, time must come to an end](#)

### [LO65D3 - London 1965 - Public Discussion 3 - Time is disorder](#)

Duration: 85 minutes

#### **Summary**

- Is it possible to be totally free of fear, not tomorrow but in the now?

The mere discovery of the cause of sorrow doesn't end sorrow.

Energy is needed to meet something which I don't understand.

We know only physical and psychological time, and we are caught in this.

If psychological time is rejected completely, we may find a time which is not related to physical and psychological time.

Is one's clarity verbal or is it factual?

One has to understand the extraordinary drive of pleasure and the nature of time which gives pleasure duration as thought.

The mind is completely still when you reject time, the principle of pleasure and its continuity.

**From series:** [LO65D1-6 - London 1965 - Public Meetings - To live in the present, time must come to an end](#)

### [LO65D4 - London 1965 - Public Discussion 4 - Is it possible to live in this world without experiencing?](#)

Duration: 82 minutes

#### **Summary**

- We only know space from a centre, which is the observer, and so our space always has a limit.

If the mind is crowded and has no space, you cannot really observe.

To observe totally demands a seeing, a hearing in which distance and space are not.

Is it possible for the 'me' to cease and therefore for space to exist?

It is only the disordered mind that seeks experience or wants more experience.

Is it possible to die to the known?

If there is an interval of time between seeing and acting, the seeing and acting result in disorder.

Q: What is silence?

Q: Is it not possible that it is physical time that pulls us into this whole mess?

**From series:** [LO65D1-6 - London 1965 - Public Meetings - To live in the present, time must come to an end](#)

### [LO65D5 - London 1965 - Public Discussion 5 - On change and meditation](#)

Duration: 84 minutes

#### **Summary**

- When there is a motive to change, it is change within the field of the known.

Can you drop a habit completely, immediately?

Having brought order, the mind is very sane and therefore has no illusions.

There is a movement which is silence, which is meditation.

When the experiencer experiences silence, it is not silence.

Where there is tremendous order, the mind naturally comes to a point where it has no movement of any kind because it is no longer experiencing itself as a movement or as a non-movement.

What is creation?

**From series:** [LO65D1-6 - London 1965 - Public Meetings - To live in the present, time must come to an end](#)

### **LO65D6 - London 1965 - Public Discussion 6 - Is it possible to look at fear out of silence?**

Duration: 87 minutes

#### **Summary**

- Is going within oneself a matter of time?

Why do we give such extraordinary importance to thinking and the intellect?

Is it possible for a human being to step out of the everlasting circle of fear, guilt and desperate loneliness?

Pleasure is not love; pleasure is the continuation of memory, which feeds and sustains pleasure.

Beauty, love, death and creation all go together.

Looking without words.

If I can look at a flower out of silence, I can look at myself and all the problems which exist in me.

Can you look at the tree not as an observer?

When you are attentive there is neither outside nor inside.

**From series:** [LO65D1-6 - London 1965 - Public Meetings - To live in the present, time must come to an end](#)

### **LO69T1 - London 1969 - Public Talk 1 - Looking at violence without the word**

Duration: 94 minutes

#### **Summary**

- Is it possible for the mind to be entirely free from conflict?

In the understanding of conflict is the possibility of right conduct.

Is the analyser different from the thing analysed?

What does it mean to see and understand something or to listen to somebody?

The act of seeing is the act of freedom from that which is, such as violence.

One has to be a teacher and pupil of oneself. There is no teacher outside.

Why does one build images?

The word brings its own division. Can you look at violence without the word?

Questions from the audience followed the talk.

**From series:** [LO69T1-4 - London 1969 - Public Meetings - Without freedom from the known, the possible cannot be captured](#)

## [LO69T2 - London 1969 - Public Talk 2 - Can the mind be free of fear?](#)

Duration: 77 minutes

### Summary

- Can there be complete psychological freedom?

Learning and freedom go together.

One cannot learn about oneself unless one is free.

To learn about oneself one must observe actually as one is, not according to patterns, formulas or concepts.

Can the mind resolve its conditioning and fears completely? Fear makes us accept conditioning.

Fear and pleasure arise through the structure of thought.

What place has thought in life?

The thinker is the thought.

Questions from the audience followed the talk.

**From series:** [LO69T1-4 - London 1969 - Public Meetings - Without freedom from the known, the possible cannot be captured](#)

## [LO69T3 - London 1969 - Public Talk 3 - A way of living in which there is no division](#)

Duration: 90 minutes

### Summary

- To find a way of living with no fragmentation, one has to go deeply into what is love and death.

What is the relationship between pleasure and intelligence?

Is there a tomorrow psychologically?

Is it possible for the mind to be free of the past so that it is not bound by time?

All division must bring about conflict.

What is the deeper level of the mind?

Why do we give deep significance to the unconscious mind but don't give great importance to the conscious mind?

What is the relationship between love and death?

Unless the mind changes radically our living has very little meaning.

Can one die from day to day to everything psychologically known?

Questions from the audience followed the talk.

**From series:** [LO69T1-4 - London 1969 - Public Meetings - Without freedom from the known, the possible cannot be captured](#)



## [LO69T4 - London 1969 - Public Talk 4 - Meditation and the activity of silence](#)

Duration: 91 minutes

### **Summary**

- Is truth ever to be found by seeking?

Why should one have any experience at all?

Light is light; it doesn't ask for more light.

The desire for more experience is an escape from the actual, from 'what is'.

Unless one lays the foundation of virtue, meditation becomes a trick to control the mind.

Any method that teaches how to meditate is obviously false.

Out of awareness of inattention there is attention. You don't have to practise awareness.

What takes place when the thinker is the thought? Then does the mind wander at all?

Concentration is a form of resistance. Where there is resistance there is division and conflict.

Can the brain be made quiet?

The activity of silence is entirely different from the quality of self-centred activity.

Questions from the audience followed the talk.

**From series:** [LO69T1-4 - London 1969 - Public Meetings - Without freedom from the known, the possible cannot be captured](#)

## [LO82T1 - London 1982 - Public Talk 1 - Is it possible not to have conflict and not to have images?](#)

Duration: 86 minutes

### **Summary**

- Can there be peace in isolation?

Why is there in relationship conflict between human beings?

Is it possible to live a life without a single image?

When you have your own image and the other has another, there must be continuous conflict.

Is not thinking mechanical and repetitive?

What place has knowledge in our life?

Images are created by thought. Can thought recognise its own place and not interfere in relationship?

What is the cause of fear?

Desire is you. You are not separate from desire.

Is desire the action of thought?

**From series:** [LO82T1-2 - London 1982 - Public Meetings](#)

## [LO82T2 - London 1982 - Public Talk 2 - Order in consciousness](#)

Duration: 62 minutes

### Summary

- Is one aware of the root of fear, the conscious as well as the hidden?

What is the difference between love and thought that has created the pleasure of love?

Can there be love where there is suffering?

Is disorder the pursuit of an ideal, expressing itself in conflict inwardly or outwardly?

Why are we frightened if things end?

When there is no dissipation of energy through division, what happens to fear?

Can we inquire about the religious mind without being free of belief?

What has practice to do with meditation?

Only in absolute silence can the mind come upon that which is sacred.

From series: [LO82T1-2 - London 1982 - Public Meetings](#)

## **1 B - Public Meetings (India and Sri Lanka)**

### [BA71T1 - Bangalore 1971 - Public Talk 1 - What is fear and what is pleasure?](#)

Duration: 99 minutes

#### Summary

- No book can teach you about yourself, no psychologist, none of the professors or philosophers. What they can teach you is what they think you are or what they think you should be.

To understand fear and pleasure, one has to observe them in oneself, not theoretically but actually see them operating in yourself.

Freedom and the beauty of freedom comes when you understand actually 'what is', when you really understand your own confusion, callousness and brutality.

Where there is attachment there must be the uncertainty that the person to whom you are attached may turn to another or may die. So where there is attachment there must be fear.

What is the function of thought, knowing that fear and pleasure are two sides of the coin?

To observe without the observer.

From series: [BA71T1-2 - Bangalore 1971 - Public Meetings](#)

### [BA71T2 - Bangalore 1971 - Public Talk 2 - How does the observer come into being?](#)

Duration: 95 minutes

#### Summary

- How do you look at your life?

As long as there is an observer and the thing observed there must be conflict in you. When there is conflict in you, you project that conflict outwardly.

When you are seeking power, is there a possibility of love?

A mind that has been hurt must die to the hurts every day so that the next morning there's a fresh, clear mind, which has no scars.

Q: When you say the one who says he knows doesn't know, what do you mean? Must you not know yourself to say that?

Q: You don't want us to read the great Indian epics. What's wrong with them? Why are you so hostile towards our great saints?

Q: What is the reason for the grievances that sex has brought to the world in spite of the fact that it is the greatest energy of man?

**From series:** [BA71T1-2 - Bangalore 1971 - Public Meetings](#)

### **BA73T1 - Bangalore 1973 - Public Talk 1 - In the state of attention there is no observer**

Duration: 94 minutes

#### **Summary**

- Where there is division, whether religious, national, economic or social, there must be conflict.

Begin not with the world but with yourself, because you are the world and the world is you.

A revolution is necessary – not of the bomb or with bloodshed; that has not produced a change in the world at all. There must be a total transformation of the human mind to create a different kind of culture.

Is there an action which is not based on a conclusion or on an idea?

What is acquiring knowledge and what is learning?

Questions from the audience followed the talk

**From series:** [BA73T1-3 - Bangalore 1973 - Public Meetings - Truth is a living thing with no place, abode or time](#)

### **BA73T2 - Bangalore 1973 - Public Talk 2 - Fear, love and death**

Duration: 83 minutes

#### **Summary**

- Where there is dependency there is fear and the pain of that which you depend upon being taken away.

Can the mind be totally free of the accumulated fears of society and culture, and also of the personal fears?

Does thought breed fear?

The pursuit of status is a psychological state invented by man in the social structure in which he lives.

Is love attachment?

Love is the total negation of what it is not.

Can the mind be free of death?

Questions from the audience followed the talk

**From series:** [BA73T1-3 - Bangalore 1973 - Public Meetings - Truth is a living thing with no place, abode or time](#)

### **BA73T3 - Bangalore 1973 - Public Talk 3 - A meditative mind is free of all control**

Duration: 70 minutes

### Summary

- Unless the mind has understood its entirety, the religious mind will not come into being.

The foundation of meditation is self-knowing, relationship in which there is no conflict, and order in our daily life.

Truth is a living thing with no place, abode or time. It is free of any conclusion or theory.

When you practise meditation, the meditator becomes all-important and not the movement of meditation.

Meditation is a state of mind in which the operation and exercise of will is not. Meditation has no direction, is not seeking experience. It is no longer seeking at all.

A meditative mind, having no concentration, has attention.

**From series:** [BA73T1-3 - Bangalore 1973 - Public Meetings - Truth is a living thing with no place, abode or time](#)

### **BA74T1 - Bangalore 1974 - Public Talk 1 - What is your mind?**

Duration: 87 minutes

#### Summary

- Is your mind in the prison of tradition?

The only thing that matters is whether you can transform, bring about a total revolution in yourself.

In a degenerating world growing daily darker, one has to be a light to oneself.

You must understand yourself. What are you?

Can you look at yourself without a single image?

Can you observe sanely?

Questions from the audience followed the talk

**From series:** [BA74T1-4 - Bangalore 1974 - Public Meetings - Living, love and death are one movement](#)

### **BA74T2 - Bangalore 1974 - Public Talk 2 - Is there a non-mechanistic behaviour?**

Duration: 65 minutes

#### Summary

- We have made the mind a mechanical instrument.

Is there a quality of mind that is not mechanical?

When you have an ideology you are conditioned, and there is no action in the present.

Is there an action which is not mechanistic, not based on reward and punishment?

Can you observe without the gesture of thought?

To understand or to look at pleasure, you must understand the nature and structure of thought.

**From series:** [BA74T1-4 - Bangalore 1974 - Public Meetings - Living, love and death are one movement](#)

### **BA74T3 - Bangalore 1974 - Public Talk 3 - Sorrow, love and death**

Duration: 79 minutes

#### Summary

- Why do you feel at a loss, lonely, when stripped of your attachments?

Can you look at your life without getting depressed and without wanting change?

Can the mind be free of images about yourself or anyone?

Love is like a flower that blossoms.

The ground in which love can blossom is when the mind understands suffering totally.

What is it that is frightened of death?

Love is as strong as death, and living is not separate from love and death.

Questions from the audience followed the talk

**From series:** [BA74T1-4 - Bangalore 1974 - Public Meetings - Living, love and death are one movement](#)

### **BA74T4 - Bangalore 1974 - Public Talk 4 - Meditation is concerned with the whole of life**

Duration: 94 minutes

#### **Summary**

- Meditation has immense significance and reveals an astonishing depth which time, thought and measure cannot enter.

Can the mind observe disorder without the observer?

Why do you accept the pattern set by another about meditation or anything?

Behaviour based on order is virtue.

Time is movement in space in a direction you have set.

Can the mind be free of time?

Meditation demands tremendous attention.

There is great energy where there is attention.

Can the mind be free from all control?

Questions from the audience followed the talk

**From series:** [BA74T1-4 - Bangalore 1974 - Public Meetings - Living, love and death are one movement](#)

### **BE69T - Benares 1969 - Public Talk - Why does man perpetuate violence?**

Duration: 88 minutes

#### **Summary**

- Why does man live in violence?

Why has man given extraordinary importance to sex and self-expression through violence?

A total mutation is necessary of the whole structure and nature of the brain and mind.

Can fear in the human mind and heart be put aside?

If there is division between the observer and the observed, there must be conflict. That is the very

root of violence.

Inquiry into oneself demands great delicacy.

To learn about something you must not come to it with previous knowledge.

Questions from the audience followed the talk.

**From series:** [BE69T - Benares 1969 - Public Meeting - Why does man perpetuate violence?](#)

### **[BO71T1 - Bombay \(Mumbai\) 1971 - Public Talk 1 - To perceive 'what is' is the basis of truth](#)**

Duration: 86 minutes

#### **Summary**

- Where there is division there must be conflict. A mind in conflict must inevitably be distorted and therefore it cannot possibly see clearly what is truth.

We need a total change, a deep revolution, psychological revolution, the inward revolution, without which you cannot possibly create a new society.

Is it possible to observe, to perceive without the observer?

How are images formed? Can the image-building come to an end?

Knowledge is absolutely necessary. Is it possible that knowledge, which the brain has accumulated through centuries, does not interfere with relationship?

**From series:** [BO71T1-4 - Bombay \(Mumbai\) 1971 - Public Meetings - To learn about oneself one has to learn anew each minute](#)

### **[BO71T2 - Bombay \(Mumbai\) 1971 - Public Talk 2 - Direct perception is freedom](#)**

Duration: 80 minutes

#### **Summary**

- Can the mind living in this world ever be free, not only superficially but profoundly, at the very root of its existence?

'Freedom from' is an abstraction, but freedom in observing 'what is' and going beyond it is actual freedom.

How do I observe greed? Do I observe it as an outsider looking in or do I observe it without the observer?

Without the mind being free you cannot live in order.

Q: Three years have passed; I have no energy to be aware of my reactions.

Q: Can we seek God through observation?

**From series:** [BO71T1-4 - Bombay \(Mumbai\) 1971 - Public Meetings - To learn about oneself one has to learn anew each minute](#)

### **[BO71T3 - Bombay \(Mumbai\) 1971 - Public Talk 3 - Love is that quality of mind in which there is no division](#)**

Duration: 89 minutes

#### **Summary**

- To live in this world with intelligence, in spite of all the complications.

Is it possible to be free of fear, not only the superficial fear in relationship but the deep-rooted fear?

Thought nourishes, sustains and gives continuity to fear and pleasure.

When you are learning, your mind is awake.

Truth isn't second-hand; you can't get it through a guru, a book, you have to learn about it. The beauty of learning is that you don't know what truth is.

What is love?

A man who has not love in his heart, but the things made by thought, will make a monstrous world, will construct a society that is totally immoral. To find out, you must undo everything that you have done.

What does it mean to die?

**From series:** [BO71T1-4 - Bombay \(Mumbai\) 1971 - Public Meetings - To learn about oneself one has to learn anew each minute](#)

### **[BO71T4 - Bombay \(Mumbai\) 1971 - Public Talk 4 - A mind in meditation is concerned only with meditation, not with the meditator](#)**

Duration: 87 minutes

#### **Summary**

- If you can put aside your favourite systems, if you can understand that concentration is merely a resistance and therefore constant conflict and wastage of energy, then we can find out for ourselves what is necessary for a mind that is in a state of meditation.

To learn about oneself, a living thing, you have to watch, learn anew each minute.

What is will?

Consciousness is heritage, the result of time. Consciousness is the content of itself, which is time, sorrow, confusion, misery. Intelligence has no heritage.

What is a mind that is completely silent?

Q: How does one cope with the extraordinary energy that human beings have?

Please note that the original audio recording was of poor quality. Subtitles are available.

**From series:** [BO71T1-4 - Bombay \(Mumbai\) 1971 - Public Meetings - To learn about oneself one has to learn anew each minute](#)

### **[BO74T1 - Bombay \(Mumbai\) 1974 - Public Talk 1 - Can the human mind radically regenerate?](#)**

Duration: 87 minutes

#### **Summary**

- There is no attention if I move away from the statement that I am the world.

Regeneration means to be reborn anew.

Can your mind, shaped by the society in which you live, undergo a radical transformation?

Can the mind be free of a mechanical way of living?

What does it mean to perceive?

Questions from the audience followed the talk

**From series:** [BO74T1-4 - Bombay \(Mumbai\) 1974 - Public Meetings - Can the mind regenerate itself?](#)

### **BO74T2 - Bombay (Mumbai) 1974 - Public Talk 2 - Can the mind remain with hurt?**

Duration: 66 minutes

#### **Summary**

- The content of our minds can be understood, explored and observed when the word is not the thing, the description is not the described.

Can the mind be free of the machinery of making images?

What do we do with all the hurts the image has received?

A mind that is hurt is incapable of perception, seeing directly and acting instantly.

Can thought naturally, without effort, prevent itself from creating images about itself or another?

Can the mind observe hurt or envy without the observer?

Religion is the transformation and regeneration of man.

**From series:** [BO74T1-4 - Bombay \(Mumbai\) 1974 - Public Meetings - Can the mind regenerate itself?](#)

### **BO74T3 - Bombay (Mumbai) 1974 - Public Talk 3 - Living, love and the meaning of death**

Duration: 67 minutes

#### **Summary**

- Our existence, as it is, is very confused: we are in great turmoil outwardly and inwardly.

Can the mind be related without a single image?

What is the meaning of life?

Can a mind, driven by desire and tortured by lust, come to reality?

Is love the pursuit of what has been?

Can the mind free itself from the known and live in freedom?

What happens to a mind that has always lived in the known?

**From series:** [BO74T1-4 - Bombay \(Mumbai\) 1974 - Public Meetings - Can the mind regenerate itself?](#)

### **BO74T4 - Bombay (Mumbai) 1974 - Public Talk 4 - Meditation, order and space**

Duration: 84 minutes

#### **Summary**

- Order is necessary for austerity.

Can you observe the disorder in which you live without the eyes of the past?

When thought is in movement it creates the bondage of time.

In meditation are you concerned with achieving something, an experience others say they have had?

Thought is time and measurement.

Can the mind behave orderly without control or effort, with no conflict?



Can the mind be free of the 'me' so that it has immense space?

**From series:** [BO74T1-4 - Bombay \(Mumbai\) 1974 - Public Meetings - Can the mind regenerate itself?](#)

### **BO78T1 - Bombay (Mumbai) 1978 - Public Talk 1 - When you change radically it affects all mankind**

Duration: 76 minutes

#### **Summary**

- Can you, representing the common factor of humanity, bring about a regeneration of your mind?

This investigation implies that you must be free to look at your life.

What is the root of conflict?

Can we live in a relationship with each other in which there is no conflict whatsoever?

Why is there in us a dual process of thinking?

In daily life can you drop the opposite and your ideal and deal only with 'what is'?

Jealousy is common to all mankind. Can you observe that feeling without naming it?

We are caught in conflicting desires. Why does thought create the image out of which desire is born?

Can the brain record only that which is essential?

**From series:** [BO78T1-4 - Bombay \(Mumbai\) 1978 - Public Meetings - A total regeneration of the mind](#)

### **BO78T2 - Bombay (Mumbai) 1978 - Public Talk 2 - Can there be a regeneration of the mind?**

Duration: 69 minutes

#### **Summary**

- There is a great deal of psychological interference when we observe. Can one observe without the past interfering?

Why do we live in the past and act from the past? Is it because the past is more secure and the future is totally uncertain?

Is there fear if you don't create images?

Why does thought create pictures of the past or future, which breed fear?

Is thought, which is time, a factor of fear?

Can one register only that which is necessary and not build the psychological structure of the 'me'?

Fear and love cannot exist together.

Total clarity of the mind is innocence.

**From series:** [BO78T1-4 - Bombay \(Mumbai\) 1978 - Public Meetings - A total regeneration of the mind](#)

### **BO78T3 - Bombay (Mumbai) 1978 - Public Talk 3 - What makes our lives so disorderly and confused?**

Duration: 67 minutes

#### **Summary**

- Is breaking away from disorder more frightening than to live in it?

Pleasure is one of the major factors of disorder.

Why do we pursue pleasure?

What is the nature and structure of pleasure? Enjoyment is not pleasure.

Love is the flame that burns away meanness and brutality.

Is love related to pleasure and desire? Does an ambitious man know love?

Where there is fear there can be no love.

Can the sorrow in human beings end?

Is sorrow always associated with an incident or is there sorrow by itself?

Death is part of our life. Can I live with death always as my shadow?

**From series:** [BO78T1-4 - Bombay \(Mumbai\) 1978 - Public Meetings - A total regeneration of the mind](#)

### **BO78T4 - Bombay (Mumbai) 1978 - Public Talk 4 - Meditation is a flowering that has no motive**

Duration: 75 minutes

#### **Summary**

- Are we heavily conditioned?

Is the entity who wishes to break down conditioning different from the conditioning itself?

Does the division between the observer and the observed waste energy?

Is the observer at the very root of conflict?

Will it take time to break down conditioning? Is there psychological time at all?

Can your mind end its state of constantly being occupied?

When there is disorder there is dissipation of energy. For meditation there must be immense energy.

Is all reality put together by thought?

Can thought being fragmented investigate the immeasurable?

Meditation does not seek anything, because it is without time and the 'me'.

**From series:** [BO78T1-4 - Bombay \(Mumbai\) 1978 - Public Meetings - A total regeneration of the mind](#)

### **BO83T1 - Bombay (Mumbai) 1983 - Public Talk 1 - Why do we have problems at all?**

Duration: 77 minutes

#### **Summary**

- What is a problem? Is it possible to live without a single problem?

Is our brain educated to solve problems?

Do we look at the vast movement of life from the narrow window of our own little self?

Why has man created division?

Is thought the cause of vast misery?

What is thought? Is thought individual? Is it fragmentary and divisive by nature?

Is there an end to thought? What is its origin and why has it become so important?

What place has knowledge in life?

**From series:** [BO83T1-4 - Bombay \(Mumbai\) 1983 - Public Meetings - Is it possible to live a life without a single problem?](#)

### **BO83T2 - Bombay (Mumbai) 1983 - Public Talk 2 - Is it possible to live without a single problem?**

Duration: 77 minutes

#### **Summary**

- What is the nature of conflict?

Can one live without any comparison?

Is the desire to become, which is comparison and measurement, one of the causes of conflict?

How does one deal with fact? How do I observe the fact that I am violent?

Is a good mind full of knowledge? Is a good mind a free, comprehensive, global mind?

How is the brain to be quiet, not to chatter?

Can one observe without any choice one's greed, envy, ambition and arrogance?

To understand relationship is the most important thing in life.

What does love mean? With love the mind is in the heart.

**From series:** [BO83T1-4 - Bombay \(Mumbai\) 1983 - Public Meetings - Is it possible to live a life without a single problem?](#)

### **BO83T3 - Bombay (Mumbai) 1983 - Public Talk 3 - Is there time psychologically?**

Duration: 77 minutes

#### **Summary**

- What has beauty to do with our daily life? Beauty and creation are outside time.

Can greed evolve into non-greed?

Can fear disappear through time or is time itself the root of fear?

Is thought different from time? Does thought divide as time, evolution and becoming?

A love without attachment and jealousy.

Is sorrow different from the psychological wounds we receive?

Can sorrow and fear ever end?

Is the observer different from the observed?

Where there is love there is no observer.

**From series:** [BO83T1-4 - Bombay \(Mumbai\) 1983 - Public Meetings - Is it possible to live a life without a single problem?](#)

### **BO83T4 - Bombay (Mumbai) 1983 - Public Talk 4 - A religious mind**

Duration: 77 minutes

#### **Summary**

- What is going to happen to us when the computer can do almost everything that we can do?  
  
What is the relationship of life to love, death and the search for something beyond thought?  
  
Is there continuity or is there constant change?  
  
Are your name, form, ideas and conclusions the factor of continuity as the 'me'?  
  
What are the implications of attachment?  
  
If one sees the truth that you are the rest of mankind then what is death and what is the nature of ending?  
  
Why do we constantly measure and compare? If we are free of measurement then what are we?  
  
Through systems and practice, do you become dull?  
  
Meditation is the understanding of the whole structure of the 'me'.

**From series:** [BO83T1-4 - Bombay \(Mumbai\) 1983 - Public Meetings - Is it possible to live a life without a single problem?](#)

### **BO84Q - Bombay (Mumbai) 1984 - Public Q&A 1**

Duration: 76 minutes

#### **Summary**

- Q1: What is beauty? Why do we like things that are beautiful?  
  
Q2: Is perception of the actual possible without the intervention of thought?  
  
Q3: How can one live with a husband who does not care?  
  
Q4: Is it necessary to marry in life? What is the physical relationship between man and woman?  
  
Q5: What is the difference between the brain and the mind?  
  
Q6: What is faith?  
  
Q7: If human consciousness is one, how is it that one person is happy and the other is unhappy?  
  
Q8: If the great religions of the world are not religions, what is then religion?

**From series:** [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

### **BO84T1 - Bombay (Mumbai) 1984 - Public Talk 1 - A different quality of life**

Duration: 74 minutes

#### **Summary**

- To learn is like a river moving, renewing itself all the time.  
  
Can we observe what is happening in the world?  
  
What is the cause of wars?

Our consciousness, which is what you feel, what you think, your reactions, beliefs, pain, anxiety, loneliness, sorrow, lack of love, is shared by all human beings.

What is your responsibility?

Is it possible to have a brain that is free so as to solve problems, not having problems then trying to solve problems?

Do you love anybody?

**From series:** [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

### **BO84T2 - Bombay (Mumbai) 1984 - Public Talk 2 - The endless cycle of action and reaction**

Duration: 82 minutes

#### **Summary**

- Why is there conflict in our life?

Is it possible to live a daily life so that there is no division between the past, the future and the present?

Is it possible not to record insult or flattery?

When you think about something, what do you mean by thinking?

Time is the enemy of man. Illumination is not enlightenment through time. It is not a gradual process of success after success.

Violence is me, greed is me, anger is me. Later on I say, 'I have been angry,' but the fact is anger is me. So the observer is the observed.

**From series:** [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

### **BO84T3 - Bombay (Mumbai) 1984 - Public Talk 3 - The art of living and dying**

Duration: 79 minutes

#### **Summary**

- Is it possible in this crazy world to live a life in which every kind of problem and conflict doesn't exist?

What is the art of living?

Where there is division in us psychologically there must be conflict, and therefore disorder. As long as there is disorder, trying to find order is still disorder.

Are there many roots of fear or only one single root?

The past is experience, knowledge, stored in the brain as memory. From memory, thought arises. Time is the past, memory is the past. So time and thought are the same, not separate.

What is death?

Is there an end to sorrow, or must man forever carry this burden?

**From series:** [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

### **BO84T4 - Bombay (Mumbai) 1984 - Public Talk 4 - Love, freedom, goodness, beauty are one**

Duration: 74 minutes

#### **Summary**

- What is freedom? The inward, authentic, deep sense of unshakeable freedom – not from something – what is that freedom?

What is religion?

It is the desire for comfort, for help, that creates illusions.

Who is the controller when you want to control your thought in meditation? When you are in business or anywhere else, who is the controller? Isn't it also part of thought?

What is the source of desire?

Conscious meditation is no meditation because it is born of desire.

**From series:** [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

### **BO85Q1 - Bombay (Mumbai) 1985 - Public Q&A 1**

Duration: 80 minutes

#### **Summary**

- Q1: In spite of all my love, care and attention, I don't know where I lack in bringing up my daughter. Can you throw some light on the best way of educating a child?

Q2: Why is it that we are not able to sustain attention for more than a couple of minutes?

Question: Is it possible to know yourself when you are not related to anybody?

Q3: Does suffering and enjoyment have any bearing on the previous life and deeds of present life?

Q4: Is it possible to be aware with all your senses – eyes, ears, brain and so on – simultaneously?

Q5: I don't follow any doctrines and commandments of divine souls, so I fear they may do something wrong to me. I always feel uneasy and live in a fearing condition. Please guide and advise me.

Note: a total of 1 minute and 21 seconds of missing video is replaced by audio only.

**From series:** [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

### **BO85Q2 - Bombay (Mumbai) 1985 - Public Q&A 2**

Duration: 85 minutes

#### **Summary**

- Q1: You often tell us to exercise our brain. Also you suggest to merely listen without acting upon what we have listened to. These two statements appear contradictory. Kindly explain.

Q: What is truth and the false?

Q2: Since you say that there is no such thing as God and you also condemn idol worship, then the question of how we are born and how nature came into existence comes into the picture. Kindly explain.

Q3: What is the mind? Is it ever possible for it to look at itself without the perceiver? It doesn't seem to be so simple as looking at a flower from no centre.

Q4: For the understanding of human problems such as fear, loneliness and sorrow, your statement 'The observer is the observed' seems to be all important. However, the logic of that statement doesn't seem to go beyond the intellectual level. Why is it that certain facts remain mere concepts?

Note: a total of 8 minutes and 13 seconds of missing video is replaced by audio only.

**From series:** [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

### **BO85T1 - Bombay (Mumbai) 1985 - Public Talk 1 - What is our brain?**

Duration: 85 minutes

#### **Summary**

- Corruption begins where there is self-interest.

We have not exercised our brain, which is so extraordinarily capable, and we have expended our energy, our capacities in one direction only, that is the technological world, but we have never understood human behaviour. Why are we as we are after this long period of evolution?

- Why do we have conflict?

Who has created division, not only externally but inwardly?

Is there is any justice at all in the world?

Who has created this extraordinarily complex society?

Violence can end completely in the human mind and heart only when there is no opposite.

What is thinking and why has it become so extraordinarily important?

Can you live without a single image between you and another?

To understand problems and totally resolve them the brain must be free.

Note: a total of 5 seconds of missing video is replaced by audio only.

**From series:** [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

### **BO85T2 - Bombay (Mumbai) 1985 - Public Talk 2 - Thought and time are always together**

Duration: 74 minutes

#### **Summary**

- In the search of security we never inquire into what insecurity is.

The universe and earth are filled with sound, and we seek silence. If you understand sound, in hearing the sound there is silence. Silence is not separate from sound.

What is a holistic way of life?

What is time?

If the human brain doesn't change now, instantly, the future will be what you are, what you have been. Is it possible to radically, fundamentally change now, not in the future?

Thought and time are together always, they are not two separate movements but one constant movement.

If there were no word, as the word 'fear', would there be fear?

What is the cause of fear?

**From series:** [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

### **BO85T3 - Bombay (Mumbai) 1985 - Public Talk 3 - Sorrow is part of our self-centred activity**

Duration: 80 minutes

#### **Summary**

- Is it possible to find out when our brain is confused, disorderly?

Do you not share the sorrow of the rest of humanity?

When you realise that you are the entire humanity, that is what love is. You will not kill another, you will not harm another. You move away from all aggression, violence and the brutality of religions.

Our consciousness is shared, is one with all humanity. See the beauty of it, the immensity of it.

Why is man perpetually seeking pleasure?

What is the origin, the beginning of desire?

What is discipline?

Can there be an end to sorrow?

Note: a total of 50 seconds of missing video is replaced by audio only.

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

### **[BO85T4 - Bombay \(Mumbai\) 1985 - Public Talk 4 - Is there a meditation that is not brought about by thought?](#)**

Duration: 80 minutes

#### **Summary**

- Are we wasting our life?

Why has the brain separated living and death?

The self, the 'me', the ego, the persona, is a bundle of complicated ancient and modern memories.

Is there a holistic way of living in which there is living and dying all the time taking place?

Love is not put together by thought, therefore it is not within the structure of the brain.

The brain is an instrument of sensation and nervous responses, and love cannot exist where there is mere sensation.

Memory is not love.

What is religion? Is there something beyond all time and thought?

Is there a meditation that is not put together by desire, will or effort?

When you listen to sound, the very listening is the silence. Silence and sound are not separate.

That benediction is where you are.

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

### **[CC82T1 - Calcutta \(Kolkata\) 1982 - Public Talk 1 - Your consciousness is the consciousness of all humanity](#)**

Duration: 77 minutes

#### **Summary**

- Where there is division, as the Arab and the Jew, the Hindu and the Muslim, there must be conflict.

Why has man become what he is in spite of great experience, great knowledge and vast technological



advancement?

The future of man is at stake. The crisis is not only physical but in consciousness, in our being.

You are the world and the world is you. Your consciousness is not yours, it is the ground on which all human beings share and think. You are actually not an individual.

If there is a change in a particular person, how will it affect the whole consciousness of mankind?

Life is relationship; action is relationship; what you think brings about relationship or destroys relationship.

Where there is an image about another, there must be conflict.

**From series:** [CC82T1-4 - Calcutta \(Kolkata\) 1982 - Public Meetings - If you fundamentally change you affect the whole consciousness of man](#)

### **CC82T2 - Calcutta (Kolkata) 1982 - Public Talk 2 - Is there a new instrument totally different from thought?**

Duration: 84 minutes

#### **Summary**

- What place has knowledge in human relationship?

You have accepted thought as the only instrument man has. That instrument has created havoc in the world.

Is there a new instrument totally different from thought, which thought has not touched at all?

Have you ever tried to observe without the word?

Have we destroyed our senses?

What is desire? Why have people said to suppress it or deny it, if you cannot identify it with something greater?

What is the cause of fear?

Is there actually, factually, psychological time at all?

When you are comparing, trying to become something else, you will never understand yourself as you are.

Where there is a becoming, you must have psychological time. That becoming is illusory.

**From series:** [CC82T1-4 - Calcutta \(Kolkata\) 1982 - Public Meetings - If you fundamentally change you affect the whole consciousness of man](#)

### **CC82T3 - Calcutta (Kolkata) 1982 - Public Talk 3 - What is the nature and the structure of disorder?**

Duration: 74 minutes

#### **Summary**

- What is disorder?

Why do we have ideals?

One of the major factors of a life which is disorderly is trying to change 'what is' into 'what should be'.

Psychologically, inwardly, why do we accept authority?

When you follow somebody, your brain becomes dull, routine, mechanical, which is the destructive nature of the human brain.

When sorrow comes with the loss of somebody, can one remain with that pain, look it, hold it?

To understand the nature of love, is it possible to be totally free from attachment?

Intelligence is the activity of the wholeness of life.

**From series:** [CC82T1-4 - Calcutta \(Kolkata\) 1982 - Public Meetings - If you fundamentally change you affect the whole consciousness of man](#)

### **CC82T4 - Calcutta (Kolkata) 1982 - Public Talk 4 - Time, death and meditation**

Duration: 74 minutes

#### **Summary**

- Psychological time is invented by thought.

What is your daily life?

If you are the rest of mankind then what is your responsibility to man and to what is happening in the world?

When you say you want to be born next life, that you believe in reincarnation, what is it that is going to be reborn? What are you?

What is death?

You are a vast reservoir of memories, words, pictures and symbols. Your consciousness is the rest of mankind. You are not an individual. What does death mean then?

Can you, while living, end your attachment, end a particular habit voluntarily, easily, quietly? Where there is an ending, there is a totally different beginning.

What is a religious life?

Meditation is not the practise of any system. When you practise a system your brain becomes atrophied and dull, not alive and active.

What does it mean to be aware? What does it mean to concentrate? What does it mean to attend? All this is implied in meditation.

Note: a total of 18 minutes and 7 seconds of missing video is replaced by audio only. Poor picture quality from original recording

**From series:** [CC82T1-4 - Calcutta \(Kolkata\) 1982 - Public Meetings - If you fundamentally change you affect the whole consciousness of man](#)

### **CO80D - Colombo 1980 - Public Question & Answer Meeting - The root of all fear**

Duration: 95 minutes

#### **Summary**

- When we talk about world government, world organisation, world religion, world economy, where would we begin?

Is your mind capable of comprehending the global issue?

As human beings are violent and ambitious, seeking power and position, we create the society in

which we live.

Is religion a series of rituals? Is religion to be translated by priests?

What shall we do together to bring about a different kind of education in the world?

We are investigating what fear is. In the very investigation, fear ends.

What is the root of fear? Not your particular fear.

Fear is like a tree with many branches, with all kinds of flowers and fruits.

Can time as thought come to an end, which then does not create fear?

Why does the mind register fear?

**From series:** [CO80T1-4 D - Colombo 1980 - Public Meetings - Magnitude of the mind](#)

### **CO80T1 - Colombo 1980 - Public Talk 1 - Life is relationship and action**

Duration: 76 minutes

#### **Summary**

- What is the condition of man?

Listening is a great art, one we have not cultivated: to listen completely to another.

To bring about a different society you as a human being who is the rest of mankind must radically change.

Doubt is of great importance, it gives you tremendous energy.

Life is a movement in relationship; you cannot exist without relationship.

What is our present relationship with each other?

To understand image-making common to mankind, one has to go into the question of what is thought, thinking and the nature of thought.

Is it possible to live a daily life without a single image?

The mirror in which you can study yourself is the mirror of relationship.

In watching, listening to yourself carefully without any direction or motive, you begin to read the story of mankind, which is yourself.

**From series:** [CO80T1-4 D - Colombo 1980 - Public Meetings - Magnitude of the mind](#)

### **CO80T2 - Colombo 1980 - Public Talk 2 - The book of life**

Duration: 71 minutes

#### **Summary**

- The art of listening to what the book of life is saying.

The book is you; you can't tell the book what it should reveal; it will reveal everything.

Learning means inquiring into the limits of knowledge and moving away from it.

Disorder exists as long as there is contradiction.

As long as you are acting self-centredly, selfishly, egotistically, personally, narrowing the whole of this

vast life into the little 'me', you will inevitably create disorder.

The book asks you: is it possible to be completely free of fear?

What is the relationship between time and thought?

Time destroys understanding because understanding is immediate; it is not 'I will learn to understand'.

Real meditation is to inquire whether time can ever stop.

To inquire into the nature of the ending of time requires a silent mind, a mind that is free to observe, that is not frightened.

**From series:** [CO80T1-4 D - Colombo 1980 - Public Meetings - Magnitude of the mind](#)

### **CO80T3 - Colombo 1980 - Public Talk 3 - What is death?**

Duration: 74 minutes

#### **Summary**

- In the very looking into desire you begin to have an insight into its nature.

Thought creating an image is the beginning of desire. Can that image come to an end?

Enjoyment is totally different from pleasure.

Pleasure means the avoidance of punishment and holding on to that which is pleasurable. Our minds function within this punishment and reward.

We live with suffering and have accepted it.

Can suffering end?

What is sorrow?

If you remain completely immovably with suffering, it completely ends and there is a totally different beginning.

Why has the mind separated death and living?

While living can you end attachment?

Find out for yourself if there is anything permanent in your life.

**From series:** [CO80T1-4 D - Colombo 1980 - Public Meetings - Magnitude of the mind](#)

### **CO80T4 - Colombo 1980 - Public Talk 4 - What is the magnitude of the mind?**

Duration: 68 minutes

#### **Summary**

- We have not been able to fathom the enormous energy that lies in the mind.

Psychologically you are the world and the world is you. When you realises this fact, you become astonishingly responsible about what you think and do, how you behave.

Enlightenment is not of time, it doesn't come through years of practice, renunciation, asceticism.

Time has no place for the religious mind.

Meditation comes naturally if you have put your house in order, which means there is no conflict in

you, not a shadow of effort. This is an immense challenge for the human mind.

We are always asking for peace of mind but there is no peace in the mind.

Peace exists only when there is total absence of violence. There is violence if you are ambitious.

Religion is the uncovering of that which is most holy, which has no name, which is the absolute truth, the origin of everything.

Man has very rarely gone inward. There he can find an immense immeasurable universe.

**From series:** [CO80T1-4 D - Colombo 1980 - Public Meetings - Magnitude of the mind](#)

### **MA6970D1 - Madras (Chennai) 1969/70 - Public Discussion 1 - Can the conditioned mind throw off its conditioning?**

Duration: 87 minutes

#### **Summary**

- Can a fragmentary mind understand the complex structure of the whole field of life?

Can the brain cells, so heavily conditioned, bring about a fundamental change in themselves?

There is only conditioning; there is no part saying, 'I must be free.'

When the mind realises it is conditioned and that any movement is conditioned, it becomes sensitive, alive and intelligent.

When there is intelligence is there conditioning?

Conditioning only exists when the mind is asleep.

**From series:** [MA6970T1-4 D1-3 - Madras \(Chennai\) 1969/70 - Public Meetings - Conditioning exists only when the mind is asleep](#)

### **MA6970D2 - Madras (Chennai) 1969/70 - Public Discussion 2 - Meeting a challenge anew**

Duration: 79 minutes

#### **Summary**

- Why do we have problems?

Can we ever know what to do with a challenge?

If I am living in the past and responding from the past, there is nothing new.

The new is when the past is not.

When I get angry why should I relate the present to the past?

Can the mind look at violence as though it is the very first thing that has happened?

Why do you carry your tears all your life?

Why should the mind be occupied?

Have you looked inwardly?

**From series:** [MA6970T1-4 D1-3 - Madras \(Chennai\) 1969/70 - Public Meetings - Conditioning exists only when the mind is asleep](#)

### **MA6970D3 - Madras (Chennai) 1969/70 - Public Discussion 3 - To live in fear is to be asleep**

Duration: 80 minutes

#### Summary

- Why is one hurt?

We can deal with physical fears easily, but psychological fears are more complex.

In analysis, there is the analyser and the analysed, division, resistance, conflict and a waste of energy.

Would you be in disorder if you didn't control?

How am I to awaken myself, knowing I am insensitive, dull and repeating what others have said?

Fear of letting the known go has paralysed you.

What have you done with your life?

**From series:** [MA6970T1-4 D1-3 - Madras \(Chennai\) 1969/70 - Public Meetings - Conditioning exists only when the mind is asleep](#)

### [MA6970T1 - Madras \(Chennai\) 1969/70 - Public Talk 1 - Why is there fragmentation and division?](#)

Duration: 67 minutes

#### Summary

- Where there is division, there is contradiction and conflict.

Division exists as long as there is resistance.

Contradiction exists when there is a wall between you and something else.

Your brain reacts from the past.

When you observe, what is it that is observing?

Can there be observation without resistance?

There is no design or pattern for order.

To find out what order is, and its beauty and freedom, one must understand disorder.

**From series:** [MA6970T1-4 D1-3 - Madras \(Chennai\) 1969/70 - Public Meetings - Conditioning exists only when the mind is asleep](#)

### [MA6970T2 - Madras \(Chennai\) 1969/70 - Public Talk 2 - Order is the total response to a challenge](#)

Duration: 74 minutes

#### Summary

- Order is only possible when we understand disorder.

Order means responsibility, not duty.

Responsibility means to respond totally.

Order is complete security, and therefore no effort.

Why do we live in conflict and violence?

What is thinking? If answered adequately, this very question brings order.

Thought divides; division is resistance; resistance is disorder.

A life of order means a life of virtue.

**From series:** [MA6970T1-4 D1-3 - Madras \(Chennai\) 1969/70 - Public Meetings - Conditioning exists only when the mind is asleep](#)

### **MA6970T3 - Madras (Chennai) 1969/70 - Public Talk 3 - Living, dying and love**

Duration: 78 minutes

#### **Summary**

- The possibility of the impossible is more important than what is possible.

Why is your mind occupied with itself?

What gives desire continuity?

Living in the past.

What is love?

Why is love associated with sex?

Dying every day to everything in which you take delight.

We poison this peculiar thing called love.

**From series:** [MA6970T1-4 D1-3 - Madras \(Chennai\) 1969/70 - Public Meetings - Conditioning exists only when the mind is asleep](#)

### **MA6970T4 - Madras (Chennai) 1969/70 - Public Talk 4 - Meditation concerns the whole of life**

Duration: 72 minutes

#### **Summary**

- Meditation is quite arduous and a great deal of fun.

Exploration is entirely different from seeking.

Any method, habit, routine or mechanism destroys inquiry and wastes energy.

A tortured mind can never look clearly without distortion.

The mind is distorted when there is compulsion, imitation, conformity or control.

When the mind is absolutely still, without a movement, there is no distortion.

When the observer chatters, there is no observed, only the chattering.

When you see the structure and the nature of control, the mind is intelligent.

Love can only come when there is no observer.

**From series:** [MA6970T1-4 D1-3 - Madras \(Chennai\) 1969/70 - Public Meetings - Conditioning exists only when the mind is asleep](#)

### **MA71D1 - Madras (Chennai) 1971 - Public Discussion 1 - What is the place of memory in daily life?**

Duration: 74 minutes

### Summary

- Is it possible to live without the burden of the past and so live every day anew?

The past and memories are in contradiction to the present.

Your insulting me has left an image of you that interferes in the observation of you now.

Wilful discarding of memories does not work.

What shall the mind do not to record insults?

How are the brain cells not to record but yet observe and look?

Each time you are completely attentive, there is no recording.

**From series:** [MA71T1-3 D1-2 - Madras \(Chennai\) 1971 - Public Meetings - In complete attention there is no time](#)

### [MA71D2 - Madras \(Chennai\) 1971 - Public Discussion 2 - Burdened with habits we are not capable of awareness](#)

Duration: 71 minutes

#### Summary

- What do we mean by awareness?

We are aware of our environment through conclusions.

What does it mean to be partially aware?

There is no awareness as long as there is habit.

Can habits be freed without any effort at all?

If there is an effort, there must be will, resistance and conflict.

Can the old brain be quiet when there is a challenge? That is meditation.

**From series:** [MA71T1-3 D1-2 - Madras \(Chennai\) 1971 - Public Meetings - In complete attention there is no time](#)

### [MA71T1 - Madras \(Chennai\) 1971 - Public Talk 1 - Conditioning disappears at the moment of attention](#)

Duration: 80 minutes

#### Summary

- Can one listen without conclusion, comparison and judgment?

Can the brain cells, which contain memories, undergo radical mutation?

Can thought cease to create separation?

Time is a barrier and doesn't bring freedom, because time is thought.

What prevents perception?

Why don't we see things clearly and act instantly?

Can you see anything without an image?



Time is inattention. When you are completely attentive, there is no time.

**From series:** [MA71T1-3 D1-2 - Madras \(Chennai\) 1971 - Public Meetings - In complete attention there is no time](#)

### **MA71T2 - Madras (Chennai) 1971 - Public Talk 2 - Why are we fragmented?**

Duration: 75 minutes

#### **Summary**

- One needs intense unfragmented energy to understand and end the structure of conflict.

The division between the observer and the observed is the very essence of conflict.

When the observer responds to an emotion, the response is always old.

How do you observe 'what is'? Do you observe with your conditioned mind?

We have made love into a mechanical, pleasurable affair, but is that love?

To find out what love is, you have to completely deny what it is not.

Don't accept what another says about death but find out what it means.

**From series:** [MA71T1-3 D1-2 - Madras \(Chennai\) 1971 - Public Meetings - In complete attention there is no time](#)

### **MA71T3 - Madras (Chennai) 1971 - Public Talk 3 - Attention, meditation and understanding oneself**

Duration: 70 minutes

#### **Summary**

- Meditation perhaps covers the whole field of life.

Nobody can teach you about yourself except yourself.

What you learn from another is not truth.

Awareness is not a matter of accumulation; be aware from moment to moment.

When you are not aware, begin again so that your mind is fresh.

Avoid all systems of meditation; a mechanical mind can never find out what truth is.

In the state of non-attention is conflict.

To see anything clearly your mind must not chatter.

Out of aloneness, there is a quality of silence which is not the result of practice or the opposite of noise.

Silence is without cause and therefore it has no beginning and no end.

**From series:** [MA71T1-3 D1-2 - Madras \(Chennai\) 1971 - Public Meetings - In complete attention there is no time](#)

### **MA72D1 - Madras (Chennai) 1972 - Public Discussion 1 - Why does the mind get hurt?**

Duration: 85 minutes

#### **Summary**

- How do we have an insight to a problem?

What takes place when there is a screen between you and me?

Memory of past incidents, experiences and knowledge, which is time, divides people. Why does the mind gather this memory?

How is the mind to be free of hurts?

Investigation is not a matter of choice, decision or will. Investigation implies attention, observation.

See what takes place when there is complete attention, in which there is no observer.

When one finds security in the past, what takes place?

Conclusions have no validity. Security is in attention. Attention is order.

There is no habit in attention.

**From series:** [MA72T1-4 D1-2 - Madras \(Chennai\) 1972 - Public Meetings - Can the mind be free of its content?](#)

### [MA72D2 - Madras \(Chennai\) 1972 - Public Discussion 2 - Meditation, freedom from the known, and suffering](#)

Duration: 92 minutes

#### **Summary**

- Why should one meditate at all?

Not knowing what meditation is, not knowing its implications, not having read books or wanting to imitate what others have said, where does one start?

Can the mind free itself from its own knowledge?

Consciousness is its content. The content makes up consciousness. Without the content there is no consciousness as we know it.

Self-pity, anxiety and loneliness is the content which makes for sorrow. When the content is not, is there sorrow?

How is the mind to be free of the content? This is meditation.

Can the mind, the heart and the body function in complete unity, complete harmony, as a whole?

**From series:** [MA72T1-4 D1-2 - Madras \(Chennai\) 1972 - Public Meetings - Can the mind be free of its content?](#)

### [MA72T1 - Madras \(Chennai\) 1972 - Public Talk 1 - Can the mind bring about a radical change in itself?](#)

Duration: 76 minutes

#### **Summary**

- Is it possible for the mind to transform itself totally?

If thought cannot bring about a radical change in the mind, then what is the mind to do?

When there is an image about somebody, you are not seeing the person but the image which you have built about them.

Acquiring knowledge is mechanical, learning is non-mechanical.

Can the mind sustain the moment of learning all the time?

Do you observe through knowledge, which is the past, or do you observe without the past?

There is a way of looking in which thought as time, knowledge and experience doesn't enter, looking as though for the first time. Therefore the mind has completely changed.

**From series:** [MA72T1-4 D1-2 - Madras \(Chennai\) 1972 - Public Meetings - Can the mind be free of its content?](#)

### **MA72T2 - Madras (Chennai) 1972 - Public Talk 2 - Observing fear without any movement of thought**

Duration: 60 minutes

#### **Summary**

- When the mind tries to control or suppress the fact, the 'what is', that is a wastage of energy.

Can the mind look at envy without the opposite of not being envious or controlling or suppressing envy?

If there is no opposite at all, there is only 'what is', and therefore no choice.

When you are observing the fact, there is no confusion, no choice, no opposite.

The mind living in fear becomes violent.

Violence is not merely physical violence; violence is conformity.

Why does fear exist at all?

Thought has been conditioned to suppress fear.

Can you observe fear completely, without any movement of thought, which is past, which is time?

**From series:** [MA72T1-4 D1-2 - Madras \(Chennai\) 1972 - Public Meetings - Can the mind be free of its content?](#)

### **MA72T3 - Madras (Chennai) 1972 - Public Talk 3 - Freedom, order, love and death**

Duration: 75 minutes

#### **Summary**

- Can the mind be free or must it always live within the prison of the known?

Relationship implies responsibility, as does freedom. To be related is to live; that is life, existence.

If in relationship there is disorder, society and culture goes to pieces.

When the mind understands what brings about disorder, order comes naturally out of that insight, awareness, observation.

At the moment of insult or flattery, can the mind not record it?

When you don't know how to love man, you love God.

Can a man love if he is envious, greedy, ambitious, violent, conforming, obeying, totally in disorder?

Can the mind ever be free of death?

The mind can be free only when there is complete observation of facts as they are, and going beyond them.

**From series:** [MA72T1-4 D1-2 - Madras \(Chennai\) 1972 - Public Meetings - Can the mind be free of its content?](#)

## [MA72T4 - Madras \(Chennai\) 1972 - Public Talk 4 - What is religion, what is truth?](#)

Duration: 96 minutes

### Summary

- If one is deeply seeking reality, the idea of a path leading to truth is an abomination.

Can your mind put away all desire for experience, put away all myths?

Can you put away the authority of another completely, including that of the speaker?

Is there a way of action in which there is no control at all?

Meditation implies the establishment of right relationship with others.

A mind that is still is not distorted. If you make the mind still, if there is a controller, then this product called a quiet mind is a distorted mind.

Silence is completely necessary. Not induced silence or brought about through self-hypnosis but silence that comes naturally, easily, when you have understood existence without conflict.

A mind is silent only when it has established itself in relationship in which there is no conflict, when the mind is free from all control. This means that the mind is learning all the time.

A religious mind is a mind that is attentive to 'what is', not attentive to 'what should be'.

**From series:** [MA72T1-4 D1-2 - Madras \(Chennai\) 1972 - Public Meetings - Can the mind be free of its content?](#)

## [MA73D1 - Madras \(Chennai\) 1973 - Public Discussion 1 - Can the mind free itself from the habit of comparison?](#)

Duration: 90 minutes

### Summary

- What are greed and envy?

Comparison is one of the factors of envy. Can the mind stop comparing?

Progress and greed.

Habits are formed as a means of living easily and therefore mechanically.

What happens to a mind that lives mechanically?

Knowledge has made us mechanical.

Can the mind function within the field of knowledge when necessary and be free from knowledge when it is not?

Can a mechanical mind ever come to something which is not mechanical?

The habit of conformity is a deadly thing.

**From series:** [MA73T1-4 D1-3 - Madras \(Chennai\) 1973 - Public Meetings - An energy that will transform the human mind](#)

## [MA73D2 - Madras \(Chennai\) 1973 - Public Discussion 2 - We are the world and the world is us](#)

Duration: 77 minutes

### Summary

- How do you look at the world?

How am I to live in this world sanely?

You are the world, you are the product of the culture in which you live.

You are not an individual, just an expression of culture.

When I am ambitious I create a society that supports my ambition.

Why do we live in abstractions? Calling yourself a Hindu is an abstraction.

What takes place in a mind that has realised that it is the world and the world is itself, and doesn't move from that fact?

A man who lives in tradition is betraying the present.

We must give tremendous attention to the fact of learning without accumulation.

Learning all the time with never a moment of not-learning.

Non-learning is the accumulative factor.

**From series:** [MA73T1-4 D1-3 - Madras \(Chennai\) 1973 - Public Meetings - An energy that will transform the human mind](#)

### **MA73D3 - Madras (Chennai) 1973 - Public Discussion 3 - Can the brain look at the present without time?**

Duration: 82 minutes

#### **Summary**

- When you hear the word 'God', what is your response?

Is it possible to look at violence as though for the first time?

Can my mind be free from the accumulated past?

Is there a present which is not of time? If not, the brain moves from the known to the known, never fresh, never looking at something totally new.

I am very interested to see what the present is; I really don't know.

The response 'I don't know' requires humility. But we all know, and what we know is the old.

A cup is useful when it is empty, then you can put something into it. But our brains are already full of thoughts, opinions, judgements, what we have read, never empty to find out.

You have been hurt from childhood. Can the mind be free of all those hurts?

If there is hurt, how can you love?

**From series:** [MA73T1-4 D1-3 - Madras \(Chennai\) 1973 - Public Meetings - An energy that will transform the human mind](#)

### **MA73T1 - Madras (Chennai) 1973 - Public Talk 1 - A different quality of mind not bound by thought**

Duration: 81 minutes

#### **Summary**

- To survive sanely, rationally, healthily, survive as a whole entity, we need a different energy.

A different energy can only be brought about by a religious mind.

A religious mind is not a negligent mind; in the very negation is energy.

What is the responsibility of thought with regard to the structure in which it lives?

We must find a different quality of mind that is not bound by thought.

To see the present with all its immensity, there must be freedom from the known, from tradition, from knowledge.

To look we need energy, and we dissipate energy when we look through the eyes of the past.

Can you observe your violence without withdrawing from the fact to a conclusion and looking with a conclusion?

To be so free you need total attention, which is religion.

A religious man is free from violence; he has no concepts of non-violence.

A religious man is concerned with 'what is', not with 'what should be'.

Questions from the audience followed the talk.

**From series:** [MA73T1-4 D1-3 - Madras \(Chennai\) 1973 - Public Meetings - An energy that will transform the human mind](#)

## **MA73T2 - Madras (Chennai) 1973 - Public Talk 2 - Living in the past prevents action in the present**

Duration: 86 minutes

### **Summary**

- We need a new kind of energy to transform society.

Intellectual energy is mechanical because it is based on experience, knowledge. The response to knowledge is thought.

Thought is essentially mechanical and all our structure is based on thought.

Ideological action is always divisive and therefore in essence it is rooted in conflict.

Is there an action which is universal, not mine or yours?

Diligent negation of the mechanical gives a certain quality of energy.

It is part of our tradition to analyse, and analysis is paralysis.

Is there a way of looking at fear which is not an observation with a conclusion?

Action in the present is not possible if you are living in the past, if you are carrying out a tradition.

Perception means seeing without the observer. Seeing without the observer is action in the present.

There is an action which is non-ideational, and that action is the total revolution of the mind.

Questions from the audience followed the talk.

**From series:** [MA73T1-4 D1-3 - Madras \(Chennai\) 1973 - Public Meetings - An energy that will transform the human mind](#)

### **MA73T3 - Madras (Chennai) 1973 - Public Talk 3 - Order is essential for survival**

Duration: 82 minutes

#### **Summary**

- Order is essential for the brain to survive and to function rationally, healthily, objectively and effectively.

Why do you believe that there is a God or in anything that you hold dear?

When a disorderly mind chooses, what it chooses must be also disorderly.

A life that is lived in fragments is disorderly.

Order is necessary, and this order comes when you have an insight, the capacity to look at disorder choicelessly.

Choiceless awareness is intelligence, and that intelligence will bring order.

Relationship means direct contact, perception, understanding, and you cannot have an understanding of another when looking with an image you have built.

A mind that suffers has no love. It is only the mind that is free from suffering that knows compassion and love.

You must understand death as you must understand living.

Are you frightened of letting go of the known?

Questions from the audience followed the talk.

**From series:** [MA73T1-4 D1-3 - Madras \(Chennai\) 1973 - Public Meetings - An energy that will transform the human mind](#)

### **MA73T4 - Madras (Chennai) 1973 - Public Talk 4 - In meditation there is no direction**

Duration: 76 minutes

#### **Summary**

- Only the totally humble mind can understand very deeply what is involved in meditation.

Energy is wasted through control, through friction and there is friction when there is the controller and the controlled.

If there is no division between the controller and the controlled there is no friction.

Every day, every minute, watch. If you are tired let go, but the next minute watch.

In meditation there is no control whatsoever.

The whole movement of desire as will comes to an end in meditation.

Is it necessary to sit in a certain way, to breathe in a certain way, to keep your eyes closed?

A quiet, silent mind is necessary to listen.

In space there is no direction, there is no time.

In meditation there is the complete emptying of the mind of the known. The known is the 'me'.

**From series:** [MA73T1-4 D1-3 - Madras \(Chennai\) 1973 - Public Meetings - An energy that will transform the human mind](#)

### **MA74D1 - Madras (Chennai) 1974 - Public Discussion 1 - Relationship and sleep**

Duration: 89 minutes

#### **Summary**

- Are your relationships based on affection?

What is the relationship between the images we have about each other?

Is it possible not to have an image, which can be hurt?

Is there a way of looking at violence without analysis, so that it ends and there is a new beginning?

Relationship means to respond adequately.

Do we respond adequately to our children?

What is the function of sleep?

Can you bring order during the day?

**From series:** [MA74T1-4 D1-2 - Madras \(Chennai\) 1974 - Public Meetings - Relationship is challenge and response](#)

### **MA74D2 - Madras (Chennai) 1974 - Public Discussion 2 - Your consciousness is the collective consciousness**

Duration: 89 minutes

#### **Summary**

- Can you understand yourself?

You cannot understand yourself with the help of another.

What happens to the mind that is aware that it is the collective mind?

All collective action is inaction; all collective response is a fragmentary response.

Is there a looking without the observer?

Where there is a motive, there is no love.

Where there is love without motive, there is complete action.

Any movement within the area of the collective must bring about conflict.

Do you care for your body and how your mind works?

**From series:** [MA74T1-4 D1-2 - Madras \(Chennai\) 1974 - Public Meetings - Relationship is challenge and response](#)

### **MA74T1 - Madras (Chennai) 1974 - Public Talk 1 - Knowledge and envy**

Duration: 79 minutes

#### **Summary**

- Have you observed that you are thinking and acting according to knowledge?



Can knowledge transform man?

How do you look at envy?

What takes place when you dissipate your energy in conflict, suppression, rationalisation and overcoming?

Can the feeling of envy be observed without recognition?

Is conflict part of affection and love?

**From series:** [MA74T1-4 D1-2 - Madras \(Chennai\) 1974 - Public Meetings - Relationship is challenge and response](#)

### **MA74T2 - Madras (Chennai) 1974 - Public Talk 2 - Looking at the content of consciousness**

Duration: 74 minutes

#### **Summary**

- To observe actually 'what is' within oneself, there must be no resistance but watching without any movement of thought.

Are you aware at the conscious level and also at the deeper levels?

Without deeply understanding pleasure and fear, love becomes extraordinarily superficial.

Can you look at hurt without any movement other than direct observation?

Questions from the audience followed the talk

**From series:** [MA74T1-4 D1-2 - Madras \(Chennai\) 1974 - Public Meetings - Relationship is challenge and response](#)

### **MA74T3 - Madras (Chennai) 1974 - Public Talk 3 - Sorrow, passion and death**

Duration: 88 minutes

#### **Summary**

- Sorrow, like fear, is a tremendous burden that distorts our thinking and makes us bitter, anxious and frightened.

I can only understand the great sorrow of humanity if I have the passion from going deeply into it.

Passion is free of fear and pleasure.

Find out what it means to die and why humanity has never solved this problem.

Is there anything permanent in your consciousness or is everything put together by thought?

What happens if you don't step out of the stream of humanity?

What is immortality?

Questions from the audience followed the talk

**From series:** [MA74T1-4 D1-2 - Madras \(Chennai\) 1974 - Public Meetings - Relationship is challenge and response](#)

### **MA74T4 - Madras (Chennai) 1974 - Public Talk 4 - Meditation is inquiry into the sacred**

Duration: 85 minutes

## Summary

- Religions, whether in the West or East, are based on thought.

What is meditation and why should one meditate at all?

When you are practising a method, you have set a direction put together by thought.

To find a way of living without control requires tremendous attention and great discipline.

Silence, the quietness of the mind, is not to be bought or practised.

Have you any space in your mind, or is it crowded?

Questions from the audience followed the talk

**From series:** [MA74T1-4 D1-2 - Madras \(Chennai\) 1974 - Public Meetings - Relationship is challenge and response](#)

## [MA76D1 - Madras \(Chennai\) 1976 - Public Discussion 1 - The observer is the past](#)

Duration: 99 minutes

### Summary

- How do you observe your anger?

The new can only occur when the past stops for a second.

Because the brain has found safety in the past, it holds on and so creates a division as the observer and the observed.

The past dominates whatever we are doing.

The past has been our safety and tradition, and as long as that remains, we won't know anything else.

The ideal of non-violence is absurd because the fact is you are violent.

Without the word 'violence' is there violence?

When the brain is quiet, it has its own natural movement.

To find out what is beyond love, begin where you are.

**From series:** [MA76T1-6 D1-2 - Madras \(Chennai\) 1976 - Public Meetings - Truth comes when there is total order](#)

## [MA76D2 - Madras \(Chennai\) 1976 - Public Discussion 2 - Giving all your energy to understand fear](#)

Duration: 93 minutes

### Summary

- When one has fear, one cannot love, be kind or generous; one is psychologically shrunken.

Do you know what fear is or do you imagine what fear is?

Is it possible to be free from confusion?

As long as you are acting from fear, whatever you do will still be fear.

To investigate into fear, there must be no motive. Motive brings about distortion in investigation.

Is fear yours, or is it universal fear?

As long as you have psychological time, there is going to be fear.

**From series:** [MA76T1-6 D1-2 - Madras \(Chennai\) 1976 - Public Meetings - Truth comes when there is total order](#)

### **MA76T1 - Madras (Chennai) 1976 - Public Talk 1 - Relationship without the movement of thought**

Duration: 68 minutes

#### **Summary**

- Communication implies sharing together.

When there is radical transformation in each human being, there is a change in all human beings.

Everyone's consciousness is the consciousness of humanity.

What is relationship?

Is it possible for us to live together without images, because images are separating?

Whatever thought creates or puts together must be fragmentary.

Thought has its right place.

**From series:** [MA76T1-6 D1-2 - Madras \(Chennai\) 1976 - Public Meetings - Truth comes when there is total order](#)

### **MA76T2 - Madras (Chennai) 1976 - Public Talk 2 - Looking into the content of consciousness**

Duration: 72 minutes

#### **Summary**

- If there is a motive, observation becomes distorted.

Why do we have so little space in consciousness, in ourselves?

How do you observe your consciousness?

Is one aware of the effects of hurt?

Is it possible to look at fear and not give it movement?

Why does thought as time breed fear?

Must thought operate all the time?

Order is the understanding of disorder and going beyond it.

Is there physical and psychological security?

Can thought come to an end by itself?

**From series:** [MA76T1-6 D1-2 - Madras \(Chennai\) 1976 - Public Meetings - Truth comes when there is total order](#)

### **MA76T3 - Madras (Chennai) 1976 - Public Talk 3 - Pleasure and desire**

Duration: 69 minutes

#### **Summary**

- What is the right thing to do in life?

Can there be right action when there is fear?

Desire arises when there is fragmentary perception of the senses.

When there is a perception with all one's senses fully awakened, there is no desire.

The brain is registering present incidents which become knowledge, and we act according to that knowledge.

Desire is the movement of thought driven by sensation. The pursuit of that image is the movement of pleasure.

Is pleasure love?

**From series:** [MA76T1-6 D1-2 - Madras \(Chennai\) 1976 - Public Meetings - Truth comes when there is total order](#)

### **MA76T4 - Madras (Chennai) 1976 - Public Talk 4 - Love, compassion and sorrow**

Duration: 60 minutes

#### **Summary**

- Devotion is not love.

Without the ending of sorrow, there can be no love.

With the ending of sorrow, compassion comes into being.

Love can only be when there is great humility.

Cultivated humility is another form of vanity.

Sorrow is a summation of energy, a tremendous incident, a great shock, and the body is nervous, anxious, tearful.

Passion is entirely different from lust.

Most people don't have passion. If you have no passion, you cannot be creative.

Compassion cannot be cultivated by thought.

Love is not pleasure.

There can be love, compassion and beauty only when you are not.

**From series:** [MA76T1-6 D1-2 - Madras \(Chennai\) 1976 - Public Meetings - Truth comes when there is total order](#)

### **MA76T5 - Madras (Chennai) 1976 - Public Talk 5 - Listening, learning and dying**

Duration: 65 minutes

#### **Summary**

- Can you listen without comparing?

We don't see anything but through the picture which we have created about it.

Acting and learning imply the cultivation of knowledge, acquiring knowledge to act.

As long as you are thinking of becoming, you have psychological time.

What is important is not what happens after death but what happens before death.

What does it mean to die?

If you don't die every day to everything that you have acquired psychologically, what happens?

**From series:** [MA76T1-6 D1-2 - Madras \(Chennai\) 1976 - Public Meetings - Truth comes when there is total order](#)

### **MA76T6 - Madras (Chennai) 1976 - Public Talk 6 - Religion, meditation and truth**

Duration: 74 minutes

#### **Summary**

- What is religion and what is meditation?

Whatever thought has put together is a material process; there is nothing sacred about it.

There is no space in our consciousness, and so it has become disorderly.

To have order you must have space.

To understand, to hear anything, there must be a quality of silence, care, affection and attention.

Meditation is the essence of order.

Without love and compassion, you will never find the most sacred thing, which is truth.

Meditation is the attention that brings order in your life, and therefore in society.

**From series:** [MA76T1-6 D1-2 - Madras \(Chennai\) 1976 - Public Meetings - Truth comes when there is total order](#)

### **MA7778D1 - Madras (Chennai) 1977/78 - Public Discussion 1 - Desire in itself is not contradictory**

Duration: 89 minutes

#### **Summary**

- About what are you really concerned?

Do you know that you lead a double life, contradictory and hypocritical?

Desire can never be contradictory, but its objects can.

Our conditioning is to identify ourselves with what we want.

The way of non-violence is fictitious, is not real. What is real is that I am violent.

Deal with the fact of violence, not with non-violence.

Can you observe that feeling without the word and calling it violence?

Do you observe the fact you are conditioned with the motive that you must be free of conditioning?

**From series:** [MA7778T1-6 D1-3 - Madras \(Chennai\) 1977/78 - Public Meetings - Can the brain be free of all pressure?](#)

### **MA7778D2 - Madras (Chennai) 1977/78 - Public Discussion 2 - What are you afraid of?**

Duration: 80 minutes

#### **Summary**

- What is your particular fear?

Your name, the familiarity of your habits, everything is stored in the past as memory, so you are living in the past.

Life is a movement from the past through the present to the future.

What do you mean by the word 'pleasure'?

At the moment of the arising of that thing called anger, there is no time. When you name it, it becomes time.

Have you ever ended an attachment?

**From series:** [MA7778T1-6 D1-3 - Madras \(Chennai\) 1977/78 - Public Meetings - Can the brain be free of all pressure?](#)

### **MA7778D3 - Madras (Chennai) 1977/78 - Public Discussion 3 - Discontent with yourself and the world**

Duration: 84 minutes

#### **Summary**

- What do we mean when we say we understand intellectually or verbally?

What are you discontented with?

Are you coming to the well with a little pot or with a tremendous thirst?

Find out for yourself why you are discontented and whether you would go to the ends of the earth to quench all discontent.

Are you wasting your life?

Is your life sacred?

Can you observe without the word the fact of the reaction you named envy?

Does choice come when you are not clear?

**From series:** [MA7778T1-6 D1-3 - Madras \(Chennai\) 1977/78 - Public Meetings - Can the brain be free of all pressure?](#)

### **MA7778T1 - Madras (Chennai) 1977/78 - Public Talk 1 - Why should the brain register hurt?**

Duration: 74 minutes

#### **Summary**

- To investigate, observe and listen, one must be free.

Freedom is not at the end but at the beginning.

Every human being in the world from childhood is wounded psychologically.

The unpressured brain can move in any direction but always comes back to the centre.

Part of meditation is to free the mind from all pressure, which means no practice.

Register what is necessary only - language, technological information - don't register anything else.

One has to learn the art of observing.

**From series:** [MA7778T1-6 D1-3 - Madras \(Chennai\) 1977/78 - Public Meetings - Can the brain be free of all pressure?](#)

### **MA7778T2 - Madras (Chennai) 1977/78 - Public Talk 2 - Observing the content of consciousness**

Duration: 69 minutes

#### **Summary**

- When you examine yourself, what are you?

Can you observe the content of consciousness?

If you observe violence and try to bring about a change in it, that is another form of pressure.

Can you observe without the pressure of tradition or like and dislike?

How do you observe your wife or husband?

What is the origin of thinking?

Can you observe the arising of thought?

Is there a thinker if there is no thought?

**From series:** [MA7778T1-6 D1-3 - Madras \(Chennai\) 1977/78 - Public Meetings - Can the brain be free of all pressure?](#)

### **MA7778T3 - Madras (Chennai) 1977/78 - Public Talk 3 - What place has knowledge in correct action?**

Duration: 71 minutes

#### **Summary**

- It is very important to learn for oneself the art of listening.

What place has knowledge in our life?

What is right action?

Does knowledge bring order?

Order implies a way of living in which direction as a motive comes to an end.

Do you know what fear is, or do you only know fear because you think about the past and the future?

Giving thought its right place brings freedom from fear.

**From series:** [MA7778T1-6 D1-3 - Madras \(Chennai\) 1977/78 - Public Meetings - Can the brain be free of all pressure?](#)

### **MA7778T4 - Madras (Chennai) 1977/78 - Public Talk 4 - Fear and pleasure are movements of time**

Duration: 72 minutes

#### **Summary**

- There is a way of learning which is having insight.

Do you instantly capture the significance that fear is the movement of time, or do you argue with it and draw conclusions?

Time exists only in relation to knowledge and its action. There is no other time.

Is pleasure the movement of thought?

Fear and pleasure are movements of time and remembrance.

Where time exists, there is no love.

**From series:** [MA7778T1-6 D1-3 - Madras \(Chennai\) 1977/78 - Public Meetings - Can the brain be free of all pressure?](#)

### **MA7778T5 - Madras (Chennai) 1977/78 - Public Talk 5 - The innermost nature of the self is not-a-thing**

Duration: 71 minutes

#### **Summary**

- Your activity is based on the self. What is that centre from which you are acting?

When you go through the process of introspection or analysis, what happens?

I can only find out about myself by observing my reactions in my relationships.

Relationship reveals what I am.

Is it possible to observe myself each moment afresh, not letting remembrance operate?

Have you observed anything with all your senses?

When thought is not, love is

Does compassion come into being with the ending of sorrow?

Death means ending.

**From series:** [MA7778T1-6 D1-3 - Madras \(Chennai\) 1977/78 - Public Meetings - Can the brain be free of all pressure?](#)

### **MA7778T6 - Madras (Chennai) 1977/78 - Public Talk 6 - Can the brain renew itself?**

Duration: 67 minutes

#### **Summary**

- By understanding the arts of listening, seeing and learning, pressure on the brain is understood.

If you listen with your heart, with care, attention and affection, that listening is a flowering.

There is beauty in listening.

One of the problems of meditation is whether the mind can be free of all pressure, which means a mind that is free.

Is it possible to act in daily life without will or control?

Meditation is the awakening of intelligence born out of compassion and clarity.

**From series:** [MA7778T1-6 D1-3 - Madras \(Chennai\) 1977/78 - Public Meetings - Can the brain be free of all pressure?](#)

### **MA7879D2 - Madras (Chennai) 1978/79 - Public Discussion 2 - Are we aware of division?**

Duration: 75 minutes



### Summary

- Q: Can we discuss the control of government and our day-to-day life?

How will you bring about a cessation of the power of the few, and educate or help the vast majority?

In history, only very few individuals bring about a change. Will you have the energy, capacity, drive, love to bring about a different world?

We have accepted the illusion that we are living when we are separate. Are you aware of this division and its consequences? Why has this division existed, why has man accepted it and how has it come into being?

Can you observe your wife or husband without the memory of the past intruding? When you do look in that way, is there no observer, only observation? Is this possible, not in theory but actually in daily life?

**From series:** [MA7879T1-6 D1-3 - Madras \(Chennai\) 1978/79 - Public Meetings - Life is a movement in learning](#)

### [MA7879D3 - Madras \(Chennai\) 1978/79 - Public Discussion 3 - Can you understand what a religious life is?](#)

Duration: 70 minutes

#### Summary

- Q: Has tradition and culture any part in a religious life?

The word 'religion' means to gather – gather all your energy to inquire into what is truth and reality, if there is an end to sorrow, and into what is love, and whether one can live without any effort and control.

You can only find what life is, which may be eternal, or nonsensical, or extraordinary, when you understand your daily living and the beauty of life.

Why does the brain form habits, which is tradition, whether it is ten days old or ten thousand years old?

The brain can only function in security. Is there such security?

Will you throw away your illusions, your habits, because you see the reason, the logical consequence of forming habits?

**From series:** [MA7879T1-6 D1-3 - Madras \(Chennai\) 1978/79 - Public Meetings - Life is a movement in learning](#)

### [MA7879T1 - Madras \(Chennai\) 1978/79 - Public Talk 1 - Organisations have not saved man](#)

Duration: 81 minutes

#### Summary

- There is outer and inner fragmentation. Who is going to change man? Have organisations of any kind helped?

To go very far we must begin very near, which is with ourselves.

Is one aware of one's thoughts, feelings, fears and pleasures?

Can one listen purely, without any distortion? Is there a responsibility to listen to the world and to your own anxiety and sorrow?

Can you observe without any prejudice? To learn, mustn't the brain be free of knowledge?

What is action in your life?

In relationship, has knowledge any place at all? Can the brain only register what is necessary?

**From series:** [MA7879T1-6 D1-3 - Madras \(Chennai\) 1978/79 - Public Meetings - Life is a movement in learning](#)

### **MA7879T2 - Madras (Chennai) 1978/79 - Public Talk 2 - An action that is not the outcome of thought**

Duration: 68 minutes

#### **Summary**

- Is there an action which is not fragmentary, which has no regrets and no sense of incompleteness?

Is there security in the things of thought? Is all psychological security an illusion?

Can one attend without concentration and effort? Does the very thought which concentrates also distract?

Have you ever given attention in which there is no otherness, deviation or distraction?

To attend implies there is no centre from which you are listening.

When you have an insight into the nature of thought it finds its right place.

**From series:** [MA7879T1-6 D1-3 - Madras \(Chennai\) 1978/79 - Public Meetings - Life is a movement in learning](#)

### **MA7879T3 - Madras (Chennai) 1978/79 - Public Talk 3 - Is freedom a matter of time?**

Duration: 81 minutes

#### **Summary**

- Is there psychological time at all?

How do we deal with a problem?

Is time involved in love? Is time, a movement in division, necessary?

Can we change fundamentally, radically, not through evolution or time?

Can hurt be abandoned instantly? Can one act without effort or time?

Is there a perception which ends the image without allowing time?

What takes place when you observe only the fact and do not invent the opposite?

Can you resolve a problem as it arises? Are problems produced from a centre?

**From series:** [MA7879T1-6 D1-3 - Madras \(Chennai\) 1978/79 - Public Meetings - Life is a movement in learning](#)

### **MA7879T4 - Madras (Chennai) 1978/79 - Public Talk 4 - What brings about disorder in relationship?**

Duration: 86 minutes

#### **Summary**

- What is our relationship with each other? In that relationship, is there order? How will you bring order there?

Is desire, the sensory responses with images thought has created, a factor of disorder?

When pain is over, can one totally forget it, totally non-register it?

When there is no relationship, isn't there fear?

Are you aware at the moment of fear, not to let thought come into it, to realize it has no place at the moment of action?

Why has there been so little beauty and communication with nature in our lives?

At the instant of pleasure is there recording?

Culture means to grow, develop the totality of one's life.

**From series:** [MA7879T1-6 D1-3 - Madras \(Chennai\) 1978/79 - Public Meetings - Life is a movement in learning](#)

### **MA7879T5 - Madras (Chennai) 1978/79 - Public Talk 5 - What is a religious mind?**

Duration: 85 minutes

#### **Summary**

- Have the gods been created from our sorrow and fear?

In an inquiry, are you free of fear?

Freedom is observation without conclusion.

Can you observe the whole nature of sorrow? When there is no motive in your examination, is sorrow different from you?

Can a new culture only be born out of a religious mind?

Psychological transformation is the only revolution.

A religious mind has no philosophy because it is with that which is eternally sacred.

Sorrow has to end to understand the religious mind.

**From series:** [MA7879T1-6 D1-3 - Madras \(Chennai\) 1978/79 - Public Meetings - Life is a movement in learning](#)

### **MA7879T6 - Madras (Chennai) 1978/79 - Public Talk 6 - The movement of meditation**

Duration: 85 minutes

#### **Summary**

- Putting death in opposition to life, are we afraid to live and afraid to die?

Attachment implies continuity. If it does not end, what happens to the whole movement of consciousness of man?

Is love within this consciousness? Has love a continuity?

Is death the ending of attachment?

- When there is complete order in one's life, that can look at cosmic order.

What is attention, inattention and distraction? Does attention have continuity, a centre?

In silence comes that which is eternally, timelessly sacred.

Note: a total of 15 minutes and 48 seconds of missing video is replaced by audio only.

**From series:** [MA7879T1-6 D1-3 - Madras \(Chennai\) 1978/79 - Public Meetings - Life is a movement in learning](#)

### **MA7980D - Madras (Chennai) 1979/80 - Public Discussion - Bringing together all one's energy to look at a problem**

Duration: 72 minutes

#### **Summary**

- Is our psychological pain as acute as toothache, or are we aware of it after it has taken place?

Do we see the absurdity, the futility of escape?

If one sees that escape does not solve the problem, what does one do with the problem?

What are the implications of analysis?

Who is it that is analysing, thinking the analyser is different from the problem?

Can I decide immediately to end a problem, not take time or move away from it?

Intelligence can only operate in the moment.

Do not allow time as a means of solution of a problem.

It is only when there is inattention that quarrels begin. When there is complete attention on both sides there is no quarrel, no division.

Time is one of the most destructive factors; time is death.

From series: [MA7980T1-6 D - Madras \(Chennai\) 1979/80 - Public Meetings - The seed of a million years](#)

### [MA7980T1 - Madras \(Chennai\) 1979/80 - Public Talk 1 - The flowering of the seed of a million years](#)

Duration: 62 minutes

#### Summary

- If we are not capable of listening we are not capable of learning.

Man since the beginning of time has asked if there is a reality, truth, something timeless that cannot be measured, and that inquiry, that seed, is still with us.

Is it possible for that seed to grow and flower, multiply and cover the earth? That is the function, the necessity of everyone.

In this world there is such confusion, violence, corruption, every form of degeneration. If we do not find that seed and let it flower we are going to destroy ourselves.

Thinking is always in a straight line, moving forwards or backwards.

When specialisation takes place the brain becomes smaller; the other parts of the brain become rather dull.

Thought divides itself, one group of thoughts against another group.

The mind, the brain has now reached a point where it is completely confused.

The brain needs absolute security for that seed to flower.

From series: [MA7980T1-6 D - Madras \(Chennai\) 1979/80 - Public Meetings - The seed of a million years](#)

### [MA7980T2 - Madras \(Chennai\) 1979/80 - Public Talk 2 - Thought has put together the whole structure of the 'me'](#)

Duration: 61 minutes

#### Summary

- Our minds are the result of a thousand experiences and man has been searching for an eternity.

Immortality is merely the continuity of one's own ignorance.

We are questioning the cultivation through the centuries this idea of the self, the 'me' that must evolve through time, many births, or be saved by a saviour.

We must inquire into what has created the 'me', the self.

Reality is everything that thought has created. Nature is not created by thought.

Truth has nothing whatsoever to do with thought.

Can thought dissolve the structure which it has created as the 'me'?

Your approach dictates the resolution of a problem. If you approach it with any motive or try to escape, the problem will always remain.

All society is based on human relationship. Because human beings are immoral, our society is immoral.

We are corrupt beyond measure so we create a society that is utterly corruptible.

Intelligence and love go together. Without love we cannot have intelligence.

From series: [MA7980T1-6 D - Madras \(Chennai\) 1979/80 - Public Meetings - The seed of a million years](#)

### [MA7980T3 - Madras \(Chennai\) 1979/80 - Public Talk 3 - Where is security found for the brain?](#)

Duration: 68 minutes

#### Summary

- Why do human beings with their extraordinary brain and mind live in narrow grooves, with narrow activities, self-centred impulses and urges?

There is no infinite thought, there is no complete thought.

In what manner can consciousness be transformed?

Our brains are trained, subjected, submitted to established outside order or inside discipline; essentially to obey.

The brain has extraordinary incalculable energy and that energy is now being used in a very narrow, limited way.

Intelligence is not the product of thought.

When there is this intelligence there is complete and total security.

What is order?

When the mind is learning it is creating its own discipline, not of conformity but through attention.

The awakening of intelligence is the beginning of total, happy security of human beings.

Our relationship is based on memory so there is no love or happiness, nothing but disastrous division.

What will make you change?

From series: [MA7980T1-6 D - Madras \(Chennai\) 1979/80 - Public Meetings - The seed of a million years](#)

## [MA7980T4 - Madras \(Chennai\) 1979/80 - Public Talk 4 - A mind living in control, conflict and desire is never free](#)

Duration: 65 minutes

### **Summary**

- Our minds are chattering, thought moving from one association or desire to another, a contradiction of opposing energies.

Within the mind can there ever be freedom? If not, man is everlastingly slave to the known.

Is it possible to go beyond the process of time?

The immediate is far more important than the future.

The mind has become accustomed, trained, conditioned to time, with no question of immediate action.

The immediate dissolves time.

One has to understand the nature of desire, not suppress it, control it or run away from it.

Desire comes through the movement of thought creating the image. Thought pursues that image which becomes desire.

Why does thought create the image?

Will is the exertion of energy in a particular direction and that energy is the movement of desire.

Is it possible to observe instantly and act instantly, which needs no control?

**From series:** [MA7980T1-6 D - Madras \(Chennai\) 1979/80 - Public Meetings - The seed of a million years](#)

## [MA7980T5 - Madras \(Chennai\) 1979/80 - Public Talk 5 - Why does the mind live in concepts?](#)

Duration: 64 minutes

### **Summary**

- Can the human mind be free of concepts?

Is the making of concept an escape from action?

Can you listen and not make a concept but apply?

Is fear the word 'fear'?

Integrity means saying things that you actually mean.

Time will not solve fear but will complicate the issue.

When you listen completely there is no movement of thought but merely observation.

The mind seeking pleasure is invariably attached to the action that brings pleasure.

Is there time at all psychologically?

Can the brain free itself from its tradition without time?

When there is a clear, total sensory response there is no centre from which you are observing.

Pleasure like fear is the movement of time.

If there is any form of attachment there is no love.

How will you have this flower, the great beauty of love?

**From series:** [MA7980T1-6 D - Madras \(Chennai\) 1979/80 - Public Meetings - The seed of a million years](#)

### **MA7980T6 - Madras (Chennai) 1979/80 - Public Talk 6 - Sorrow, death and meditation**

Duration: 79 minutes

#### **Summary**

- How do you approach any problem, physical or psychological?

What is the relationship between sorrow and passion?

Sorrow indicates a state of mind in which there is pain, grief, tears, a sense of immense loneliness and isolation.

Without passion you can never be free or creative.

Why are we excluding death from living?

Examining your own life, what is your life?

When you realise the fact that you are the rest of mankind, what is death?

To a man whose mind is the universe of humanity there is no death. Whatever he is doing, he is ending, never carrying.

Why is it important to meditate?

There must be somewhere something that is not perishable, that is incorruptible, timeless, eternal. That seed has been sown in man from time immemorial.

Can we end psychological registering?

Meditation can never be conscious, can never be thought out, premeditated.

**From series:** [MA7980T1-6 D - Madras \(Chennai\) 1979/80 - Public Meetings - The seed of a million years](#)

### **MA8081Q1 - Madras (Chennai) 1980/81 - Public Q&A 1**

Duration: 85 minutes

#### **Summary**

- Q1: Your appeal to stand up against the corrupt and immoral society like a rock protruding from the mid-stream of a river confuses me deeply.

Q2: You often switch over from mind to brain. Is there any difference between them?

Q3: Even though I understand each and every word of K, the message remains vague. What should I do to understand his message fully?

Q4: Is there really such a thing as transformation? What is it to be transformed?

Q5: I think that the saints created idols and stories to teach man how to lead a good and correct life. How can you call it nonsense?

Q6: You say that if one individual changes he can transform the world. In spite of your sincerity the

world has gone from bad to worse. Is there such a thing as destiny?

Q7: Can a teacher inculcate decent behaviour in poverty-stricken children?

Q8: How does one go to the very source of thought so that there is a possibility of silencing the thinking process itself?

**From series:** [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

### **MA8081Q2 - Madras (Chennai) 1980/81 - Public Q&A 2**

Duration: 78 minutes

#### **Summary**

- Q1: Why is it, as medical students, we never notice things in the way you do? We are not serious enough to change ourselves.

Q2: Having been recently hurt, and having heard you ask if we can not-record hurt, can we get rid of the image?

Q3: When I love someone I find myself deeply attached and concerned. How can we be so intensely concerned and not be attached?

Q4: What is your stand with regard to miracles? We are told even you performed what would normally be called miracles. Do you deny this fact?

Q5: You say that one should look at things totally and it is only possible when the brain is completely attentive. What should I do to make my mind behave rightly?

Q6: Is there any survival after death? When man dies full of attachments and regrets, what happens to this residue?

**From series:** [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

### **MA8081T1 - Madras (Chennai) 1980/81 - Public Talk 1 - What is the cause of the present crisis?**

Duration: 59 minutes

#### **Summary**

- If one is merely concerned with one's own particular salvation then that salvation is the furtherance of selfishness.

Why is it that human beings, living in this marvellous world, have not this sense of love, compassion, care, deep affection?

What is our responsibility in saving this country? It is your responsibility and yours alone.

Corruption is the exercise of thought for its own benefit.

Our brains are programmed like a computer.

The responsibility is yours, to be absolutely incorruptible.

**From series:** [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

### **MA8081T2 - Madras (Chennai) 1980/81 - Public Talk 2 - What is our relationship to another?**

Duration: 73 minutes



### Summary

- What is our relationship to another, actually not theoretically? If that relationship is corrupt, dishonest, exploiting, corruption comes into being in the world.

There can be wholeness only when there is love. The word 'whole' means healthy, sane, rational, and also it means holy, sacred.

Can relationship be totally transformed so that there can be love?

Intelligence is not knowledge.

Is there an action, a way of living, which is not based on memory, experience or knowledge?

What is the difference between the human brain and the computer?

There is a difference between optical observation and the observation of thought. Which is it that you do?

**From series:** [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

### [MA8081T3 - Madras \(Chennai\) 1980/81 - Public Talk 3 - Salvaging the brain](#)

Duration: 70 minutes

#### Summary

- Co-operation can come only when there is love.

We are concerned with the salvaging of the brain, of the human mind.

There is no individual brain; it is the brain of humanity.

It is only a confused mind that is caught in the trap of choice.

Thought dictates our action.

Conflict must exist when there is a division between thought and the psyche. Why has thought separated itself from something which it has created?

As long as there is self-centred activity there must be loneliness.

When there is no contradiction between the observer and the observed, what takes place in the brain?

**From series:** [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

### [MA8081T4 - Madras \(Chennai\) 1980/81 - Public Talk 4 - Is there order which thought has never touched?](#)

Duration: 75 minutes

#### Summary

- Why hasn't the brain been able to function in an orderly way?

We are afraid to be radically, deeply free of mediocrity. The search for certainty is a form of mediocrity.

Excellence is not achieved through competition.

If thought is responsible for disorder, then what is the relationship of thought to our daily life?

When you say, 'How am I to stop thought?' it is a wrong question because thought is the controller and the controlled.

Can there be order without the movement of thought? This is real meditation.

When we are inquiring into order and disorder, your whole brain is active, there is no sluggish part in it. That means your whole brain is alert, not caught in a particular groove.

**From series:** [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

### **MA8081T5 - Madras (Chennai) 1980/81 - Public Talk 5 - Is thought the cause of the decay of man?**

Duration: 74 minutes

#### **Summary**

- Why has man after so many millions of years come down to the lowest point in his existence?

We like to attribute disorder to some fantastic cause, but actually the disorder is in our brains.

The knowledge that we have acquired through education, experience, generations upon generations, may be the cause of our disaster because we are burdened with the past.

What is man? If the machine can do everything even better than you, what are you?

Time is the movement of thought in consciousness.

There is the art of listening, seeing and learning. With that you approach yourself, are watching yourself.

It is not your own psyche, because wherever you go in the world human beings are suffering.

**From series:** [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

### **MA8081T6 - Madras (Chennai) 1980/81 - Public Talk 6 - Can the brain ever be free from the known?**

Duration: 80 minutes

#### **Summary**

- Is there a freedom that is independent, complete, total, not associated with any cause or motive?

Can right action take place when there is the operation of thought?

What is the difference between the computer and the brain?

Having time as a factor in the resolution of a problem is unintelligent.

Is fear a movement of time?

What is sorrow? Why do human beings go through tortures? Because we suffer, fear, are pursuing pleasure, we invent gods.

Meditation is unpremeditated art.

The mind is entirely different from the brain. The mind cannot be understood, known or perceived unless the brain with all its sensory responses is understood.

**From series:** [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

### [MA8182Q1 - Madras \(Chennai\) 1981/82 - Public Q&A 1](#)

Duration: 78 minutes

#### **Summary**

- Q1: Without conflict or struggle in the sense of desire to improve, how can there be any progress, material or social, in the world? The desire to change supplies the motive force for work towards achievement and progress. If you accept 'what is' then how can there be any kind of progress?

Q2: Tell us, sir, what should be done seriously to help the country and the people of the country, for no philosophy, nor books, nor talks, can solve these problems.

Q3: What is sorrow?

Q4: What is the nature of freedom? Why does it happen?

**From series:** [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

### [MA8182Q2 - Madras \(Chennai\) 1981/82 - Public Q&A 2](#)

Duration: 87 minutes

#### **Summary**

- Q1: We live in a corrupt and unjust society. Is there no place in your teaching to fight on behalf of the victims of injustice?

Q2: What is the place of right action in one's quest for self-knowledge?

Q3: Even though I am able to bring about order within myself, the disorder and pressure of the world around me constantly affect my daily life. Is it possible to remain unaffected?

Q4: You once said, 'Give your life to understand life.' What does it mean?

Q5: I am a 12 year old boy. I am constantly afraid of death. How shall I be rid of this fear?

Q6: Kindly give a straight reply. Does God exist, or not? Yes, or no? If yes, how best to realise him in this life?

Note: a total of 49 seconds of missing video is replaced by audio only.

**From series:** [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

### [MA8182T1 - Madras \(Chennai\) 1981/82 - Public Talk 1 - How do we psychologically respond to the present condition of the world?](#)

Duration: 74 minutes

#### **Summary**

- If we do not observe the world carefully, we have no criteria by which to judge when we turn inwardly.

Why have we given such extraordinary importance to thought?

Thinking is the beginning of memory; without memory there is no thinking.

We are a mass of collective remembrance of things past. We are functioning psychologically on memory as the 'me' and the 'you'.

Is there knowledge about oneself? Do we know ourselves?

Are you individual?

Is it possible to be utterly free from all the content of our consciousness?

What is it that is hurt? Is it the image you have about yourself?

What is the capacity of a brain which is functioning holistically?

Is it possible to live without a single conflict?

**From series:** [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

### **MA8182T2 - Madras (Chennai) 1981/82 - Public Talk 2 - Why have we become habituated to conflict?**

Duration: 65 minutes

#### **Summary**

- Why have human beings not solved the problem of conflict with each other and in themselves?

When we do not accept what actually is but escape to an ideal, the opposite of 'what is', then conflict is inevitable.

Non-violence is non-fact, not a reality but a projection of thought to escape, or to accept violence and pretend that we are becoming non-violent.

Can you look at your wife or your husband without the memory of the past?

It is possible to live without conflict.

When you observe 'what is', there is no conflict.

Goodness means to be holistic, to be whole, not fragmented.

**From series:** [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

### **MA8182T3 - Madras (Chennai) 1981/82 - Public Talk 3 - Discovering the causes of disorder**

Duration: 85 minutes

#### **Summary**

- Disorder exists where there is contradiction in one's life, when life is fragmented, broken up.

Thought born of ignorance will invariably create conflict.

Freedom from fear has a quality of tremendous, vital strength.

What is time?

Greed trying to become non-greed is still greed.

The universe has no time and that is why it is 'from everlasting to everlasting'. It has no cause, and therefore it is endless, it is infinite.

We have no space in us because everything we do has a cause.

Why have human beings been slaves to desire?

Just to remain with sensation, not to allow thought to creep in, is tremendous discipline. Discipline means to learn.

To learn about fear is the ending of fear.

**From series:** [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

### **MA8182T4 - Madras (Chennai) 1981/82 - Public Talk 4 - Fear, pleasure and suffering are one unitary movement**

Duration: 75 minutes

#### **Summary**

- Because we do not understand beauty we have no love in our heart.

Where there is intelligence there is right action born out of compassion; and beauty is that compassion.

Is pleasure the other side of fear?

Can beauty exist where there is greed, envy, anxiety, agony? Beauty is when the other is not.

When you are angry, that anger is you, not something away from you.

Can I observe suffering without the word, without escape, without trying to seek comfort?

It is only a mind that is free from sorrow, totally, that can know what love is.

**From series:** [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

### **MA8182T5 - Madras (Chennai) 1981/82 - Public Talk 5 - Can one live a totally integrated life?**

Duration: 62 minutes

#### **Summary**

- Integrity means innocence, a mind that has not been touched by corruption.

As human beings living in this neurotic world where there is so much corruption and disorder, can we live a totally integrated life?

Can this movement, the outer and the inner, ever stop? What takes place when it does stop?

What is the nature of love? You cannot cultivate love.

What is the 'I', the 'me', that I cling to? Is it my sorrow, my anxiety, my confusion, my talent, capacity, pain, wounds, agony?

If you are ending every day, you are living with that enormous thing called death. So there is incarnation, not reincarnation. There is incarnation each day when you are ending each day.

When one understands death, one is living, there is something totally new taking place each day.

Note: a total of 1 minutes and 15 seconds of missing video is replaced by audio only.

**From series:** [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

### **MA8182T6 - Madras (Chennai) 1981/82 - Public Talk 6 - In meditation there is no becoming nor being**

Duration: 60 minutes

#### **Summary**

- Is it possible to bring complete order without any compulsion, without any pressure, without reward and punishment acting?

Is there an intelligence which is not born of thought?

What is a religious mind?

Purity is not so great as innocency. 'Innocent' means a mind that is not capable of being hurt.

Is meditation something apart from daily living?

Can we be free of all systems and practice?

When I say to myself, 'I must control my thoughts,' who is the controller?

In meditation there is no controller, which means there is no conflict.

When there is order the whole brain becomes astonishingly quiet.

Silence can only be when there is space.

**From series:** [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

### **MA8283Q1 - Madras (Chennai) 1982/83 - Public Q&A 1**

Duration: 88 minutes

#### **Summary**

- Q1: Is there any other instrument than thought to resolve our conflicts?

Thought has created the division between religions and this division brings about war.

Having created the problem, thought wants to solve it.

Where do you draw the line where thought is necessary and where it is not?

To find an instrument which is not thought there must be freedom from opinions and conclusions.

Will you drop your conclusions to investigate?

To end division you must have love.

**From series:** [MA8283T1-4 Q1-2 - Madras \(Chennai\) 1982/83 - Public Meetings - Why has man become what he is?](#)

### **MA8283Q2 - Madras (Chennai) 1982/83 - Public Q&A 2**

Duration: 70 minutes

#### **Summary**

- Q1: The Indian mind for centuries has probed into the nature of the self and cosmos, but is now materialistic. What has happened to the ancient wisdom of the mind?

Q2: The body ages, but is the ageing of the mind inevitable?

Q3: Can thought be separated from sensory perceptions?

**From series:** [MA8283T1-4 Q1-2 - Madras \(Chennai\) 1982/83 - Public Meetings - Why has man become what he is?](#)

### [MA8283T1 - Madras \(Chennai\) 1982/83 - Public Talk 1 - What instrument will solve human problems?](#)

Duration: 70 minutes

#### **Summary**

- How can you investigate into yourself, your consciousness?

If thought is not the instrument to solve human problems, what is?

With what intention do we listen?

To examine anything we need a free mind.

What is happening in our daily life and to the rest of the world? Has each of us contributed to the chaos?

Has thought been responsible for conflict?

Is there outward order without inward order?

Is thought, the outcome of knowledge, limited?

Can the brain have extraordinary capacity outwardly and inwardly?

**From series:** [MA8283T1-4 Q1-2 - Madras \(Chennai\) 1982/83 - Public Meetings - Why has man become what he is?](#)

### [MA8283T2 - Madras \(Chennai\) 1982/83 - Public Talk 2 - The mirror of relationship](#)

Duration: 66 minutes

#### **Summary**

- What actually is relationship in daily life?

Why do we have such a need for attachment?

What are the implications of attachment? Is attachment love?

Can we live without any image in relationship?

How do you observe what you are in the mirror of relationship?

What does it mean to look? Can you look at something without the word?

Is movement from 'what is' to 'what should be' one of the causes of conflict?

Is duality one of the causes of conflict?

Is your consciousness separate from you, or is what you observe what you are?

Note: a total of 10 minutes and 54 seconds of missing video is replaced by audio only.

**From series:** [MA8283T1-4 Q1-2 - Madras \(Chennai\) 1982/83 - Public Meetings - Why has man become what he is?](#)

### [MA8283T3 - Madras \(Chennai\) 1982/83 - Public Talk 3 - Psychological time is the cause of conflict](#)

Duration: 58 minutes

#### **Summary**

- Is there a stop to time?

Is there psychological time at all?

Is time necessary for a radical change? Does enlightenment require time?

Is the division as 'me' becoming something, the process of time?

How do you look at violence? Can you look at it without the word?

Religions have said to suppress desire. What is desire, whose nature is never content?

Can there be an interval between sensation and thought creating an image of it?

What is the root of fear? Is it time and thought?

Can the sorrow of man ever end?

**From series:** [MA8283T1-4 Q1-2 - Madras \(Chennai\) 1982/83 - Public Meetings - Why has man become what he is?](#)

### **MA8283T4 - Madras (Chennai) 1982/83 - Public Talk 4 - Remaining with the challenge of SORROW**

Duration: 58 minutes

#### **Summary**

- Can sorrow be approached holistically?

Have you ever ended something without a motive?

What are love, compassion and intelligence?

Desire is a wandering movement. Is love wandering, unstable, weak or is it as strong, vital as death?

Is love the highest expression of compassion?

Can you be free of attachment now, not at the last moment when death is there?

What is death and who is it that dies?

What is this vast movement of life which has no beginning and no end?

Is the 'me' experience put together by thought holding on to the travail of life?

In meditation there is no effort or system. Meditation is awareness in daily life.

What is religion?

**From series:** [MA8283T1-4 Q1-2 - Madras \(Chennai\) 1982/83 - Public Meetings - Why has man become what he is?](#)

### **MA8384Q1 - Madras (Chennai) 1983/84 - Public Q&A 1**

Duration: 82 minutes

#### **Summary**

- Q1: How can mere individuals change and affect the whole?

Q2: Is mutation purely a psychological happening?

There is a radical change or mutation when the chain of conditioning is broken.



Q: You claim to have love and compassion. What have you done about poverty?

**From series:** [MA8384T1-4 Q1-2 - Madras \(Chennai\) 1983/84 - Public Meetings - Is it possible to bring about a deep psychological revolution in ourselves?](#)

### **MA8384Q2 - Madras (Chennai) 1983/84 - Public Q&A 2**

Duration: 77 minutes

#### **Summary**

- Q1: Whatever work I have attempted has ended in failure. What is the cause of this state of affairs and what is the remedy?

What is the origin, the beginning of desire?

Q2: How can we gather our entire energy to see 'what is'?

**From series:** [MA8384T1-4 Q1-2 - Madras \(Chennai\) 1983/84 - Public Meetings - Is it possible to bring about a deep psychological revolution in ourselves?](#)

### **MA8384T1 - Madras (Chennai) 1983/84 - Public Talk 1 - Can we radically bring about a change in ourselves?**

Duration: 77 minutes

#### **Summary**

- Where there is division and fragmentation there must be conflict.

From childhood and through education your brain is trained to solve problems, so you treat life as a problem to be solved.

A new culture or civilisation cannot come about through economic or political action. Religion is the only factor, and that religion is our inquiry, to find out whether the brain can be really religious.

Self-centred thinking is limited.

Whatever is limited must bring about conflict and division.

Living is relationship.

Why has thought become so important in our lives?

Note: a total of 12 seconds of missing video is replaced by audio only.

**From series:** [MA8384T1-4 Q1-2 - Madras \(Chennai\) 1983/84 - Public Meetings - Is it possible to bring about a deep psychological revolution in ourselves?](#)

### **MA8384T2 - Madras (Chennai) 1983/84 - Public Talk 2 - What relationship has time to fear?**

Duration: 65 minutes

#### **Summary**

- Technologically we may be marvellous but psychologically we are barbarous, violent, cruel, and lacking any sense of beauty and moral rectitude.

What we are now, we will be tomorrow. If we change radically now, psychologically, then the future is now.

The analyser of violence is also violent. One violence examines another violence and so there is contradiction.

Thought is not separate from the thinker.

What is the cause of fear?

How can you love if you have fear?

If you look with all your senses at a tree, the sky or a cloud full of light, then in that observation there is no self or 'me'.

Note: a total of 10 seconds of missing video is replaced by audio only.

**From series:** [MA8384T1-4 Q1-2 - Madras \(Chennai\) 1983/84 - Public Meetings - Is it possible to bring about a deep psychological revolution in ourselves?](#)

### **MA8384T3 - Madras (Chennai) 1983/84 - Public Talk 3 - To live means also to end**

Duration: 73 minutes

#### **Summary**

- Art is to put everything in its right place.

The art of listening, learning and perception.

Why do human beings throughout the world get hurt psychologically and carry this burden of pain all their life?

When I say, 'I am hurt by what you said yesterday,' who is the 'I' that is hurt?

The image is the recording process in the brain.

Is it possible to end sorrow?

Why is it that all human beings are frightened of death?

Love is not of time nor put together by thought. Love is something outside of the brain.

**From series:** [MA8384T1-4 Q1-2 - Madras \(Chennai\) 1983/84 - Public Meetings - Is it possible to bring about a deep psychological revolution in ourselves?](#)

### **MA8384T4 - Madras (Chennai) 1983/84 - Public Talk 4 - What has religion to do with your daily life?**

Duration: 70 minutes

#### **Summary**

- What is religion?

What is peace?

Conflict arises when there is separation, duality and the opposite.

Can you hold that fact that you are violent and not move away from it?  
Our brains have become like the computer.

The total abandonment of all authority, including the authority of knowledge, is to find out the true significance of meditation.

Meditation is when the brain is completely unconditioned, totally free from all tradition and from all sense of becoming.

**From series:** [MA8384T1-4 Q1-2 - Madras \(Chennai\) 1983/84 - Public Meetings - Is it possible to bring about a deep psychological revolution in ourselves?](#)

### [MA8485Q1 - Madras \(Chennai\) 1984/85 - Public Q&A 1](#)

Duration: 85 minutes

#### **Summary**

- What is a problem?

Q1: How can I get at what you are saying without any stress, strain or effort?

Q2: What is myself and what is its relation to the cosmos?

Q3: Is not psychological time a fact?

Note: a total of 1 minute and 29 seconds of missing video is replaced by audio only.

**From series:** [MA8485T1-4 Q1-2 - Madras \(Chennai\) 1984/85 - Public Meetings - Where there is total attention there is no self](#)

### [MA8485Q2 - Madras \(Chennai\) 1984/85 - Public Q&A 2](#)

Duration: 79 minutes

#### **Summary**

- Q1: You have shown that thought is limited, but what other instrument of inquiry is available?

Q2: Silence is the pivotal point in all your teachings for the transformation of man. Please teach us the practical steps to achieve this transformation.

Q3: Can humanity survive without a universal code of morality which is true for all times and in all climates?

**From series:** [MA8485T1-4 Q1-2 - Madras \(Chennai\) 1984/85 - Public Meetings - Where there is total attention there is no self](#)

### [MA8485T2 - Madras \(Chennai\) 1984/85 - Public Talk 2 - Can thought give human beings security?](#)

Duration: 86 minutes

#### **Summary**

- Is the rest of humanity separate from us?

Does thought create division?

What is the origin of thinking?

Can one live a life without a single problem?

Can a conditioned brain solve problems?

Are feelings, emotions and sentimentality also part of thought?

Is there duality at all, or only facts? Can my brain deal with the fact of what I am and not what I should be?

Is time a factor of fear? Is it possible to stop thought and time?

Will you give complete, passionate attention or just listen and carry on with your fears?

Note: a total of 14 seconds of missing video is replaced by audio only.

**From series:** [MA8485T1-4 Q1-2 - Madras \(Chennai\) 1984/85 - Public Meetings - Where there is total attention there is no self](#)

### [MA8485T3 - Madras \(Chennai\) 1984/85 - Public Talk 3 - The shallowness of a life without passion](#)

Duration: 84 minutes

#### **Summary**

- Can the brain be free of conflict? Can the brain be healthy, rational and sane?

Without self-interest can one live in the world?

To inquire into beauty one must understand why human beings are absorbed by things. When you are absorbed what takes place?

Can you be free of the self without being absorbed by anything?

Do we function only with one or two senses or with all our senses fully alive?

Can the sorrow in the world end?

If I end my sorrow what effect has that on the rest of the world? Will the world change because I have changed?

When you suffer is it self-pity?

Do you know what passion is?

Note: a total of 8 seconds of missing video is replaced by audio only.

**From series:** [MA8485T1-4 Q1-2 - Madras \(Chennai\) 1984/85 - Public Meetings - Where there is total attention there is no self](#)

### [MA8485T4 - Madras \(Chennai\) 1984/85 - Public Talk 4 - Death is not at the far end of life](#)

Duration: 85 minutes

#### **Summary**

- What do death, love, religion and meditation mean?

What is it that lives if I die? At death will my consciousness die or continue?

Have you ever ended something voluntarily?

Can you live with death while living, ending your experience every day?

Is love the remembrance you have gathered or is it entirely different from memory and desire?

How will you find out what love is?

Is your consciousness different from another's?

Will the accumulation of psychological knowledge bring about a great state of sacredness?

**From series:** [MA8485T1-4 Q1-2 - Madras \(Chennai\) 1984/85 - Public Meetings - Where there is total attention there is no self](#)

### [MA8586T1 - Madras \(Chennai\) 1985/86 - Public Talk 1 - The action with no past or future](#)

Duration: 66 minutes

#### **Summary**

- Having lived on earth for millennia why are we as we are?

What is the future of all of us?

During that evolution of experience, knowledge in actual fact what has happened to each of us?

What shall we do if we see the fact that we are the entire humanity?

What am I to do living in this corrupt society?

Will whatever I do affect society?

Am I different from society?

Is there an action without motive, self-interest, or seeking gain that is not dependent on the past or a pattern of the future?

**From series:** [MA8586T1-3 - Madras \(Chennai\) 1985/86 - Public Meetings - What is life?](#)

### **MA8586T2 - Madras (Chennai) 1985/86 - Public Talk 2 - Fear destroys love**

Duration: 63 minutes

#### **Summary**

- To inquire into love we must ask: what is energy?  
What is this energy, its origin, its source?  
How has it begun; who created it?

Is there energy that is not contained within knowledge?

What is the origin of fear?

Can love exist where there is fear?

What place in my life have death suffering, pain, anxiety, loneliness?

What has suffering to do with time?

Aren't experience, knowledge, thought, limited? Don't we live by thought?

Is not consciousness made up of its content?

Are we individuals at all?

Is death the ending of all attachment? Can you experiment with it every day?

**From series:** [MA8586T1-3 - Madras \(Chennai\) 1985/86 - Public Meetings - What is life?](#)

### **MA8586T3 - Madras (Chennai) 1985/86 - Public Talk 3 - What is creation, the origin, the beginning?**

Duration: 58 minutes

#### **Summary**

- What is life, the origin of all this, the rivers, the valleys, the glory of the land?

Where are we at the end of two million years?

Hasn't man always sought something through religion?

Is the brain different from the mind? Can the brain communicate with the mind?

When genetic engineering and computers meet, what are you as a human being?

What is creation and what is invention? What gives life to a blade of grass?

Is there meditation without effort with no routine, measurement, or comparison?

Is there a brain that is not muddled up, muddled by environment, by tradition, by society?

From series: [MA8586T1-3 - Madras \(Chennai\) 1985/86 - Public Meetings - What is life?](#)

### **ND66T1 - New Delhi 1966 - Public Talk 1 - How is a mind so heavily conditioned to be made new?**

Duration: 59 minutes

#### **Summary**

- You cannot look at a problem if you are depending on your personal inclination or guided by temperament.

If you are compelled to act according to circumstances, you cannot possibly be concerned with the total human being.

When inclination, temperament and circumstance are understood, one can face man's immense problem.

If you depend on someone to tell you how to uncondition yourself, you are conditioning yourself according to their ideas.

Can the mind free itself and therefore meet every problem of life anew?

To see anything there must be light, and to have light there must be care. With clarity and care you can observe.

Clarity and care are denied when you condemn or justify what you see.

From series: [ND66T1-4 - New Delhi 1966 - Public Meetings - A total revolution of the mind](#)

### **ND66T2 - New Delhi 1966 - Public Talk 2 - Time and will have not changed man**

Duration: 74 minutes

#### **Summary**

- If you divide time as the immediate and the future, you create an environment of conflict and contradiction between what is and what should be.

Time is a movement we have divided into yesterday, today and tomorrow. As long as you divide it you must always be in conflict.

When one pursues the ideal, one avoids the actual.

How can the conditioned mind change, bring about a complete mutation?

What happens to the mind that is no longer thinking in terms of time and will to achieve?

Questions from the audience followed the talk

From series: [ND66T1-4 - New Delhi 1966 - Public Meetings - A total revolution of the mind](#)

### **ND66T3 - New Delhi 1966 - Public Talk 3 - Die totally to the past so that the mind is renewed**

Duration: 80 minutes

#### **Summary**

- Is it possible to bring about a radical revolution in this life?

Is it possible for a human being to make the mind young, fresh, innocent and tremendously alive?

In the field of consciousness there is nothing new.

As thought cannot bring about mutation, what is its function?

Is it possible to die to thought?

What is death?

The observer is fear, the thinker who creates time between the observer and the observed.

To observe death is to observe life.

Questions from the audience followed the talk

**From series:** [ND66T1-4 - New Delhi 1966 - Public Meetings - A total revolution of the mind](#)

### **ND66T4 - New Delhi 1966 - Public Talk 4 - To bring about a radical transformation demands great energy**

Duration: 84 minutes

#### **Summary**

- Total action is intelligence but we live in fragments.

Is it possible to have great energy without any conflict?

Inattention breeds mischief. To know when you are inattentive is to be attentive.

Only when effort ceases is there an unbounding energy inwardly so that the mind remains crystal clear and can tackle any problem.

We need energy and energy is wasted when there is conflict.

Out of silence there is understanding, not out of chattering.

As long as there is demand for pleasure there must be conflict.

Meditation is clarity and silence. That very silence is discipline, not discipline in order to achieve silence.

Questions from the audience followed the talk

**From series:** [ND66T1-4 - New Delhi 1966 - Public Meetings - A total revolution of the mind](#)

### **ND67T1 - New Delhi 1967 - Public Talk 1 - Freedom and love**

Duration: 67 minutes

#### **Summary**

- Attention implies care, to look with care at one's own life, one's way of thinking and activity. You cannot care if there is no affection.

Without freedom, total freedom, there can be no love. A serious man is committed to these two things only and to nothing else.

A mind that is not free, that is tethered to a belief, an ambition, a family, or to some petty god of its own invention, such a mind can never understand the extraordinary beauty or love that comes out of freedom.

To look, to see and to listen is only possible when there is freedom from thoughts, emotions, condemnations and judgements.

Q: Is choiceless awareness possible in the activities of daily life: in the office, at home, when you are by yourself or when you are talking?

**From series:** [ND67T1-5 - New Delhi 1967 - Public Meetings - To find out what love is one must die to the past](#)

### **ND67T2 - New Delhi 1967 - Public Talk 2 - Being alone means being innocent**

Duration: 77 minutes

#### **Summary**

- Awareness is the quality of mind which observes without any justification or condemnation, approval or disapproval, like or dislike – merely observes.

Is fear the result of thought?

The abandonment of authority brings about a sense of complete aloneness, a sense of not depending on any book or any authority. You then travel lightly, not carrying other people's burden and authority.

We are not innocent, we carry the burden of what a thousand people have said. We carry the memories of our own misfortunes.

Q: What is your opinion about the ideals human beings should have?

Q: How can the conditioned mind examine the unconditioned?

Q: Can we reach a state of awareness, of freedom, in our daily life?

Q: Do you approve of group formations around what you have talked about, and do you think it is worthwhile?

**From series:** [ND67T1-5 - New Delhi 1967 - Public Meetings - To find out what love is one must die to the past](#)

### **ND67T3 - New Delhi 1967 - Public Talk 3 - Love is not mechanical**

Duration: 70 minutes

#### **Summary**

- We need energy to learn, to look and listen, but that energy is limited when I look or listen from particular knowledge or an accumulated burden.

Energy is dissipated through effort. What does effort mean?

As long as there is a duality psychologically, there must be conflict. Conflict is violence.

Love is something that is not mechanical. Pleasure is mechanical.

To find out what love is, one must die to the past.

Q: What is the function of thought in everyday life?

Thought rooted in the past creates time.

Q: When you die, what will happen?

**From series:** [ND67T1-5 - New Delhi 1967 - Public Meetings - To find out what love is one must die to the past](#)

### **ND67T4 - New Delhi 1967 - Public Talk 4 - Intelligence creates its own austerity**



Duration: 78 minutes

### Summary

- How can a small mind, a mediocre mind, which seems to be so powerful in the world, become something totally different?

To look is to act. To see is to do.

Austerity means order, precise thinking. There can be no austerity if there is no awareness, not only of things outwardly but also psychologically, inwardly.

Repetition of any experience or of any word creates a mechanical process of thought, an established formula, system, and therefore your mind becomes narrow, shallow, dull.

Man must have space, and as space is being denied outwardly one must have space inwardly.

Can the mind empty itself of the image, the centre?

Meditation is emptying the mind of the past.

Q: One fragment of the mind is looking at the other fragment and hence contradiction, hence conflict. Is it possible to look totally?

Q: What is remembering, what is learning, what is knowledge and what is understanding?

**From series:** [ND67T1-5 - New Delhi 1967 - Public Meetings - To find out what love is one must die to the past](#)

### [ND67T5 - New Delhi 1967 - Public Talk 5 - What causes disorder inwardly?](#)

Duration: 84 minutes

### Summary

- Where is one to begin to bring about order?

When you act you have energy, tremendous energy, but when you theorise, intellectually discuss, then action is not possible.

When a guru or teacher says that he knows and he will lead you, then he will lead you to your own destruction, to disorder within yourself. One cannot follow anybody; one has to find the truth for oneself.

One of the fundamental causes of disorder is the separation of idea and action.

What is action without the idea?

A religious mind does not seek at all. It cannot experiment with truth.

Q: Is reincarnation not a fact?

Q: What is the difference between awareness and introspection?

**From series:** [ND67T1-5 - New Delhi 1967 - Public Meetings - To find out what love is one must die to the past](#)

### [ND81T1 - New Delhi 1981 - Public Talk 1 - What is the process of thinking?](#)

Duration: 77 minutes

### Summary

- What is the role of a human being living in this world?

What is the operation, process and content of thinking?

Our thinking is based on reward and punishment.

Is the content of our consciousness brought about by thought?

What is it that is hurt?

In relationship can there be no conflict?

The art of observation.

**From series:** [ND81T1-4 - New Delhi 1981 - Public Meetings - The way of meditation](#)

### **ND81T2 - New Delhi 1981 - Public Talk 2 - Can we be free of fear?**

Duration: 77 minutes

#### **Summary**

- What is the quality of a mind that listens?

The art of hearing, listening and learning.

Desire is part of ambition.

What is fear?

Has fear to do with time, the future?

Is thought the origin of fear?

I am frightened because of thought, which is time. If I remain with this truth, what happens?

Pleasure is remembrance.

**From series:** [ND81T1-4 - New Delhi 1981 - Public Meetings - The way of meditation](#)

### **ND81T3 - New Delhi 1981 - Public Talk 3 - Disorder, sorrow, death and love**

Duration: 77 minutes

#### **Summary**

- Society is your particular relationship with another.

Can we end disorder?

Can we live a life without any competition?

Is there an end to suffering?

Is it possible to be free of sorrow?

Can you end attachment completely, which is death?

We have never acted with a brain that is functioning properly, wholly, holistically.

You may have power and decorations, but without love your life has no meaning.

Intelligence is connected with the holistic way of living, integrally, wholly; not a life that is broken up.

**From series:** [ND81T1-4 - New Delhi 1981 - Public Meetings - The way of meditation](#)

### **ND81T4 - New Delhi 1981 - Public Talk 4 - Meditation is the release of creative energy**

Duration: 77 minutes

#### **Summary**

- Your discipline implies conflict, conforming to a pattern, an ideal or to the sacred books.

How can a mind in disorder perceive complete, total order, as in the universe?

Meditation is part of the understanding of beauty.

Who is the controller who tries to control thought?

Where there is silence, there is space.

Silence has the extraordinary energy of the universe.

**From series:** [ND81T1-4 - New Delhi 1981 - Public Meetings - The way of meditation](#)

### **RA84T1 - Rajghat 1984 - Public Talk 1 - What is the significance of our daily life?**

Duration: 77 minutes

#### **Summary**

- After a million years, why have we not found security inwardly or outwardly?

Will inward security express itself outwardly?

Can one live in this corrupt world without self-interest?

Where there is attachment to an ideology, that is the beginning of corruption.

Is thought a major cause of fear?

Knowledge, experience and thought are limited.

Is the present the modified past?

Is there change through time or is change immediate?

A religious brain is free of all belief.

Note: a total of 2 minutes and 14 seconds of missing video is replaced by audio only.

**From series:** [RA84T1-4 - Rajghat 1984 - Public Meetings - There is beauty only when the self is not](#)

### **RA84T2 - Rajghat 1984 - Public Talk 2 - A religious mind has great sense of beauty**

Duration: 77 minutes

#### **Summary**

- What is a religious mind? What does the word 'religious' mean?

What is beauty?

Without beauty there is no sense of morality. Beauty in itself is virtue.

There is beauty only when the self is not. And that is the first thing that is required in understanding what is a religious mind.

What is the relationship between nature and each of us?

Is love desire? Is love pleasure? Is love sorrow, pain, anxiety, jealousy, hatred? Or is love something totally divorced from all this?

There is beauty in relationship, not in attachment.

Conflict exists only when we deny the actual fact of 'what is'.

When you suffer you cannot love. Can you find out whether sorrow can end?

Meditation is not the activity of will or determination.

**From series:** [RA84T1-4 - Rajghat 1984 - Public Meetings - There is beauty only when the self is not](#)

### **RA85D - Rajghat 1985 - Public Discussion - Why do we divide the spiritual and the mundane?**

Duration: 91 minutes

#### **Summary**

- Why do you separate life, daily living, from your ideas of the spiritual?

Why are you conditioned? Why do you accept this?

We create an image about another, depending on our temperament, depending on our knowledge, depending on our illusions, depending on our fantasies.

What do you mean by 'related'? 'I am related to him' - what does that mean?

Why do we divide the spiritual and the mundane?

If you put a question to the speaker, the question itself has vitality, energy, not the answer, because the answer is in the question.

Q: The various centres of Krishnamurti Foundation India constantly and continuously say that they are the centre of K's teaching. So now when we have Buddhist teaching, Christ's teaching and Krishnamurti teaching, are these so-called teachings of K going to meet the same fate those of Buddha and Christ?

**From series:** [RA85T1-3 D - Rajghat 1985 - Public Meetings - As long as there is a meditator, there is no meditation](#)

### **RA85T1 - Rajghat 1985 - Public Talk 1 - Whatever you think, you are**

Duration: 72 minutes

#### **Summary**

- What is our relationship to nature and what is our relationship with each other?

Self-interest is the dominant note in our life.

What is thinking?

Can the brain ever be free of problems to solve problems?

Knowledge comes when there is experience.

Can we be utterly selfless?

Life may not have security. Life is meant to be lived, not to create problems and then try to solve them, not to have sorrow, pain. It is meant to be lived, and it will die.

**From series:** [RA85T1-3 D - Rajghat 1985 - Public Meetings - As long as there is a meditator, there is no meditation](#)

### **RA85T2 - Rajghat 1985 - Public Talk 2 - All time is contained now**

Duration: 74 minutes

#### **Summary**

- What is beauty ?

What happens to you at that moment when you look at the grandeur, the majesty of those mountains – what do you feel? Do you for the moment, or for a few minutes, exist at all?

The division in the world.

What is desire, and why does it dominate us?

Can sensation not be caught by thought?

When there is time in between sensation and thought, an interval, you'll understand the nature of desire.

What is the source of fear?

All time – the past, the present, the future – is contained now.

Do you see the importance that if there is no mutation now, today, you'll be exactly the same tomorrow?

**From series:** [RA85T1-3 D - Rajghat 1985 - Public Meetings - As long as there is a meditator, there is no meditation](#)

### **RA85T3 - Rajghat 1985 - Public Talk 3 - As long as there is a meditator, there is no meditation.**

Duration: 81 minutes

#### **Summary**

- Is there another kind of learning which is not merely memorising?

Why do we make such an immense effort to do anything?

Can love exist where there is sorrow?

Everyone on this earth, from the poorest to the richest, from the most powerful to the least powerful, suffers.

Suffering is not yours, because everybody around you suffers.

Why are we so frightened of death?

Why can't I be free of my attachment, now?

Religion has nothing whatsoever to do with rituals, with symbols.

As long as there is a meditator, there is no meditation.

**From series:** [RA85T1-3 D - Rajghat 1985 - Public Meetings - As long as there is a meditator, there is no meditation](#)

## **1 C - Public Meetings (USA)**

### **BK69T1 - Berkeley 1969 - Public Talk 1 - Can the mind be free?**

Duration: 99 minutes

#### **Summary**

- The society in which we live is the result of our psychological state.

Where there is fear there is aggression.

For most of us, freedom is something that we don't want.

Inaction is total action.

What is the machinery that builds images?

Questions from the audience followed the talk.

**From series:** [BK69T1-4 - Berkeley 1969 - Public Meetings - Can thought be silent?](#)

### **BK69T2 - Berkeley 1969 - Public Talk 2 - Thought sustains fear and pleasure**

Duration: 67 minutes

#### **Summary**

- To understand relationship and to end the conflict in it is our entire problem.

Can man live at peace, within himself and outwardly?

In relationship one becomes aware of the actual state of oneself.

The man that has no sense of fear of any kind is really a free man, a peaceful man.

What is fear?

Can thought be silent?

Conduct becomes virtuous only when thought doesn't cultivate what it considers virtue.

How is it possible to look at the sunset without thought weaving pleasure or pain around it?

Questions from the audience followed the talk.

**From series:** [BK69T1-4 - Berkeley 1969 - Public Meetings - Can thought be silent?](#)

### **BK69T3 - Berkeley 1969 - Public Talk 3 - Life, death and love**

Duration: 69 minutes

#### **Summary**

- What is it that we call living?

How can a confused mind find somebody who will tell the truth?

When there is no comparison, no opposite, you are actually faced with the fact of anger, then is there anger?

Without knowing what sorrow is, understanding its nature and structure, we shall not know what love is.

What is it to die?

One is never afraid of the unknown; one is afraid of the known coming to an end.

It is only the mind that has shed all its burdens every day, ended every problem, that is an innocent mind. Then life has a different meaning altogether. Then one can find out what love is.

**From series:** [BK69T1-4 - Berkeley 1969 - Public Meetings - Can thought be silent?](#)

### [BK69T4 - Berkeley 1969 - Public Talk 4 - True revolution](#)

Duration: 67 minutes

#### **Summary**

- What is a religious mind?

Must one go to an expert to tell us what the unconscious is or can one find it for oneself?

Through the negation of disorder, order comes into being.

It is only the meditative mind that can find out, not the curious mind or the mind that is everlastingly searching.

To meditate implies to see very clearly. It is not possible to see clearly when there is space between the observer and the thing observed.

It is only in silence that there is quite a different dimension. You have to find out for yourself; nobody can open the door for you.

**From series:** [BK69T1-4 - Berkeley 1969 - Public Meetings - Can thought be silent?](#)

### [NY71T1 - New York 1971 - Public Talk 1 - To be aware of our past](#)

Duration: 93 minutes

#### **Summary**

- To examine there must be no distortion. Distortion will inevitably come into being when there is fragmentation, when one part of you condones or condemns what you observe.

We are the result of propaganda, what we have been told from childhood to believe and not to believe.

Knowledge is the past; there is no knowledge in the present.

To be aware without choice is to observe without the observer, which is the past, the image-maker.

Q: Should a man who does not truly love himself try to help others love themselves? Should anyone try to help anyone?

Q: What is your opinion of Buddha?

Q: Could we talk about distraction?

Note: a total of 8 minutes and 50 seconds of missing video is replaced by audio only.

**From series:** [NY71T1-4 - New York 1971 - Public Meetings - Meditation is the emptying of the mind of will](#)

### [NY71T2 - New York 1971 - Public Talk 2 - What you think, you are](#)

Duration: 93 minutes

#### **Summary**

- What is hidden in the deeper layers of the mind, the unconscious?

Does analysis produce a radical change, or is it an intellectual entertainment, an avoidance of action?

What are dreams?

Where there is an observer separating himself from the thing he observes, there must be conflict.

Thought gives vitality to an incident that is over.

Q: When I get up in the morning, realising that I am the observer and there is the object that I observe, what do I do to change this?

Q: When the jealousy is 'me', and 'me' is the jealousy, the conflict ends because I know it is jealousy and it disappears. But when I listen to the noises in the street and the 'me' is the noises and the noises are 'me', how can conflict end when that noise will go on forever?

Note: a total of 3 minutes and 25 seconds of missing video is replaced by audio only.

From series: [NY71T1-4 - New York 1971 - Public Meetings - Meditation is the emptying of the mind of will](#)

### **NY71T3 - New York 1971 - Public Talk 3 - Relationship**

Duration: 95 minutes

#### **Summary**

- Life is a movement in relationship.

When you seek comfort through another can there be any kind of relationship?

When there is no relationship can there be love?

Can you die psychologically today to everything that you have known?

Q: If I find that I am greedy, sensual and selfish, how can I know whether this kind of living is good or bad unless I already have some preconceptions of the good?

Q: How can one quiet the mind or free the mind from interruptions of the past?

Q: When you speak of relationships, you speak always of a man and a woman. Would the same things also apply to a man and a man or a woman and a woman?

Q: How are we to free ourselves from the fragments of painful and fearful experiences so that the past won't have a grip on us?

Note: a total of 3 minutes and 36 seconds of missing video is replaced by audio only.

From series: [NY71T1-4 - New York 1971 - Public Meetings - Meditation is the emptying of the mind of will](#)

### **NY71T4 - New York 1971 - Public Talk 4 - Can the mind become quiet?**

Duration: 90 minutes

#### **Summary**

- A mind that is inquiring into the question of religion must be free entirely of any form of belief or fear.

In the very inquiry into disorder, there is order.

The mind has to find out whether the brain cells which have developed through millennia in knowledge can be totally quiet, and respond to a dimension it does not know.

Meditation is the emptying of the mind of will.

Q: If one can have the privilege of becoming aware, how can one then help those who are conditioned, to become receptive and aware?

Q: What is the relationship between consciousness and seeing things exactly as they are?

Q: Could you talk about psychological time?

Note: a total of 3 minutes and 7 seconds of missing video is replaced by audio only.

From series: [NY71T1-4 - New York 1971 - Public Meetings - Meditation is the emptying of the mind of will](#)



### [OJ49T1 - Ojai 1949 - Public Talk 1 - Does self-knowledge come through searching?](#)

Duration: 59 minutes

#### **Summary**

- What is it that most of us are seeking?

Does clarity come through searching and trying to find out what others say?

Can incessant search and longing give you the extraordinary sense of reality or creative being that comes when you really understand yourself?

Without knowing your background and the substance of your thought, where it comes from, surely your search is utterly futile and your action has no meaning.

The responsibility for any action depends on ourselves, not on others.

Q: Do I have to be at any special level of consciousness to understand you?

- 

Q: The movement of life is experienced in relationship to people and to ideas.

**From series:** [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

### [OJ49T2 - Ojai 1949 - Public Talk 2 - Relationship has significance only when it is a process of self-revelation](#)

Duration: 37 minutes

#### **Summary**

- Where there is authority there can be no discovery of something new.

Relationship based on an idea cannot be a self-revealing process.

Self-knowledge is understood, uncovered and its process revealed through relationship.

Is it possible to love without the interference of the mind?

When the mind becomes supreme, all-important, then there can be no affection.

Q: What is that thinking that must come to an end? What do you mean by thinking and thought?

**From series:** [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

### [OJ49T3 - Ojai 1949 - Public Talk 3 - If we had no belief what would happen to us?](#)

Duration: 39 minutes

#### **Summary**

- Without self-knowledge we cannot go beyond the self-projected illusions of the mind.

It's only in relationship that one can know oneself as one is.

A mind that is filled with beliefs, dogmas, assertions and quotations is an uncreative, repetitive mind.

Can we look at ourselves without beliefs?

A mind that is quiet because it understands fear and understands itself is creative.

Q: Our mind knows only the known. What is it in us that drives us to find the unknown, reality, or God?

**From series:** [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

### [OJ49T4 - Ojai 1949 - Public Talk 4 - Simplicity cannot be found unless one is free inwardly](#)

Duration: 57 minutes

#### **Summary**

- Only when the mind and heart are really simple is one able to solve the many problems that confront us.

A religious man is he who is inwardly simple.

Q: I have been a member of various religious organizations but you have destroyed them all. I am utterly bored and work because hunger forces me to it. I am afraid to commit suicide. What on earth am I to do?

Q: What have you to say to a person who, in quiet moments, sees the truth of what you say, who has a longing to keep awake but who finds himself repeatedly lost in a sea of impulse and small desires?

**From series:** [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

### [OJ49T5 - Ojai 1949 - Public Talk 5 - How is one to be aware?](#)

Duration: 64 minutes

#### **Summary**

- Does the understanding of ourselves demand a specialization?

What is it that we need capacity for?

How is one to be capable of meeting life as a whole?

How are we aware of something?

To understand relationship there must be an awareness which is not aggressively positive.

Q: All religions have insisted on some kind of self-discipline to moderate the instincts of the brute in man. You seem to imply that such disciplines are a hindrance to the realization of God. Who is right in this matter?

**From series:** [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

### [OJ49T6 - Ojai 1949 - Public Talk 6 - What is true religion?](#)

Duration: 47 minutes

#### **Summary**

- Is religion a matter of sensation?

Religion is not ceremony, dogma nor the continuation of tenets or beliefs inculcated from childhood.

Belief in God does not make you a religious person.

Self-knowledge is the beginning of wisdom.

Q: Will you please carefully explain what is true meditation?

**From series:** [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

### [OJ49T7 - Ojai 1949 - Public Talk 7 - To understand 'what is' there must be no prejudice](#)

Duration: 40 minutes

#### **Summary**

- To understand reality, or for that immensity to come into being, one must understand the process of one's own thinking.

How is it possible to go into the deeper layers of consciousness?

If we do not name then perhaps it's possible to go into the deeper layers of consciousness.

To see things as they are requires enormous alertness of mind.

Q: I understand intellectually that I am the resentment and hatred I feel, but I cannot cope with it. Can you show me a way?

**From series:** [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

### **OJ49T8 - Ojai 1949 - Public Talk 8 - Experiencing the state of immortality without ideation**

Duration: 74 minutes

#### **Summary**

- There is no mind without idea, thought and verbalization.

There is no experiencer and the experience; there is only a state of experiencing.

One cannot think about immortality. If one can live in the state of only experiencing then there is a state in which ideation has stopped altogether.

Is it possible to have direct experience of that which is not thinkable and which cannot be put into words?

Q: Is there a way of knowing what is the truth about myself, without illusion or self-deception?

Q: Is effort a necessary preliminary to tranquillity?

Q: I no longer suppress my thoughts and am I shocked by what sometimes arises. Can I be as bad as that?

Q: Why is it that certain undesirable conditions in oneself do not vanish as soon as they are observed?

Q: Is the artist or musician engaged in a futile thing?

**From series:** [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

### **OJ49T9 - Ojai 1949 - Public Talk 9 - Ideals and ambition**

Duration: 52 minutes

#### **Summary**

- Q: In listening to you, I feel that the distinction or space between ideal and practice is illusory. Is this so?

Q: I am free from ambition. Is there something wrong with me?

**From series:** [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

### **OJ49T10 - Ojai 1949 - Public Talk 10 - Without self-knowledge there cannot be complete action**

Duration: 62 minutes

#### **Summary**

- Can we act without ideation?

Immortality is not an idea. It is something beyond ideation, thought and the bundle of memory which is all the 'me'.

Love is not a thought process.

Q: What place has criticism in relationship?

Q: When you speak of timelessness, it seems you must mean something besides a sequence of events. Do you perhaps mean that by knowing what part of you is eternal, then time no longer becomes a means to an end, or a means to progress?

Q: Is there a gulf, an interval of any duration, between my perceiving something, and being or realizing it?

Q: You often speak of living, experiencing, and yet being as nothing. What is this state of being as nothing consciously?

**From series:** [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

### **OJ49T11 - Ojai 1949 - Public Talk 11 - Why do we want to dominate or be subservient to another?**

Duration: 62 minutes

#### **Summary**

- Why is it that we dominate, consciously or unconsciously?

To submit oneself to another is the negative form of domination. We shall not be able to solve this problem by thinking in terms of opposites.

Is not domination a process of isolation, which denies relationship?

Can there be relationship between two people if there is any sense of domination or submissiveness?

Q: Is not the experience of the past a help towards freedom and right action in the present?

Q: Is my believing in survival after death a hindrance to liberation through self-knowledge?

Q: Why is it certain individuals identify themselves with you or with your state of being and thereby gain authority for themselves?

**From series:** [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

### **OJ49T12 - Ojai 1949 - Public Talk 12 - Why do we seek a method or technique?**

Duration: 42 minutes

#### **Summary**

- The problems of life do not demand a method, because they are so vital and alive that if we approach with a method we totally misunderstand and don't adequately meet that problem.

Where there is efficiency there is ruthlessness.

The means and the end are not separate.

Reality or God is something that cannot come by a technique, a means, or through a long, determined practice and discipline.

Aloneness implies no means. You are not alone when you have a means.

Q: What is the right relationship, if any, between the individual and the collective, the mass?

Q: What is the significance of pain and suffering?

**From series:** [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

### **OJ49T13 - Ojai 1949 - Public Talk 13 - Simplicity comes into being when there is freedom from the desire to achieve**

Duration: 72 minutes

#### Summary

- One who is sincere can never be simple because he who is trying to be sincere always has the desire to pattern or approximate himself to an idea.

Self-knowledge can be discovered more fully, deeply, widely, only when there is passive awareness, which is not the exertion of will.

In the search for self-knowledge we get caught in self-consciousness. Being caught we make the thing in which one is caught the most important thing.

To go beyond self-consciousness there must be freedom from the desire to achieve a result, because the achievement of a result is what the mind wants.

Q: Would you please explain what you mean by dying daily?

Q: How does a truth when repeated become a lie? What really is a lie?

Q: I think I can help, but whatever I say or do to another is interpreted as interference and as domineering. Why does this happen to me?

Q: What is aloneness? Is it a mystical state?

From series: [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

#### [OJ49T14 - Ojai 1949 - Public Talk 14 - Why do we seek?](#)

Duration: 62 minutes

#### Summary

- Q: Ideas do separate, but ideas also bring people together. Is this not the expression of love?

Q: Would you kindly explain the distinction you make between factual and psychological memory?

Q: Are we not seeking, really, happiness, and is there not serenity in life, that true being of which you speak?

To understand something, must there not be a passivity of the mind?

The mind can be empty only when the whole content of the mind is understood.

From series: [OJ49T1-14 - Ojai 1949 - Public Meetings - Self-knowledge is the beginning of wisdom](#)

#### [OJ72T1 - Ojai 1972 - Public Talk 1 - What will bring humanity together?](#)

Duration: 87 minutes

#### Summary

- Human beings are divided religiously, nationally, politically, economically. One wonders what will bring man together, bring about right relationship so that we live peacefully.

What does it mean to see clearly, to observe?

Psychological revolution, a total transformation of the mind and the heart, is necessary because that is the root cause of outward phenomena and change.

You have been conditioned in a particular culture, according to religious dogmas, beliefs, rituals.

Where there is measurement, comparison, between me and another, there is division, and where there is division there is conflict.

Q: You have motivation, inspiration, a drive inside that made you want to come here today to

communicate with us. Where do you stand in relationship to that 'me'?

Q: Would you share with us some of your feelings when you observe a tree?

Q: I am not insensitive to what is taking place in the world, but the world is not my creation. Why do I exist at all?

Note: a total of 35 minutes of missing video is replaced by audio only.

**From series:** [OJ72T1-2 - Ojai 1972 - Public Meetings - How is one to live a life that is completely orderly?](#)

### **OJ72T2 - Ojai 1972 - Public Talk 2 - Order has its own law**

Duration: 88 minutes

#### **Summary**

- Sanity is order. This order comes about naturally, without any effort, if we understand disorder.

Action can only take place when you see actually the nature of disorder in one's own life, which is causing such havoc. What you are, you project in the world.

Observation through an image is a wastage of energy, and you need energy to change 'what is'.

How is one to live a life that is completely orderly, without any contradiction?

Order doesn't exist within the field of consciousness.

You can only look completely if your mind is quiet.

Is there something which is not put together by the mind, by thought, by imagination? Is there something which is not measurable, which man has been seeking for thousands and thousands of years?

Q: If I am free of fear and my mind is quiet, would I be looking for anything?

What is the machinery that forms the image?

Note: a total of 28 minutes of missing video is replaced by audio only.

**From series:** [OJ72T1-2 - Ojai 1972 - Public Meetings - How is one to live a life that is completely orderly?](#)

### **OJ73T1 - Ojai 1973 - Public Talk 1 - Relationship without image is love**

Duration: 90 minutes

#### **Summary**

- Relationship means action and movement.

Without understanding the totality of human relationship we live in conflict, however intimate we may be.

When there is knowledge as image in relationship there is conflict.

How do you observe the image you have about another?

I have built an image through my interaction with you and I realise to be really related there must be no image.

How am I to be free of images?

How am I not to create images in relationship?

How is a mind not to be hurt at all?

**From series:** [OJ73T1-4 - Ojai 1973 - Public Meetings - In meditation, life is a total movement](#)

### **OJ73T2 - Ojai 1973 - Public Talk 2 - The meaning of life, pleasure and fear**

Duration: 86 minutes

#### **Summary**

- Is life a mere struggle within and without; laborious, painful, anxious, and then death?

What place has thought and what is the structure of thinking?

Pleasure is the continuance of an incident which is dead, past. Thought pursues that incident which becomes pleasure.

Our life is based on thought which is never new, never free, so we are slaves to the past.

How is the mind to be totally, completely free of fear, not only at the conscious level but deeply?

Thought sustains pleasure and fear.

Can thought not interfere with an incident which was a delight yesterday; just leave it?

The movement in harmony between the known and the unknown is creativity. This is the significance, the meaning of life.

Questions from the audience followed the talk.

**From series:** [OJ73T1-4 - Ojai 1973 - Public Meetings - In meditation, life is a total movement](#)

### **OJ73T3 - Ojai 1973 - Public Talk 3 - Order, love and death**

Duration: 86 minutes

#### **Summary**

- In our life there is very little order.

Most of us conform, which is the very essence of disorder.

We conform because we want to succeed inwardly or outwardly; success to us is the most important thing in life.

Order and virtue come with the understanding of disorder.

Why do we get educated?

Is love pleasure, desire, attachment, jealousy, possessiveness?

We have made love pleasure, sexual or otherwise. Why have we made sex such a colossal affair?

Can there be suffering in love?

What is death? Can the mind ever be free from it?

What is it that dies?

Questions from the audience followed the talk.

**From series:** [OJ73T1-4 - Ojai 1973 - Public Meetings - In meditation, life is a total movement](#)

## [OJ73T4 - Ojai 1973 - Public Talk 4 - Religion and meditation](#)

Duration: 82 minutes

### Summary

- What part does religion play in one's life?

How do you know that you or anyone has attained enlightenment or reached the highest form of religious thought?

How can a mind which is always in conflict within itself find that which has never been in conflict?

In inquiring into meditation, do not follow anybody.

Meditation is a daily life in which there is no control whatsoever.

When dealing with psychological facts, is the observer different from the thing observed?

A certain part of the brain can function efficiently only when it has total order, security.

The moment you are aware you are silent it is not silence.

Silence is the highest order.

In silence, parts of the brain which have not been occupied become totally active.

Questions from the audience followed the talk.

**From series:** [OJ73T1-4 - Ojai 1973 - Public Meetings - In meditation, life is a total movement](#)

## [OJ74D1 - Ojai 1974 - Public Discussion 1 - Thinking, relationship and fear](#)

Duration: 88 minutes

### Summary

- If we are weak, why should we create its opposite?

Why are human beings violent?

What takes place when you conform?

Is the thinker separate from thought? Is there thought without the thinker?

What is thinking?

Thought is divisive and brings about fragmentation. Our whole life is based on thought and therefore is fragmented.

An intelligent, alert, capable life in which there is no conflict whatsoever.

Relationship, to be completely related, means not to have any image.

As long as you have an image about somebody you are not related to them.

When you know you are not paying complete attention, that awareness is attention.

Can you observe the whole map of fear? Who is the observer looking at the map?

**From series:** [OJ74D1-2 - Ojai 1974 - Public Meetings - Thought is never new](#)



## [OJ74D2 - Ojai 1974 - Public Discussion 2 - Meditation, energy and regeneration in consciousness](#)

Duration: 83 minutes

### Summary

- What is the relationship of thought, intelligence, mind and consciousness?

To bring about change in one's consciousness, meditation becomes extraordinarily important.

Thought is never free, thought is never new. Thought is the response of the known, which is the past.

A mind in meditation is a total, complete, silent mind.

To understand silence one has to investigate what consciousness is.

Human beings have become extraordinarily violent and are incapable of facing this fact.

What is loneliness?

We complain about not having love, from others or in oneself. I wonder why.

What does it mean to love?

A new ability to look.

What are we being educated for?

When you look at a tree, is the 'me' looking or do you look without the 'me'?

**From series:** [OJ74D1-2 - Ojai 1974 - Public Meetings - Thought is never new](#)

## [OJ76D1 - Ojai 1976 - Public Discussion 1 - What is the function of learning?](#)

Duration: 84 minutes

### Summary

- Why are we being educated?

Can anybody help me to learn about myself?

Can you observe without verbalising?

Why are human beings in conflict?

Is contradiction two opposing desires?

Where there is comparison there must be envy, imitation and the desire to conform to a pattern.

Can you look at the feeling of envy as it arises?

Can you look without conclusion, opinion or judgement?

As long as there is a division between the observer and the observed, there must be conflict.

**From series:** [OJ76T1-6 D1-3 - Ojai 1976 - Public Meetings - Thought can never change man](#)

## [OJ76D2 - Ojai 1976 - Public Discussion 2 - What is the correct action in life?](#)

Duration: 92 minutes

### Summary

- What do we mean by action?

Can there be correct action if based on an ideal?

We live in the past, which meets and modifies the present. In this process, action is never complete.

To find correct, accurate, right action, needs care.

Can you look at fragmentation without judgement?

Thought is a fragment and creates fragmentary activity.

Why do human beings behave as they do?

Thought leads to sorrow.

**From series:** [OJ76T1-6 D1-3 - Ojai 1976 - Public Meetings - Thought can never change man](#)

### **OJ76D3 - Ojai 1976 - Public Discussion 3 - Correct action in a disintegrating society**

Duration: 76 minutes

#### **Summary**

- What do we mean by action?

Does thought bring about correct action?

Is there thinking when there is no word?

Can you listen without thinking?

Is biological survival possible when the world is divided?

Will you give up the psychological securities to which you hold?

As long as you are seeking security in illusion or attachment, physical security becomes impossible.

Is there freedom which is not a reaction?

**From series:** [OJ76T1-6 D1-3 - Ojai 1976 - Public Meetings - Thought can never change man](#)

### **OJ76T1 - Ojai 1976 - Public Talk 1 - Relationships, images and hurt**

Duration: 84 minutes

#### **Summary**

- Where there is no relationship, there is disintegration.

What does it mean to be related to another?

When you say 'I am hurt', what is the 'me' that is hurt?

If I have an image about myself and my wife has an image about herself, how can there be any relationship?

When there is no image, picture or conclusion, what is the relationship between two human beings?

Questions from the audience followed the talk

**From series:** [OJ76T1-6 D1-3 - Ojai 1976 - Public Meetings - Thought can never change man](#)

### [OJ76T2 - Ojai 1976 - Public Talk 2 - Why is thought fragmentary?](#)

Duration: 80 minutes

#### **Summary**

- What is the nature of thought?

Why has thought divided you and me, we and they?

Why has thought invented ideals?

The interference of the observer, who is the past, prevents a radical change of 'what is'.

Our consciousness is full of the things of thought and is fragmentary.

Is there a consciousness that is not fragmentary?

Thought as knowledge has its right place, but it has no place in the psyche.

Can the mind, the whole structure of the psyche, cease to be?

Questions from the audience followed the talk

**From series:** [OJ76T1-6 D1-3 - Ojai 1976 - Public Meetings - Thought can never change man](#)

### [OJ76T3 - Ojai 1976 - Public Talk 3 - Fear and the structure of the 'me'](#)

Duration: 66 minutes

#### **Summary**

- What is the root cause of fear?

Is time a factor of fear?

The 'me' to which we cling is fictitious. Clinging to something non-existent may be the root cause of fear.

Deep-rooted fear is the movement of thought in time, a material process.

Thought has created an artificial structure called the 'me' and clings to that fragment.

Thought is itself a fragment.

If you don't waste energy, and that is only when the observer is the observed, you have immense energy to transform 'what is'.

**From series:** [OJ76T1-6 D1-3 - Ojai 1976 - Public Meetings - Thought can never change man](#)

### [OJ76T4 - Ojai 1976 - Public Talk 4 - Reality, pleasure and sorrow](#)

Duration: 60 minutes

#### **Summary**

- Is there a way of living, a non-mechanistic action not based on the movement of thought as time?

The psychological reality in which we live is mechanistic.

Is there an action that in itself is the flowering of order, free of regret and corruption, that doesn't leave a residue or create contradiction?

Why does the human mind pursue pleasure?

Action through insight is not mechanistic.

What takes place when you suffer?

**From series:** [OJ76T1-6 D1-3 - Ojai 1976 - Public Meetings - Thought can never change man](#)

### **OJ76T5 - Ojai 1976 - Public Talk 5 - Desire, love and death**

Duration: 59 minutes

#### **Summary**

- Is love desire, pleasure, attachment?

Sensation plus thought is desire.

What is dying?

Can you without choice observe the mechanical movement of the brain?

Time has a stop when there is no longer any movement of the stream of fear, conflict, sorrow and confusion.

When death takes place, we are afraid of losing the structure which thought has built as 'me'.

**From series:** [OJ76T1-6 D1-3 - Ojai 1976 - Public Meetings - Thought can never change man](#)

### **OJ76T6 - Ojai 1976 - Public Talk 6 - Meditation implies a life of great order**

Duration: 65 minutes

#### **Summary**

- If religion is divorced from our daily life, it can only create further chaos, confusion and conflict.

Without order in your life, without being totally moral in your daily activity, how can you think of meditating?

By clearly observing the outer you discover the inner, and see it is one movement.

To see clearly you must observe silently.

Meditation is the emptying of the content of consciousness.

Is beauty the total absence of the observer?

**From series:** [OJ76T1-6 D1-3 - Ojai 1976 - Public Meetings - Thought can never change man](#)

### **OJ77D1 - Ojai 1977 - Public Discussion 1 - How does one transform oneself?**

Duration: 76 minutes

#### **Summary**

- How does one start to bring about a deep, radical psychological revolution?

Change implies a continuity of 'what is', modified, whereas transformation is something entirely different: the ending of 'what is'.

If you are aware that you are caught in a directional movement, how do you end that movement?

What is relationship?

Note: a total of 5 minutes and 3 seconds of missing video is replaced by audio only.

**From series:** [OJ77T1-6 D1-4 - Ojai 1977 - Public Meetings - Intelligence is the capacity to see the truth that thought is limited](#)

## [OJ77D2 - Ojai 1977 - Public Discussion 2 - The relationship of experience and thought](#)

Duration: 81 minutes

### **Summary**

- Q: Will thought and experiencing always remain, or appear to be as opposites, or is there an understanding which can bridge this gap?

Is there a thinking without words?

Thought can never realise anything new because it is the response of memory, the old. There can be the new only when thought stops.

Is 'relationship' between two images relationship?

Why does thought seek permanency?

Note: a total of 33 seconds of missing video is replaced by audio only.

**From series:** [OJ77T1-6 D1-4 - Ojai 1977 - Public Meetings - Intelligence is the capacity to see the truth that thought is limited](#)

## [OJ77D3 - Ojai 1977 - Public Discussion 3 - Education and conditioning](#)

Duration: 87 minutes

### **Summary**

- What is the intention, the meaning of education?

What is the relationship between the educator and the student?

There is no teacher separate from the taught. The teacher isn't merely one who gives information, but one who is deeply concerned with the student, which means he is concerned with himself as well.

What does it mean to be conditioned?

How can the conditioned teacher talk about the unconditioned state?

There is no temporary happiness, no temporary enlightenment, no temporary glory. Either it is complete or not. It is never fragmentary.

What do you do with your children who are attracted to violence?

Note: a total of 48 seconds of missing video is replaced by audio only.

**From series:** [OJ77T1-6 D1-4 - Ojai 1977 - Public Meetings - Intelligence is the capacity to see the truth that thought is limited](#)

## [OJ77D4 - Ojai 1977 - Public Discussion 4 - Intellect and intelligence](#)

Duration: 86 minutes

### **Summary**

- What is the intellect?

Is thought mechanical?

If thought is fragmentary, and the intellect also fragmentary, is intelligence part of this fragmentation?

Intelligence is the capacity to see the truth that thought is limited. It can only come into being when thought has its right place.

When there is no 'me', attention is intelligence.

Can you look at yourself without any previous conclusions?

Note: a total of 36 seconds of missing video is replaced by audio only.

**From series:** [OJ77T1-6 D1-4 - Ojai 1977 - Public Meetings - Intelligence is the capacity to see the truth that thought is limited](#)

### **OJ77T1 - Ojai 1977 - Public Talk 1 - An intelligence in which there is complete security**

Duration: 61 minutes

#### **Summary**

- Is there any security, psychologically, at all?

When you try to find psychological security in a nation, that nation is different from another nation, therefore naturally there is division.

Part of the consciousness of man is the demand for, and attachment to, a fragment, in which he hopes to find security. Complete transformation of that fragment, in which man has invested, can only come about when there is intelligence, which is perception.

Note: a total of 37 seconds of missing video is replaced by audio only.

**From series:** [OJ77T1-6 D1-4 - Ojai 1977 - Public Meetings - Intelligence is the capacity to see the truth that thought is limited](#)

### **OJ77T2 - Ojai 1977 - Public Talk 2 - The source of conflict**

Duration: 63 minutes

#### **Summary**

- It is only in the unoccupied mind that a new seed of learning can take place.

Is it possible to live a life without a single effort? If there is effort there is no peace.

Our whole consciousness, or most of it, is conditioned to accept a life of constant struggle. We want to achieve, to become, to play a certain part, to fulfil, which all implies the denial of 'what is' and the acceptance of 'what should be'.

Can you put away the opposite and just look at violence, which is the fact? The non-violence is not a fact.

Where there is absolute order there is no conflict.

Note: a total of 45 seconds of missing video is replaced by audio only.

**From series:** [OJ77T1-6 D1-4 - Ojai 1977 - Public Meetings - Intelligence is the capacity to see the truth that thought is limited](#)

### **OJ77T3 - Ojai 1977 - Public Talk 3 - Can man radically transform himself psychologically?**

Duration: 84 minutes

#### **Summary**

- Observation implies no choice.

Is it possible to be free of the desire for power?

Desire arises through perception, through contact, through sensation, and thought. Thought then creates the image.

If you see the importance and urgency of the fact that as long as you have an image you are going to

be hurt, then you never create an image.

What is the root of fear?

Time ceases when there is only 'what is'.

**From series:** [OJ77T1-6 D1-4 - Ojai 1977 - Public Meetings - Intelligence is the capacity to see the truth that thought is limited](#)

### **OJ77T4 - Ojai 1977 - Public Talk 4 - The art of listening, seeing, learning and living**

Duration: 60 minutes

#### **Summary**

- We are so full of our own conclusions, experiences, problems, judgements that we have no space in which to listen.

The art of seeing is to see things as they are, not as you wish to see them.

The art of learning implies freedom to observe, to listen without prejudice, without argumentation, without any emotional or romantic responses.

Why has man given pleasure such extraordinary importance?

Why have we made pleasure more dominant than love?

To put pleasure, enjoyment and joy in their right place is the art of living.

As long as your relationship is based on remembrance of things of the past, then you are not related.

Note: a total of 37 seconds of missing video is replaced by audio only.

**From series:** [OJ77T1-6 D1-4 - Ojai 1977 - Public Meetings - Intelligence is the capacity to see the truth that thought is limited](#)

### **OJ77T5 - Ojai 1977 - Public Talk 5 - Love and death**

Duration: 81 minutes

#### **Summary**

- When there is fear, is there love?

Is attachment love?

What is the relationship of love to suffering?

The more intense the challenge, the greater the energy demanded to meet it. Sorrow is this challenge. If you respond to it by escaping from it, seeking comfort from it, then you are dissipating the energy that you need to meet the challenge.

A man who suffers does not know what love is.

Continuity is part of the degenerating process of man, whereas when there is an ending to continuity something new can take place.

One asks: what happens after death? We are asking quite a different question: what is before death, which is your life?

Note: a total of 37 seconds of missing video is replaced by audio only.

**From series:** [OJ77T1-6 D1-4 - Ojai 1977 - Public Meetings - Intelligence is the capacity to see the truth that thought is limited](#)

## [OJ77T6 - Ojai 1977 - Public Talk 6 - What is the significance of meditation?](#)

Duration: 71 minutes

### **Summary**

- When there is no observer and jealousy occurs, it blossoms and then ends, like a flower that blooms, withers and dies away. As long as you're fighting, resisting or rationalising, you're giving life to it.

Is there is an action which is whole and never contradictory, therefore an action that does not bring about tension, division?

Meditation is the attention in which there is no registration psychologically. Out of that comes complete silence, because thought has come to an end. Thought functions only where it is absolutely necessary.

Silence demands space in the whole structure of consciousness.

Note: a total of 49 seconds of missing video is replaced by audio only.

**From series:** [OJ77T1-6 D1-4 - Ojai 1977 - Public Meetings - Intelligence is the capacity to see the truth that thought is limited](#)

## [OJ78D1 - Ojai 1978 - Public Discussion 1 - Can the observer come to an end so that there is clarity of perception?](#)

Duration: 85 minutes

### **Summary**

- Is there a way of observing without the interference of words?

Why does the brain create images?

Can you observe without the past, without remembrance interfering with observation?

Can the observer come to an end so that there is clarity of perception?

How do you approach a question or a statement that you have not heard before?

There is only thinking, not a thinker. The experiencer is the experience.

There is a fundamental change radically and at great depth when the observer is the observed and there is only pure observation.

In pure observation, that which is being observed undergoes a radical change.

I am greed. Then what am I examining and who is it that is examining?

**From series:** [OJ78T1-6 D1-4 - Ojai 1978 - Public Meetings - Is there a way of living completely free from pressure?](#)

## [OJ78D2 - Ojai 1978 - Public Discussion 2 - Why do we live under pressure?](#)

Duration: 83 minutes

### **Summary**

- What do we mean by the word 'pressure'?

Does society act as a pressure? Is society different from you?

Are you aware of the pressure of the past and of tradition?

Is the nature of pressure essentially the nature of desire?



A person who is living under pressure of any kind is not free.

Is there a way of living completely free from every form of pressure?

When there is separation between the observer and the observed, there is conflict.

Does one see the danger of pressure?

At the moment of anger are you different from anger?

When I say, 'I have been jealous,' and try to do something about it, that is a pressure.

Facts have no pressure.

**From series:** [OJ78T1-6 D1-4 - Ojai 1978 - Public Meetings - Is there a way of living completely free from pressure?](#)

### **OJ78D3 - Ojai 1978 - Public Discussion 3 - What will make you see the danger of conditioning?**

Duration: 88 minutes

#### **Summary**

- Is it possible to live a life without choice, without conflict, without division?

Is one aware of the danger of disorder?

Can you give up something, a physiological or psychological habit, custom, routine, without the slightest effort?

What makes one question the danger of conditioning?

What will make man transform himself?

You see the danger of conditioning if you are sensitive psychologically. What will make you sensitive?

Thought has projected an idea of danger, and you are afraid of that idea, but you don't see the danger of conditioning.

See what happens when you are not comparing. You have thrown off an enormous burden that is making you dull, heavy.

**From series:** [OJ78T1-6 D1-4 - Ojai 1978 - Public Meetings - Is there a way of living completely free from pressure?](#)

### **OJ78D4 - Ojai 1978 - Public Discussion 4 - What is correct action?**

Duration: 86 minutes

#### **Summary**

- Living in modern society, what is correct action?

There is no correct action under pressure.

How do you approach such an enormous, complex question of what is correct action?

The word 'action' means doing, acting in the present, not in the future.

Our action is according to a principle, to an ideal, or to some standardised memory.

If action is not true, correct, accurate, there is unhappiness, regret, a constant battle going on.

Can action born of thought ever be correct?

Is it possible to be free of the past, and act?

Is it possible to perceive action as a whole?

Is there such action which is never contradictory, that is complete all the time?

**From series:** [OJ78T1-6 D1-4 - Ojai 1978 - Public Meetings - Is there a way of living completely free from pressure?](#)

### **OJ78T1 - Ojai 1978 - Public Talk 1 - When there is no pressure there is freedom**

Duration: 73 minutes

#### **Summary**

- Language acts as a great pressure and distorts communication and clarity of thinking.

Any pressure, whether economic, social, moral, idealistic, or of authority, is a distorting factor.

Our moral, ethical, religious, political and economic structure is based on the principle of pressure.

We are living either in past yesterdays or in future yesterdays. The future is yesterday passing through the present, modified and going on; it is still yesterday.

Can you be free of ideals and the pressure of conflict that comes about between 'what is' and 'what should be'?

Any form of institution is a distorting factor in life. When the brain has accepted the institution as a means of safety, security, status, a position, then it functions mechanically.

To look at 'what is' without any distortion means without any pressure. Then you begin to have an insight into something which is not the action of remembrance, but an insight which is totally divorced from thought, from memory, from experience.

**From series:** [OJ78T1-6 D1-4 - Ojai 1978 - Public Meetings - Is there a way of living completely free from pressure?](#)

### **OJ78T2 - Ojai 1978 - Public Talk 2 - Is it possible to bring about order without the operation of thought?**

Duration: 69 minutes

#### **Summary**

- What is the actual fact of learning?

What is the relationship between thought and knowledge?

Any movement from here to there, physically as well as psychologically, implies time and movement.

Thought is a movement, part of time, limited, incomplete.

The perception that thought is creating disorder is insight, which is intelligence. That insight brings order.

What is the relationship between knowledge and order, or is there no relationship at all?

Complete order inwardly, therefore outwardly, is possible only when thought has realised its limitation, accepts that limitation and has its proper place.

To listen implies that your mind is not occupied with your own thoughts, prejudices and conclusions.

The very act of listening to the fact that thought cannot bring about order is an insight into the fact.  
**From series:** [OJ78T1-6 D1-4 - Ojai 1978 - Public Meetings - Is there a way of living completely free from pressure?](#)

### [OJ78T3 - Ojai 1978 - Public Talk 3 - Why does the mechanism of image-making come into being?](#)

Duration: 81 minutes

#### Summary

- The arts of listening, seeing and learning.

If we do not put everything in its right place, there is confusion which acts as a great pressure on our life.

Is the thinker different from thought, or is the thinker the thought?

Is it possible not to observe through images?

When there is no image there is actual relationship, which may be called love.

Love has no pressure.

Your fear is not your own, it is the fear of mankind.

Thought, which is the outcome of the past, engenders fear.

When fear arises from the past, can you observe it without any reaction?

How do you examine or explore the hidden parts of the brain where fear may exist?

Can consciousness watch itself in action, in movement?

**From series:** [OJ78T1-6 D1-4 - Ojai 1978 - Public Meetings - Is there a way of living completely free from pressure?](#)

### [OJ78T4 - Ojai 1978 - Public Talk 4 - What is the relationship of thought to desire?](#)

Duration: 73 minutes

#### Summary

- The very process of understanding the whole movement of thought might bring about a different quality of brain and mind.

Are desire and thought one movement, or is desire something separate from thought?

How does conflict arise in the movement of desire?

When thought interferes with sensation, desire begins, and so the demand of desire to achieve, to fulfil. If you see this very clearly, there is no suppression of desire.

Why does mankind everlastingly pursue pleasure?

Joy happens by itself if you are quiet, not concerned with your little self everlastingly.

The registration and remembrance of joy, and the pursuit of that joy, becomes merely pleasure. Joy is not pleasure.

In total observation with all your senses, there is no registration.

What is the relationship, if any, between pleasure, desire and love?

Why has man made love so pleasurable?

**From series:** [OJ78T1-6 D1-4 - Ojai 1978 - Public Meetings - Is there a way of living completely free from pressure?](#)

### **OJ78T5 - Ojai 1978 - Public Talk 5 - Is it possible to live, act, without a centre?**

Duration: 84 minutes

#### **Summary**

- What is the wholeness of life?

Right action is when neither the future nor the past interferes with the present. That is, when time comes to an end, which is now.

Thought as time created the centre and from that centre we act. Therefore action is illogical, not accurate.

Learning the art of observing without pressure.

Is it possible to have no centre at all?

What is action without a centre and what is life without a centre?

The centre is the essence of sorrow.

You can learn only when you have leisure, not when your mind is fully occupied, cluttered, full.

Is it possible to end the movement of chattering?

Why is one so occupied with and frightened about death?

Why is there fear of ending anything?

When there is a total ending, there is a beginning.

**From series:** [OJ78T1-6 D1-4 - Ojai 1978 - Public Meetings - Is there a way of living completely free from pressure?](#)

### **OJ78T6 - Ojai 1978 - Public Talk 6 - In meditation there is no observer or the observed**

Duration: 75 minutes

#### **Summary**

- What is it to know oneself entirely?

The art of listening to what the self is saying.

Freedom implies freedom from authority, from pressure, from your own demands, urges, wants, so that you are able to look very clearly at what is going on within yourself.

The art of seeing and the art of learning.

If you observe according to somebody, you are not observing.

What takes place in meditation when there is total absence of conflict between the observer and the observed, and both cease to be?

Love is not the product of thought; love is the movement of compassion.

How do you look into something of which you know absolutely nothing? This is meditation.

What is the quality of the mind that says, 'I must find out what truth is'?

Truth is indescribable. That thing which is the most sacred can only be when the mind is absolutely quiet.

**From series:** [OJ78T1-6 D1-4 - Ojai 1978 - Public Meetings - Is there a way of living completely free from pressure?](#)

### **OJ79D1 - Ojai 1979 - Public Discussion 1 - Can a conditioned mind free itself?**

Duration: 83 minutes

#### **Summary**

- Can a mind that is not clear transform itself?

What do we mean by being conditioned?

How do I know that my mind is conditioned?

Why have human beings given such extraordinary importance to knowledge?

Is knowledge necessary in the psychological field at all?

What causes hurt, and who is hurt?

Note: a total of 50 minutes of missing video is replaced by audio only.

**From series:** [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

### **OJ79D2 - Ojai 1979 - Public Discussion 2 - Is there a way of living in which self-centred activity ends?**

Duration: 84 minutes

#### **Summary**

- What is it that we are wanting, seeking? Why do you come and listen to the speaker?

What is preventing all human beings having plentiful food, clothing and shelter?

Is not the cause of confusion the content of our consciousness?

How deeply do I want to be free of self-centredness?

Can you observe your reactions without the past telling you it is good, bad, right, wrong - just to observe?

When the mind, which is the whole movement of thought, is operating from past knowledge, experience, memory, then it becomes a dangerous instrument that divides and destroys people.

Note: a total of 52 seconds of missing video is replaced by audio only.

**From series:** [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

### **OJ79D3 - Ojai 1979 - Public Discussion 3 - Freedom, love and responsibility**

Duration: 85 minutes

#### **Summary**

- What do we mean by these three words: love, freedom and responsibility?

What relationship has one's self-centred activity to freedom?

Is striving for individual fulfilment irresponsible?

How will you acquire a depth of inquiry?

Listening implies a tremendous attention.

Why is one incapable of solving a psychological problem?

Note: a total of 4 minutes and 44 seconds of missing video is replaced by audio only.

**From series:** [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

### **OJ79D4 - Ojai 1979 - Public Discussion 4 - What is blocking us from change?**

Duration: 96 minutes

#### **Summary**

- What impedes the human mind from bringing about a mutation in itself?

The moment you are comparing, you are not observing, you are caught in the movement of comparison. If you don't compare, what takes place?

There is no 'how', because the moment you have a 'how' you have fallen into a system, a direction and you are lost.

Why are you lonely?

Mutation implies non-movement of the activities of the self.

Note: a total of 1 minute and 11 seconds of missing video is replaced by audio only.

**From series:** [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

### **OJ79T1 - Ojai 1979 - Public Talk 1 - Living in goodness**

Duration: 63 minutes

#### **Summary**

- What it is to think together?

Is it possible for a human mind to undergo a fundamental, radical, psychological revolution?

The essence of goodness is a mind that is not in conflict.

What prevents everyone here being utterly good?

You are the world, psychologically, and the world is you. When you understand yourself, you are understanding the whole human structure and its nature; it is not mere selfish investigation. When you understand yourself, you go beyond yourself and a different dimension comes into being.

Note: a total of 21 seconds of missing video is replaced by audio only.

**From series:** [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

### **OJ79T2 - Ojai 1979 - Public Talk 2 - What is the relationship between desire, thought and action?**

Duration: 66 minutes

## Summary

- How do we, each one of us, create or bring about a good society?

If you want to know yourself, you have to discard totally, completely what others have said about you.

As long as one or two senses are taking dominance over the others, there must be distortion.

Why has man never been able to understand desire, give it its right place and be free of it?

What is the relationship between desire, thought and action?

When you look at desire completely, without any distortion, that very looking is intelligence.

Note: a total of 1 minute of missing video is replaced by audio only.

**From series:** [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

## [OJ79T3 - Ojai 1979 - Public Talk 3 - What is the root of fear?](#)

Duration: 83 minutes

### Summary

- What will change human beings, their quality, behaviour and deep-rooted selfishness - what will change each one?

Goodness cannot exist as long as there is fear.

What is our thinking process?

There is an art of listening, to listen not only with the hearing of the ear but also to listen to the meaning of the word, and to go much deeper than the significance of the word, to listen totally.

What place has thought if fear is the result of thought? Has thought any place in the psychological world?

Is pleasure related to fear?

Can you observe the beauty of a mountain, of a tree in a solitary field, just observe and not register? The moment you register, thought takes over.

Note: a total of 25 seconds of missing video is replaced by audio only.

**From series:** [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

## [OJ79T4 - Ojai 1979 - Public Talk 4 - The art of observing the book of mankind](#)

Duration: 85 minutes

### Summary

- Is it possible for us to read the book of mankind, which has been handed down generation after generation for millennia?

Any form of distorted observation will prevent clarity of reading.

When the mind is caught in an illusion, is it aware that it is in an illusion?

One must learn the art of reading, of observing the book of mankind, without the observer.

There is a way of learning which is immediate action. It is not born out of knowledge.

Why has man suffered throughout the ages?

Note: a total of 1 minute and 8 seconds of missing video is replaced by audio only.

**From series:** [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

### **OJ79T5 - Ojai 1979 - Public Talk 5 - What is disorder in one's life and what is death?**

Duration: 80 minutes

#### **Summary**

- If one understands the relationship between sensation and the activity of thought, one can have a sensation but not let thought create desire.

The whole thinking process may be the cause of disorder.

Is love merely a fulfilment of desire?

How can a man who is suffering love?

What is death?

There is the collective river of human confusion and sorrow. When you have not ended your own sorrow you are part of that stream.

Is it possible to keep the brain young?

Death and living are very close; they are not fifty years apart, but together.

Note: a total of 28 seconds of missing video is replaced by audio only.

**From series:** [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

### **OJ79T6 - Ojai 1979 - Public Talk 6 - Meditation is the ending of all the content of one's consciousness**

Duration: 75 minutes

#### **Summary**

- Is there psychological time at all?

If you observe closely, without any movement away, the very observation of 'what is' undergoes a radical change, which denies time altogether.

As long as the brain is registering, that implies time.

One needs to register - how to drive a car, to learn a language - but why should there be registration of your hurt?

Is it possible not to dream at all?

Lack of space brings about various forms of inhibitions and anxieties. It is important to find out if you can have space without the centre.

Can the mind not be occupied? That is only possible when you end problems.

Can thought come to an end or must it keep everlastingly moving?

Note: a total of 23 seconds of missing video is replaced by audio only.



**From series:** [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

### **OJ80Q1 - Ojai 1980 - Public Q&A 1**

Duration: 80 minutes

#### **Summary**

- Q1: What is the significance of history in the education of the young?  
  
Q2: Why is knowledge always incomplete? Does awareness lead to analysis?  
  
Q3: Doesn't thought originate as a defence against pain? How does one go beyond the defences developed in childhood?

**From series:** [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

### **OJ80Q2 - Ojai 1980 - Public Q&A 2**

Duration: 75 minutes

#### **Summary**

- Q1: There is a prevalent assumption that everything is relative and a matter of personal opinion. What is an intelligent response to this belief?  
  
Q2: What is right action with regard to violence?  
  
Q3: The hope that tomorrow will solve our problems prevents our seeing the absolute urgency of change. How does one deal with this?  
  
Q4: Are there any psychological needs which we human beings are responsible for meeting in our daily relationship with others? Is there such a thing as true psychological need?  
  
Q5: What does it mean to see the totality of something? Is it ever possible to perceive the totality of something which is moving?  
  
Q6: Is there a state that has no opposite, and may we know how to commune, and communicate with it?

**From series:** [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

### **OJ80Q3 - Ojai 1980 - Public Q&A 3**

Duration: 77 minutes

#### **Summary**

- Q1: What is true creativity? How is it different from that which is celebrated in popular culture?  
  
Q2: You have said that in the very seeing there is action. Is this action the same as the expression of action?  
  
Q3: For the making of images to end, must thought also end? Is the end of image-making merely a foundation upon which one can begin to discover what love and truth are?  
  
Q4: Would you please make a definitive statement about the non-existence of reincarnations, since increasing 'scientific evidence' is now being accumulated to prove reincarnation as a fact.  
  
Q5: If 'you are the world' - in quotes - and one feels it, sees it, what does it mean to step out of the stream? Who steps out of it?

**From series:** [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

### **OJ80Q4 - Ojai 1980 - Public Q&A 4**

Duration: 78 minutes

## Summary

- Q1: What is the actual substance of fear? What am I to look at when I look at fear itself?

Q2: When one sees in the world about us no demonstrable universal principle of justice, I feel no compelling reason to change myself or the chaotic society outside. Can you share your perception on this matter with us?

Q3: Can we die psychologically to the self? How can I observe in my current state of fragmentation? Is it like the 'I' trying to see the 'I'?

Q4: In observation without the observer is there a transformation, from staying with the fact, that leads to an increase of attention?

Q5: What is the relationship of attention to thought? Is there a gap between attention and thought?

Why is your mind chattering?

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

## [OJ80T1 - Ojai 1980 - Public Talk 1 - Can we think together about the crisis we are facing?](#)

Duration: 60 minutes

### Summary

- We have conflict, outwardly and inwardly. Unless we resolve this conflict, humanity is going to destroy itself.

We are investigating our own brain, not the brain according to psychologists and neurologists. If you examine according to the authority, it is the authority you are examining and not your brain.

Can conflict end immediately? When it doesn't end, when you have not the urgency of ending it immediately, you enter time.

Society can only be changed if human beings who have created it change themselves.

How does each one of us approach this crisis?

The approach to the fact matters. Is your approach rational or irrational? Is your approach based on hope or desire? If it is, you are not free to observe the fact.

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

## [OJ80T2 - Ojai 1980 - Public Talk 2 - Observation is the total denial of analysis](#)

Duration: 74 minutes

### Summary

- Observation is entirely different from analysis. Observation is immediate: you see the tree. If you begin to analyse you don't see the tree.

Analysis implies the analyser analysing something outside of himself. If you observe very carefully, the analyser is the analysed.

How do you observe conflict?

What is the thing that is hurt? Is it your psyche, or basically the image that you have built about yourself?

Knowledge can never be complete. Whatever psychological knowledge one has acquired, it is surrounded by the shadow of ignorance.

Thought has built the world, technologically, psychologically, and the world of mischief, turmoil, anxiety, fear and destruction. What is the nature of thinking?

**From series:** [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

### **OJ80T3 - Ojai 1980 - Public Talk 3 - Is time necessary to end something psychologically?**

Duration: 58 minutes

#### **Summary**

- It is not your brain or a particular individual's brain, it's the brain of mankind. That brain has functioned in various patterns: fear, pleasure and reward or punishment. Is it possible to go beyond these patterns?

Are you depending on others – the church, politics, gurus – to change or bring about order in yourself?

We are responsible for the disorder that exists in the world. This disorder is created by thought.

Why has thought brought about marvellous medicine and also created wars and destroyed human beings?

How will you meet violence?

Is it possible to end your hatred and jealousy immediately, so that the brain has broken the pattern and can think, act and observe totally differently?

**From series:** [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

### **OJ80T4 - Ojai 1980 - Public Talk 4 - Desire, attachment and fear**

Duration: 72 minutes

#### **Summary**

- How does desire come into being and why does it play such an extraordinary part in one's life?

Greed is a form of desire. Greed is encouraged by industrialists and advertisements.

Thought creates the image of a person and is attached to that image. Can attachment, with all its consequences, end?

What is fear? Isn't one afraid of letting go of attachment?

Why haven't we, with all our knowledge and experience, resolved this problem of fear completely?

Is fear time? Is fear a movement of thought?

Note: a total of 5 minutes of missing video is replaced by audio only.

**From series:** [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

### **OJ80T5 - Ojai 1980 - Public Talk 5 - Psychologically we are one unitary movement**

Duration: 71 minutes

#### **Summary**

- We seem not to realise the central fact that each one of us is responsible for what is going on in the world.

Distortion takes place when there is any fear in our observation.

Why are human beings all over the world condemned to everlastingly follow pleasure in different ways?

Can the mind not record?

Can hatred and violence end, not at some future time but end as you are listening?

Psychologically we are one unitary movement. Through our education and our desires we have narrowed this vast, immense mind to our petty quarrels, jealousies and anxieties.

Is suffering ended by an act of will?

Psychologically, when there is the loss of someone, never escape from it; look at it. That is, to observe without distortion.

**From series:** [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

### **OJ80T6 - Ojai 1980 - Public Talk 6 - Action, observation and dying while living**

Duration: 83 minutes

#### **Summary**

- There can never be complete knowledge; knowledge always goes with ignorance. So our action, when based on knowledge, must be incomplete.

Is there an action which is not born out of time?

Is it possible to die to the centre, and yet be alive, active, working?

Our mind clings to continuity. In continuity there is security: I was, I am, I will be. That concept or idea gives tremendous strength. Death denies all this and we are afraid.

Observe your attachment or aggression without direction, motive or desire. In that very observation there is an ending of it.

Death is while living, not at the end of life when you are old, diseased, unconscious. End the things that the mind has collected, easily, with certain grace, so that there is a different quality of the mind.

Is there something beyond all matter?

**From series:** [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

### **OJ81Q1 - Ojai 1981 - Public Q&A 1**

Duration: 64 minutes

#### **Summary**

- Q1: You talk about the ill-effects of conditioning. Yet many psychologists and philosophers say that only through proper conditioning can man think and act clearly. What's your answer?

Q2: Is there a difference between the brain and the mind, and if so, what is that relationship?

Q3: I have been deeply hurt in childhood. In spite of trying to understand what happened that hurt remains. What am I to do?

Note: a total of 6 minutes and 12 seconds of missing video is replaced by audio only.

**From series:** [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

### **OJ81Q2 - Ojai 1981 - Public Q&A 2**

Duration: 85 minutes

#### **Summary**

- Q1: I realise I act neurotically and I have had psychotherapy, but the neurosis is still basically there. What can I do?

Q2: Why is human behaviour in this country degenerating so rapidly, and what can one do to change it? What can this country give to the rest of the world?

Q3: Though attachment is not love, in some mysterious way the two are linked. They seem self-contradictory. Please go into this apparent paradox.

Q4: One cannot live outside of relationship, and yet in all forms of it there is conflict. Why is this so?

Q5: You have said that when one gives complete attention to a problem then the problem flowers and withers away. Can you explain this further?

Note: a total of 3 minutes and 39 seconds of missing video is replaced by audio only.

**From series:** [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

### **OJ81Q3 - Ojai 1981 - Public Q&A 3**

Duration: 73 minutes

#### **Summary**

- Q1: What is the relationship between intelligence and responsibility?
- Q2: How does one tackle the dormant seed of fear?
- Q3: How would you define and value the quality of modesty?
- Q4: Show me how to dissolve the 'I', the 'me'. Without that, everything else is futile.
- Q5: What is the difference between insight and enlightenment?

**From series:** [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

### **OJ81Q4 - Ojai 1981 - Public Q&A 4**

Duration: 93 minutes

#### **Summary**

- Q1: Is it possible to achieve a constant attention so that one can always see the fine line between the necessary use of thought and where images lead to illusion and conflict?
- Q2: What is right action for one who sees or understands something but whose understanding isn't total?
- Q3: What is the role of questions in life?
- Q4: Is there love between people only when they are physically present?
- Q5: The essential response to the conflict in the world is a revolution in consciousness, in each individual, but does this mean that without that total action all lesser but perhaps helpful actions are useless?
- Q6: I am appalled at what is happening in society today. I do not want to be a part of it. Yet I realise I am not separate. What is my relationship to society?
- Q7: There is a deep root of violence in me. I know it is there behind my other feelings. How do I deal with it?

**From series:** [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

### **OJ81T1 - Ojai 1981 - Public Talk 1 - What is the root of the crisis in mankind?**

Duration: 56 minutes

#### **Summary**

- The crisis is not political, economic or religious, the crisis is in consciousness.

What is the origin of the terrible confusion, the total disregard for human beings, for another?

This consciousness with its crisis is not mine or yours but global, part of all human beings.

Why has thought become so extraordinarily important in life? Is there another instrument apart from thought?

**From series:** [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

### **OJ81T2 - Ojai 1981 - Public Talk 2 - Life is a movement of relationship**

Duration: 67 minutes

#### **Summary**

- Thought is a material process. There is nothing sacred whatsoever in the movement of thought.

The crisis is in the very nature of thought.

What is beauty?

Why have human beings who are so clever, so erudite in other directions become what we are?

Self-education is the beginning of wisdom; the understanding of our own selfish, narrow, distorted activity that is going on day after day.

Can the mind ever be free from problems?

Relationship is life; one cannot exist without relationship.

**From series:** [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

### **OJ81T3 - Ojai 1981 - Public Talk 3 - Can thought bring about right action?**

Duration: 58 minutes

#### **Summary**

- Knowledge is always incomplete, always within the shadow of ignorance.

Is there an action which is not limited, that does not bring conflict?

Insight is not the remembrance of things past, but seeing something directly, purely, without any direction. That seeing, perception, is total action.

**From series:** [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

### **OJ81T4 - Ojai 1981 - Public Talk 4 - Do we have the patience to listen to ourselves?**

Duration: 59 minutes

#### **Summary**

- Patience is timeless, impatience is full of time. One must have patience to listen to oneself.

Conflict indicates disorder. Choice indicates disorder. A man who chooses is not actually free, he is confused.

Is there a different approach altogether, which is not analysis but pure observation?

Discipline is the learning of the whole movement of desire, how it arises, its nature, how it operates. In the fullness of that understanding comes order in desire.

Desire and time are the factors of disorder.

**From series:** [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

### [OJ81T5 - Ojai 1981 - Public Talk 5 - Remaining with sorrow](#)

Duration: 54 minutes

#### **Summary**

- How does fear arise and how is it met?

Thought is the remembrance of things past or the projection of what might be. Thought is movement of time.

Fear is another form of pleasure.

What is suffering?

**From series:** [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

### [OJ81T6 - Ojai 1981 - Public Talk 6 - In ending, which is death, is great beauty](#)

Duration: 88 minutes

#### **Summary**

- How can there be love when there is fear?

Can sorrow ever end?

Death has an extraordinary sense of beauty. The ending of something is the beginning of something else, which is love.

The whole idea of personal immortality becomes nonsensical when we realise that our consciousness is the consciousness of the rest of mankind.

Is there something that is beyond all time and all corruption?

The silencing of thought means the ending of time.

**From series:** [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

### [OJ82Q1 - Ojai 1982 - Public Q&A 1](#)

Duration: 75 minutes

#### **Summary**

- Q1: Our children are aware through television and other means of the threatening world they live in: the violence of crime, wars and nuclear danger. How do we help them to face this?

Q2: Great teachers have been on earth, for example, Buddha and Jesus. Do you think there will be less conflict and more understanding when you depart, or is the world moving in an unalterable direction?

Q3: My behaviour indicates that I am afraid, yet the actual perception of fear is elusive. How do I reach and deal with this deep-rooted, unconscious emotion?

**From series:** [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

### [OJ82Q2 - Ojai 1982 - Public Q&A 2](#)

Duration: 78 minutes

#### **Summary**

- Q1: The act of attention for most of us is difficult to maintain. Only a small part of one is willing, interested seriously. What can one do to nourish this attention?

Q2: What is an action and state of being that is completely pure?

Q3: Since the word is not the thing, can we truly be enlightened through words? Can symbols undo

the damage done by symbols or are we being seduced by the illusion of enlightenment?

Q4: Why do we not change?

Q5: Can you speak more deeply about the meaning of holiness, and especially its place in the modern world?

**From series:** [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

### **OJ82Q3 - Ojai 1982 - Public Q&A 3**

Duration: 84 minutes

#### **Summary**

- Q1: How do you feel about one million dollars going to educate a small, somewhat select group of children who do not appear to be suffering or destitute?
  
- Q2: Why do we confuse function with role?
  
- Q3: Is not political action necessary to bring about total change?
  
- Q4: Won't we find the truth you speak of through loving service to humanity, through acts of love and compassion?
  
- Q5: What part do psychic healing, astral projection, the ability to see auras and entities play in all this?
  
- Q6: What is it in humanity that has always moved towards something called religion or God? Is it only a projection as a result of fear and suffering, a seeking of help, or is it something deeply real, necessary, intelligent?

**From series:** [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

### **OJ82Q4 - Ojai 1982 - Public Q&A 4**

Duration: 81 minutes

#### **Summary**

- Q1: One sees that chaos in the world is rapidly increasing. Billions are being spent on arms, social justice is being eroded, governments both totalitarian and democratic are increasingly aggressive and violent. Could the speaker comment on the issue of active political involvement?
- Q2: You say that out of the negative comes the positive. How does one negate the 'I' without suppression or denial and without conflict? Who is it that does the negating?
  
- Q3: How does one not become a victim while not becoming a predator?
  
- Q4: What are humility and modesty?

**From series:** [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

### **OJ82T1 - Ojai 1982 - Public Talk 1 - Are we concerned with total human existence?**

Duration: 75 minutes

#### **Summary**

- How do we look at the state of the world?

We are highly educated, cunning, self-centred, capable of extraordinary things outwardly, but inwardly we are more or less what we have been for a million years: we compete, we destroy each other.

Our responsibility is not some kind of altruistic, political or economic action, but to comprehend the nature of our being; why we human beings have become like this.



Why do we hold on to nationalism?

Is consciousness yours? Is thought yours?

God is the projection of our own thought, our own demands.

Is it possible not to be hurt at all?

**From series:** [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

### **OJ82T2 - Ojai 1982 - Public Talk 2 - What is the place of knowledge in our lives?**

Duration: 73 minutes

#### **Summary**

- We are together observing closely, hesitantly, attentively, the movement, the tide that goes out and comes in, which is what we are. We create the world and then by the world we are trapped.

Is it possible to transform, to bring about a mutation in the very structure and nature of our consciousness?

Is it possible to have a relationship in which there is no conflict whatsoever?

The mind is directed to the solution of a problem. Don't bother with the solution; how you approach and observe the problem is much more important than the problem itself.

When you discover something for yourself, you have immense energy. And you need energy to free the mind of its conditioning.

What place has knowledge in life?

**From series:** [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

### **OJ82T3 - Ojai 1982 - Public Talk 3 - Can our minds being in disorder create order?**

Duration: 77 minutes

#### **Summary**

- What is order?

You cannot possibly discipline the mind to become orderly, because the entity who desires order is the result of confusion and therefore whatever order it creates must bring about disorder.

Is desire itself the root, the origin, the beginning of disorder?

Why does thought interfere with sensation?

What is fear?

Can one live without comparing, imitating, conforming, psychologically?

Is time a factor of fear?

Is thought fear?

Can there be no psychological recording?

**From series:** [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

### **OJ82T4 - Ojai 1982 - Public Talk 4 - What are the causes of human conflict?**

Duration: 61 minutes

#### **Summary**

- Human beings are so astonishingly intelligent in the technological direction. Why don't we apply this quality of intelligence to our own lives and see whether it is possible to live without conflict?

Where there is psychological division there must inevitably, logically, be conflict.

We live a life with a sense of fragmentation, both outwardly and inwardly, which means we never feel the wholeness of life.

The lack of relationship to the whole of the world is brought about by national, religious and economic divisions. There is no feeling of global relationship. Outward problems will never be solved unless we have this global relationship.

Why has pleasure become so extraordinarily important in life?

What is involved in attachment?

Love cannot exist where there is antagonism, competition, attachment, conflict and possession.

What is the quality of a mind that has beauty?

**From series:** [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

### **OJ82T5 - Ojai 1982 - Public Talk 5 - Where there is sorrow there is no love**

Duration: 68 minutes

#### **Summary**

- Why is there no end to this terrible individualistic, competitive drive, which is destroying the world?

Is love desire?

Can all the things which are false end - pride, arrogance, attachment, desires, pleasures – which are obviously not love? Without love, the perfume, the passion, the depth of life is lost.

Every year there is killing, wars. How many millions have suffered, shed tears, felt the flame of loneliness, and yet we apparently do not use our intelligence to stop this cruelty, this bestiality of violence.

One must go into the question: who is it that suffers?

To know oneself deeply, previous remembrance and knowledge has no place. Each incident and each response must be observed as though for the first time.

What is our life?

Is it possible to live with death all the time?

**From series:** [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

### **OJ82T6 - Ojai 1982 - Public Talk 6 - Is there anything sacred in life?**

Duration: 70 minutes

#### **Summary**

- What is culture?

Truth demands a mind that is completely free.

What is it to be mediocre?

Is religion based upon books?

Thought can say that what it has invented is divine, but thought is not sacred, holy.

What is thought's origin, its beginning?

Is there anything sacred in life?

There must be that silence which is not put together by desire, by will, by thought. In this meditation there is no controller.

**From series:** [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

### **OJ83Q1 - Ojai 1983 - Public Q&A 1**

Duration: 85 minutes

#### **Summary**

- Q1: What is the role of the artist and what is the significance of music, poetry and art in relationship to each other and the world?
  
- Q2: Is not the observation of thought a continuing use of thought and therefore a contradiction?
  
- Q3: Do you think a man and a woman should or should not live together without marriage?
  
- Q4: You have said that quietness, silence, comes unsought. Can we live in ways that will allow it to come more readily?
  
- Q5: Is there such a thing as a true guru? Is there ever a right use of mantra?

**From series:** [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

### **OJ83Q2 - Ojai 1983 - Public Q&A 2**

Duration: 109 minutes

#### **Summary**

- Q1: Why don't you be more practical and not so abstract in what you are saying?
  
- Q2: Most of my energy and time goes into the struggle to earn a living. Is it possible for me to be deeply unselfish and intelligent?
  
- Q3: You travel about a great deal in the world but I must stay with my family in one place and live in a limited horizon. You speak of a global vision. How am I to have this?
  
- Q4: You have stated that if one stays with fear and does not try to escape, and realises one is fear, then the fear goes away. How does this come about and what will keep it from returning on other occasions in a different form?
  
- Q5: Is it some lack of energy that keeps us from going to the very end of a problem? Does this require special energy or is there only one basic energy at the root of all life?
  
- Q6: Could you go into the nature of intelligence which manifests itself when perception takes place, and is this the only true source of action?

Note: a total of 2 minutes and 28 seconds of missing video is replaced by audio only.

**From series:** [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

### **OJ83T1 - Ojai 1983 - Public Talk 1 - Thought and knowledge are limited**

Duration: 77 minutes

#### **Summary**

- Do you realise that nobody on earth or in heaven is going to help you?

What is our action, facing this crisis, not only outwardly but crisis in ourselves?

The thinker is always correcting and controlling thought, so there is a division between the thinker and the thought. Is that division real or fictitious?

Where there is limitation of knowledge, there must be limitation of thought. Where there is limitation there must be division. Where there is division, there must be disorder.

Is it possible to live in relationship with another without conflict?

Is our relationship based on memory?

If you lose relationship with nature, you lose relationship with man.

**From series:** [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

### **OJ83T2 - Ojai 1983 - Public Talk 2 - War is a symptom**

Duration: 86 minutes

#### **Summary**

- Is man forever condemned to live in conflict and wars, or is there a way out of this?

Are we individuals at all?

Is it possible to end 'what is'; not to change it into that which we would like it to be?

Is the observer different from the tree? Of course he is different, but is the observer different from anxiety?

Is it possible not to be conditioned? What causes the brain to be conditioned?

Is there an ending to fear?

**From series:** [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

### **OJ83T3 - Ojai 1983 - Public Talk 3 - Ending without any motive**

Duration: 87 minutes

#### **Summary**

- When you observe beauty in silence it has great significance.

Why do human beings throughout the world pursue this thing called pleasure?

The understanding of desire is intelligence, and that intelligence will discipline desire.

Can man live on this earth peacefully, without suffering or conflict?

Without understanding the nature of sorrow, love cannot be.

Who is it that is going to die? What is death?

I am humanity. If one realises this, there's tremendous meaning, depth and passion behind it. The responsibility of this is immense.

As long as you are envious, you're encouraging and sustaining the envy which exists in the world. Can you end envy?

**From series:** [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

### **OJ83T4 - Ojai 1983 - Public Talk 4 - To watch without any movement of thought**

Duration: 69 minutes

#### Summary

- Where does one find justice, equality?

Can the brain cells themselves transform?

It is possible if you are aware without direction, control or motive, just to watch thought and anxiety.

There is constant comparison in us between the ideal and the fact; the fact of violence and the ideal of non-violence. In meditation, comparison must totally end.

Meditation is not controlling thought or practising a system, but freeing the brain from its own conditioning.

Silence is something extraordinary; it is not the silence between two noises. Peace is not between two wars.

Silence comes naturally when you are watching without motive. In that watching there is something which is beyond words, beyond all measure.

**From series:** [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

#### [OJ84Q1 - Ojai 1984 - Public Q&A 1](#)

Duration: 77 minutes

#### Summary

- Q1: I understand that all people have a similar consciousness, but it seems a vast jump to say that all people share the same consciousness.

Q2: Have you designated a special teacher or a person to carry on your teachings after you have gone? Someone is claiming this position.

Q3: What is observing thought down to its very roots? I watch my thoughts, one leads to another in an endless chain. What ends this? What brings change?

Q4: Please explain what you mean by saying that if one perceives truth and doesn't act, it acts as poison.

Q5: Why is the observance of silence so important for seekers of truth?

**From series:** [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

#### [OJ84Q2 - Ojai 1984 - Public Q&A 2](#)

Duration: 96 minutes

#### Summary

- Q1: There are moments in which there is great clarity. What is necessary to allow such a sustained clarity, intensity and the wholeness of being?

Q2: What is judgement? How is one to determine the line dividing opinion and the perception of fact?

Q3: There are many people who have considerable difficulty with homosexuality. Could you, even briefly, put some light on this question?

Q4: How is one to live on this earth without harm or destruction to its beauty, without bringing suffering and death to others?

**From series:** [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

#### [OJ84T1 - Ojai 1984 - Public Talk 1 - Truth is the catalyst to end conflict](#)

Duration: 83 minutes

#### Summary

- We are going to question everything, including what the speaker is saying.

If you are dissatisfied, not in revolt, with all the things that man has put together, then you are beginning to inquire into it.

Is it possible to fundamentally change human behaviour?

Love and simplicity are the essence of austerity. Can there be austerity without inward clarity?

Do I approach a problem freely or with a solution I would like to bring about?

What is thinking? Knowledge and thought being limited must bring about conflict.

What is the place of thought?

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

#### [OJ84T2 - Ojai 1984 - Public Talk 2 - What is wrong with pleasure?](#)

Duration: 66 minutes

#### Summary

- What is order?

Learning implies a constant movement, observation without a motive.

Why have I sought pleasure all my life? What is wrong with pleasure?

Can fear ever end or must it be the burden of humanity everlastingly?

Is your brain passionate enough to find out?

What is going to happen to the brain when the computer can do almost everything?

How can I stop the movement of time and thought? Is that the right question?

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

#### [OJ84T3 - Ojai 1984 - Public Talk 3 - Attention is like a fire](#)

Duration: 79 minutes

#### Summary

- Since all time is in the now, what is action? What is action in relation to becoming?

Is violence different from the examiner?

If I am confused or uncertain, can the brain be secure? When the brain is clear, is there choice at all?

Psychologically we are all attempting to become something. All time is in the present. The future is now.

Can one deal with the fact, not with the idea?

Is love action in itself?

Attention is the flame in which sorrow ends.

Why have we kept death far away from living? To live with death, can you end ambition now? Apart from the physical body, what are you?

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

### [OJ84T4 - Ojai 1984 - Public Talk 4 - Is love part of consciousness?](#)

Duration: 80 minutes

#### Summary

- What is it to be free? What is freedom that is not 'from' something and not a reaction?

Is freedom possible when thought is operating all the time?

What is the relationship between desire and thought? Is thought driven by desire?

What is beauty? When do you perceive the sense of immensity and the truth of beauty?

Can you look at something with all your senses fully alive, alert? When there is total attention, is there a self?

Is love in the realm of thought? To understand the depth, greatness, flame of love, can jealousy, ambition, and violence end, not tomorrow but now?

What is religion?

Why is it necessary to meditate at all?

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

### [OJ85Q1 - Ojai 1985 - Public Q&A 1](#)

Duration: 91 minutes

#### Summary

- Q1: Can you explore further into the mechanism of guilt and its relation to the ego?

Q2: Do racial physical differences affect conditioning?

Q3: How do you live, sir, regarding income?

Q4: Why do you say there is no psychological evolution?

Q5: To live peacefully needs great intelligence.

Q6: What is it that all of us desire?

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

### [OJ85Q2 - Ojai 1985 - Public Q&A 2](#)

Duration: 87 minutes

#### Summary

- What are the barriers that prevent us from understanding ourselves?

Q1: What is the difference between shyness and fear?

Q2: Are we struggling against our basic nature in seeking to change?

Q3: Is there some essential religious instinct in all human beings?

Q4: What is the basic obstacle preventing observation and insight?

Q5: What is our responsibility to ourselves and others?

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

### [OJ85T1 - Ojai 1985 - Public Talk 1 - Why is our house in disorder?](#)

Duration: 89 minutes

#### **Summary**

- War is the greatest disorder.

Is order brought about by ideologies?

After all the religious admonitions saying, 'Don't kill; the other is yourself,' why is it still going on?

Doubt is essential because that clears the brain so that one can see clearly.

Is it possible to bring about order in our lives?

Why have we human beings lived with disorder?

There must be conflict as long as there is division.

Why do we choose?

Can one live without a single ideal or authority, so that one lives in great order – now, not tomorrow?

**From series:** [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

### [OJ85T2 - Ojai 1985 - Public Talk 2 - A crisis in our consciousness](#)

Duration: 76 minutes

#### **Summary**

- Why do human beings have a sense of guilt?

We are the past, whether that past be one day or many thousands of years.

Can there be a total mutation in consciousness?

Does thinking rely on memory?

Thought can imagine the limitless, but it's still limited.

Whatever the activity of thought, its action must always be limited. Therefore thought is not holistic.

Thought and the thinker are one, and therefore they are always limited.

Is there something beyond thought?

What is desire?

Can there be an interval between a sensation and thought then giving it a shape or image?

**From series:** [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

### [OJ85T3 - Ojai 1985 - Public Talk 3 - Creation is never ending](#)

Duration: 76 minutes

#### **Summary**

- The real meaning of the highest form of yoga was to have a very deeply orderly, moral, ethical life, not just merely taking various postures.

Is not beauty something that takes place when you are not?



Pleasure goes with fear; it's the other side of the coin.

We admire, extol and idolise power, whether spiritual power of the religious hierarchy, the power of a politician or the power of money. To the speaker, power is evil.

Success is utter mediocrity.

Is there an end to sorrow?

Love has nothing to do with any organisation or person.

There is no path to love or truth - one has to live it.

**From series:** [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

### **OJ85T4 - Ojai 1985 - Public Talk 4 - The ending of continuity**

Duration: 96 minutes

#### **Summary**

- Thinking is based on experience, and experience is always limited, therefore knowledge is always limited, now or in the future or in the past.

Our memories are limited, because they're based on knowledge and experience. Where there is limitation there must be conflict.

Can there ever be complete, unbroken freedom?

The psychological division in each one of us may be one of the major causes of disorder.

What does death mean?

Is creation related to ending?

Is there an ending to one's deep memories? Is there an ending to attachment?

Can you live with death all day long?

What is true, actual religion, not the religion invented by thought?

Deliberate meditation is like any other form of achievement.

**From series:** [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

### **SD70T1 - San Diego 1970 - Public Talk 1 - How does one learn about oneself?**

Duration: 94 minutes

#### **Summary**

- If we are not to be dependent on some saviour or authority then where do we look for light?

Being broken up with contradictory desires, having no love, how are we to observe? Does one fragment observe the rest?

Are you separate from the thing you observe? Can you observe at the moment of violence, at the moment of your anger, without the censor?

When the observer becomes the observed does contradiction disappear?

Can one free oneself from accumulated knowledge?

Is there dullness if I don't compare at all? Do you understand anything through comparison?

From series: [SD70T1-4 - San Diego 1970 - Public Meetings - Ending all fear](#)

### **SD70T2 - San Diego 1970 - Public Talk 2 - Can the human mind be completely free of fear?**

Duration: 85 minutes

#### **Summary**

- How does one deal with the hidden as well as the conscious fears?

Is fear a moving away from 'what is'? Can a fearful, dependent mind know joy or love?

Will analysis free the mind from fear? Doesn't it imply time and an analyser? Is the analyser a fragment of the ego?

Are fear and pleasure interrelated?

Sustaining pleasure and maintaining fear, thought separates itself as the analyser.

Clarity of thought is needed but thought also breeds fear, so what is one to do?

Is there a centre from which you observe?

From series: [SD70T1-4 - San Diego 1970 - Public Meetings - Ending all fear](#)

### **SD70T3 - San Diego 1970 - Public Talk 3 - Understanding meditation requires order**

Duration: 91 minutes

#### **Summary**

- Isn't our actual daily life disorder?

In pleasure there is frustration, pain, dependency. Is that love?

Why has sex become so important in life?

Can one see life as a whole in which living, love, and death are not three separate things?

Can the mind be so awake that it has no experience, needs no challenge?

Thought is not love. Love is not the past, love is not memory.

Without understanding living, love, and death isn't your meditation merely an escape, a form of self-hypnosis?

From series: [SD70T1-4 - San Diego 1970 - Public Meetings - Ending all fear](#)

### **SD70T4 - San Diego 1970 - Public Talk 4 - What is meditation?**

Duration: 81 minutes

#### **Summary**

- In meditation what is the place of search?

Can one bring about order without understanding disorder?

Is control necessary for order? Why do we need control when there is understanding of 'what is'?

Without love, that is not touched by pleasure, meditation is self-hypnosis.

Can a petty mind experience anything other than its own projections and activities? To see clearly mustn't the mind be quiet?

If you have this extraordinary thing going on in your life, then it is everything. Then you are the teacher, the student, the beauty of the cloud, and that is love.

**From series:** [SD70T1-4 - San Diego 1970 - Public Meetings - Ending all fear](#)

### **SF73T1 - San Francisco 1973 - Public Talk 1 - Knowledge in relationship creates division**

Duration: 78 minutes

#### **Summary**

- Relationship is of the highest importance because relationship creates society.

Where there is division between you and me, we and they, there must be conflict.

Observation implies total attention.

Attention comes when you are deeply interested.

Your relationship with another is based on knowledge.

We have got a great many images and conclusions, so the mind is not free to observe.

Can the mind that functions with conclusions be free?

Questions from the audience followed the talk

**From series:** [SF73T1-4 - San Francisco 1973 - Public Meetings - Meditation is the total negation of the self](#)

### **SF73T2 - San Francisco 1973 - Public Talk 2 - What is the place of thought?**

Duration: 88 minutes

#### **Summary**

- What is the function of thought?

What is action and what is its relationship to thought?

Is there a non-fragmentary whole action in relationship, not controlled by thought, measurement or the past?

Our life is based on two principles: pleasure and fear.

Order only comes when you observe how disorderly and confused your life is.

Can you observe fear without reaction from the past?

What place has thought in human relationship?

Questions from the audience followed the talk

**From series:** [SF73T1-4 - San Francisco 1973 - Public Meetings - Meditation is the total negation of the self](#)

### **SF73T3 - San Francisco 1973 - Public Talk 3 - Suffering, love and freedom from death**

Duration: 86 minutes

#### **Summary**

- Action is not different from perception; if you see something dangerous, you act instantly.

A mind caught in suffering cannot understand the nature of love.

Can you remain with suffering without the description or the word?

Can one who is pursuing pleasure know what love is?

Can the mind, living in this world, be free from death?

Living, love and death are one. When you separate them, there is conflict, pain, sorrow and the fear of death.

Questions from the audience followed the talk

**From series:** [SF73T1-4 - San Francisco 1973 - Public Meetings - Meditation is the total negation of the self](#)

### **SF73T4 - San Francisco 1973 - Public Talk 4 - Total negation of the self**

Duration: 87 minutes

#### **Summary**

- What is religion?

Why do we accept the false and make-believe?

Meditation is the quality of mind completely attentive and silent.

Can thought be controlled?

The freedom to stand completely alone psychologically is one of the greatest things in life.

The 'me' has to cease completely and not think in terms of the better or becoming something more, which denies the good.

Enlightenment is not a fixed place.

All one has to do is understand the chaos and disorder in which we live.

**From series:** [SF73T1-4 - San Francisco 1973 - Public Meetings - Meditation is the total negation of the self](#)

### **SF83T1 - San Francisco 1983 - Public Talk 1 - Can disorder in our lives end?**

Duration: 94 minutes

#### **Summary**

- Can the brain, which is the conditioned centre of thought, change radically?

Thought is limited because all knowledge – past, present and future – is limited. There is no complete knowledge about anything.

What you think, feel, imagine, your illusions, your gods and rituals are the result of a great deal of thinking. Without thought there is no thinker. The thinker is thought.

Is knowledge, which is the movement of time and thought, necessary in our inward life?

Is there psychological evolution at all?

From the outer, can you move inwardly to look at the whole structure of violence, without any reaction, without naming it as violence?

**From series:** [SF83T1-2 - San Francisco 1983 - Public Meetings](#)

### **SF83T2 - San Francisco 1983 - Public Talk 2 - When the brain is totally unconditioned, the mind is religious**

Duration: 83 minutes

## Summary

- What is the root of fear?

Why does the brain record every incident?

Why are we so crippled by desire?

We suffer and we have never been able to resolve it. Where there is suffering there can be no love.

Memory is something that is finished, gone. It is like living with a dead thing. Can we look at memory without running away from it?

Death means the complete ending of all attachment. Is it possible to live without any attachment?

What is meditation?

**From series:** [SF83T1-2 - San Francisco 1983 - Public Meetings](#)

## [SM72T1 - Santa Monica 1972 - Public Talk 1 - To act instantly is to see actually 'what is'](#)

Duration: 109 minutes

### Summary

- Action is always in the present, not tomorrow or in some distant future – action means now.

Your mind is my mind, your sorrow is my sorrow. There is no division in sorrow, there is no division in love.

Can you put away from your mind the idea that you have to learn to be aware?

Q: When have you experienced joy?

Q: What does it take to snap from adaptive conditional behaviour to spontaneity?

Q: If you throw a stone into the water, do the ripples stop?

Q: What's wrong with identifying with the Godself?

Q: Is the speaker aware of the contradiction between his words, his message and his life, what he is doing, the medium of his message?

Q: How do I go about being aware of myself?

Note: a total of 3 minutes of missing video is replaced by audio only.

**From series:** [SM72T1-4 - Santa Monica 1972 - Public Meetings - What is total action?](#)

## [SM72T2 - Santa Monica 1972 - Public Talk 2 - Is there a total action which will be sane in an insane world?](#)

Duration: 86 minutes

### Summary

- What is the motive, the drive, the energy behind our action?

What is the difference between pleasure, enjoyment and joy?

What is total action?

When there is only the fact, you have total energy to deal with that fact. Then that fact undergoes a radical change. When you look at the fact, at 'what is' with a conclusion, an image, a prejudice, then you are dissipating energy in contradiction.

Q: I would like to understand why love or hatred in the story of St Paul is immaterial.

The pursuit of pleasure divides people.

What is relationship?

Q: I am working for the Women's Lib and we are trying to raise women's consciousness to a higher level. What do you say about this?

Note: a total of 15 seconds of missing video is replaced by audio only.

**From series:** [SM72T1-4 - Santa Monica 1972 - Public Meetings - What is total action?](#)

### **SM72T3 - Santa Monica 1972 - Public Talk 3 - In freedom there is order**

Duration: 94 minutes

#### **Summary**

- How does order come about in our life?

When you compare yourself with somebody else, you're not only denying your own light, you're trying to imitate, conform to the light of another.

Can thought ever produce order?

Q: Could you go into thought and why we desire to separate ourselves from one another?

Q: From where does the new come, a new invention, a new perception?

Q: When many in the audience laughed, you said, 'Please do not laugh, this is very serious.' Is that not a conception of how seriously or not seriously to take the whole matter?

Q: It seems to me that to be free one must be able to see what actually is. Yet to see what actually is, it seems that one must be free. Is that not a paradox?

Q: Could you discuss loneliness, how it drives us in different directions?

Q: When I am looking at you and I bring in images between what I am seeing and what you really are, is that thought?

Note: a total of 13 seconds of missing video is replaced by audio only.

**From series:** [SM72T1-4 - Santa Monica 1972 - Public Meetings - What is total action?](#)

### **SM72T4 - Santa Monica 1972 - Public Talk 4 - A different kind of energy**

Duration: 73 minutes

#### **Summary**

- Our consciousness is always limited.

How is the mind to transform itself without conflict and have an energy that is totally different from the energy that is brought about through conflict; an energy that never deteriorates, an energy that renews itself all the time, without any motive?

Can thought stop?

Control has no place in meditation.

Q: Aren't you making a distinction between thought in action versus not using thought? Aren't you making a distinction between memory of facts, like your address, versus memory patterns, especially

patterns of relationship?

Q: How did this idea of thought ever come about?

Q: Speaking of the masses, does man have a single, homogenous personality or is he made up of many facets and faces which comprise the totality?

Q: Are there any judgments which do not do violence to truth?

Note: a total of 2 minutes and 20 seconds of missing video is replaced by audio only.

**From series:** [SM72T1-4 - Santa Monica 1972 - Public Meetings - What is total action?](#)

### **[UN85T - New York 1985 - United Nations Talk - Why can't man live peacefully on the earth?](#)**

Duration: 67 minutes

#### **Summary**

- Nations are at war, groups are at war, ideologies are at war with each other, creating conflict. After living for so many centuries, why is it that man cannot live peacefully on this marvelous earth?

Whether it is a world organisation or a particular kind of organisation to bring about peace, such organisations will never succeed because human beings individually, collectively, nationally, are in conflict.

Peace requires a great deal of intelligence, not just demonstrations against a particular form of war or against the nuclear bomb.

There can only be peace when mankind, you and I, have no conflict in ourselves.

**From series:** [UN8485T1-2 - New York - United Nations Talks](#)

### **[WA85T1 - Washington DC 1985 - Public Talk 1 - In the present is the whole of time](#)**

Duration: 100 minutes

#### **Summary**

- Why are we, after this long evolution, perpetually in conflict?

Being absorbed in a poem, a face, is that beauty?

Why has humanity, each one of us, accepted fear as a way of life?

Can there be total mutation now, in all our behaviour, way of living, thinking and feeling?

If you had no memory at all, could you think?

Memory arises from knowledge and experience. Is experience different from the experiencer? If there is no experiencer, is there experience?

**From series:** [WA85T1-2 - Washington DC 1985 - Public Talks](#)

### **[WA85T2 - Washington DC 1985 - Public Talk 2 - At the end of sorrow is passion](#)**

Duration: 86 minutes

#### **Summary**

- What is order and disorder, and what is their relationship to action? Can disorder end in our daily life?

Concerned as we are with our own suffering, how can there be love?

Is sorrow brought about by self-pity?

What happens after death? Does one carry the memories of one's own life?

If we don't cling to a thing, then what is death?

Not at the end of life but with all my energy, vitality, can I live with death all the time?

If there is real order in one's life, what then is meditation?

Following a system, practising day after day, what happens to the human brain?

Is there a meditation which is not determined?

Through one's own understanding of oneself, there is that which is eternal.

From series: [WA85T1-2 - Washington DC 1985 - Public Talks](#)

## 1 D - Public Meetings (Switzerland)

### [SA61T1 - Saanen 1961 - Public Talk 1 - How do we meet life?](#)

Duration: 70 minutes

#### Summary

- A serious mind is constantly aware and thereby purifying itself.

The world is broken up in fragments: politically, religiously, economically, and in thought and in philosophy.

A mind that is creative has no pattern. Only such a mind can deal with the problems of the world.

We are concerned with the shattering of the mind, so out of that shattering something new can take place.

Q: Why is it that we find it difficult to put a right question?

Q: What is it that is preventing us from going into a problem deeply?

Q: To tear down everything in order to be free of fear is too difficult for ordinary people like us. Isn't there a gentler way of doing things?

From series: [SA61T1-9 - Saanen 1961 - Public Meetings - A revolution in the mind](#)

### [SA61T2 - Saanen 1961 - Public Talk 2 - To see something totally, the brain must be quiet](#)

Duration: 67 minutes

#### Summary

- The demand for order is merely the demand for security.

There is no security either outwardly or inwardly.

To find out what peace is, one must be totally free of violence.

What is it to see something totally?

The brain, with its mechanical habits, its animal instincts, its urge to remain in safety, can never see anything totally.

The seeing totally of something can only take place when the brain is highly sensitive and recognizes its own limitations.



Right order can only come when there is destruction of the mind that demands order.

Various questions were asked by the audience at the end of the talk.

**From series:** [SA61T1-9 - Saanen 1961 - Public Meetings - A revolution in the mind](#)

### **SA61T3 - Saanen 1961 - Public Talk 3 - Why are we in such conflict?**

Duration: 74 minutes

#### **Summary**

- Is the mind capable of being completely and totally free of all conflict?

One cannot do anything about the conflict in the world, but one can do something radical about our own inward conflicts.

As long as there is an experiencer and the experience as two different states, there must be conflict.

Conflict destroys sensitivity, passion and intensity.

Do we see life, a tree, another person through ideas, opinions and memories?

Can we see the totality of conflict, and be in contact with that totality?

Q: What is the nature of creation?

Q: When do we know that we are actually facing the fact and not an idea about the fact?

Q: If you go through to the end of conflict within yourself, must you accept the conflict in the world?

**From series:** [SA61T1-9 - Saanen 1961 - Public Meetings - A revolution in the mind](#)

### **SA61T4 - Saanen 1961 - Public Talk 4 - There is no learning, there is only seeing**

Duration: 65 minutes

#### **Summary**

- Humility is not virtue. Anything that is cultivated, disciplined or controlled does not bring it about.

Humility is not a thing to be sown and reaped; it must come into being.

Is learning accumulation of knowledge?

All change implies violence, and through violence there is nothing new.

Control, subjugation and conformity to a pattern implies violence.

Humility is the state of mind which has completely discarded the accumulative process and its opposites, and is from moment to moment aware of 'what is'.

If you go very deeply and seriously into the question of humility, you're bound to question the whole problem of learning.

The learning of words prevents the seeing of things as they are.

A mind that is no longer concerned with change has no fear; a mind that has no fear is free.

Various questions were asked by the audience at the end of the talk.

**From series:** [SA61T1-9 - Saanen 1961 - Public Meetings - A revolution in the mind](#)

### [SA61T5 - Saanen 1961 - Public Talk 5 - Self-knowing is the beginning of meditation](#)

Duration: 62 minutes

#### **Summary**

- A mind that is crippled with authority can never be free to find out.

To be aware of every movement of thought, the implication of every word, the significance of every desire, and not to deny or accept but to watch choicelessly, frees the mind from authority.

Meditation is not a process of disciplining, controlling or shaping the mind by desire or by knowledge.

The mind has to be aware of its own thoughts, the motives from where thoughts have arisen, the cause of them.

A mind that is ambitious is always seeking, wanting to be successful, comparing, fulfilling.

In self-knowing one begins to lay the foundation of true virtue, which is not recognisable by society or by another.

Q: I don't quite understand that freedom is at the beginning and not at the end, because at the beginning all action is conditioned, therefore how can one be free at the beginning?

**From series:** [SA61T1-9 - Saanen 1961 - Public Meetings - A revolution in the mind](#)

### [SA61T6 - Saanen 1961 - Public Talk 6 - Time does not wipe away sorrow](#)

Duration: 66 minutes

#### **Summary**

- Escapes, explanations, beliefs and hopes bring about sorrow. The fact can never bring sorrow.

It is possible to be totally free from sorrow when the mind no longer seeks explanations but faces the fact.

Can each one of us intelligently, sanely face the fact when someone is dead and one is lonely?

Why does each one of us have sorrow? Is it possible to be rid of sorrow completely?

Sorrow is conflict. Why are we in conflict?

Can the mind live, function, be, without any shelter?

Can the mind face every fact as it arises and never seek escape, facing 'what is' all the time, every minute of the day?

Various questions were asked by the audience at the end of the talk.

**From series:** [SA61T1-9 - Saanen 1961 - Public Meetings - A revolution in the mind](#)

### [SA61T7 - Saanen 1961 - Public Talk 7 - An attentive mind is without conflict, therefore free](#)

Duration: 55 minutes

#### **Summary**

- Negative thinking implies no effort, whereas positive thinking does imply effort.

Effort means being in conflict, in which is involved achievement, suppression and denial.

Have we ever observed our self as it is, consciously or unconsciously, without trying to change, substitute, transform, suppress what we see?

A mind and a brain in conflict is never quiet.

What is in conflict all the time becomes dull.

The state of mind that says, 'I do not know,' and is waiting for an answer, is entirely different from a mind that says, 'I do not know,' and is not waiting for an answer.

Attention is not distraction, attention is not the process of concentration; attention is something entirely different.

To inquire profoundly requires silence.

That reality which is not measurable, which is unnameable, which has no word, comes into being only when the mind is completely free and silent, as it is in a state of creation.

Q: The state of total attention and desire without a motive, are they the same?

**From series:** [SA61T1-9 - Saanen 1961 - Public Meetings - A revolution in the mind](#)

### **[SA61T8 - Saanen 1961 - Public Talk 8 - To die implies having no continuity of thought](#)**

Duration: 57 minutes

#### **Summary**

- The conscious mind cannot observe the unconscious.

The educated, recent mind cannot possibly inquire into the unconscious, which is old, which is the residue of time, of the race, of experiences.

The unconscious is the repository of infinite knowledge of things that have been.

Examining and interpreting fragmentarily strengthens the layers of the unconscious, hidden mind.

The unconscious must be approached negatively because you don't know what it is.

If there were no tomorrow, or the next minute, would there be fear?

Dying to thought is the ending of fear.

The whole content of consciousness is a process of thought, therefore it is bound within time.

Can the mind be free of time?

Dying is dying to thought.

Various questions were asked by the audience at the end of the talk.

**From series:** [SA61T1-9 - Saanen 1961 - Public Meetings - A revolution in the mind](#)

### **[SA61T9 - Saanen 1961 - Public Talk 9 - It is only the religious mind that can be in a state of creation](#)**

Duration: 62 minutes

#### **Summary**

- A revolution in the mind is the way of religion.

Every experience is shaped by the past. Is it possible to deny all experience?

To find reality or God, the mind must be alone, uninfluenced.

How frightened we are to destroy everything that we have accumulated.

When there is the destruction of all authority man has created in his desire to be secure inwardly, there is creation.

To the religious mind there is no time.

The religious mind does not belong to any individual. It is apart from all human endeavours, demands, urges and compulsions.

Various questions were asked by the audience at the end of the talk.

**From series:** [SA61T1-9 - Saanen 1961 - Public Meetings - A revolution in the mind](#)

### **SA62T1 - Saanen 1962 - Public Talk 1 - We can listen only when there is no motive**

Duration: 53 minutes

#### **Summary**

- If a motive is making you listen, the motive becomes important, not the act of listening.

You cannot listen if comparing with what you already know, which is merely interpreting.

Where there is interpretation there is no act of listening.

To listen and to see does not require effort.

Negative thinking implies the uncovering of one's own assertive, dogmatic beliefs, experiences, hopes and fears.

Have you ever tried to look at something without the word?

To know oneself demands not the accumulative process of knowledge but the knowing of oneself moment to moment.

The understanding of a problem is far more significant than finding an answer. It is the only way to resolve a problem.

Questions from the audience followed the talk.

**From series:** [SA62T1-10 - Saanen 1962 - Public Meetings - A new, innocent mind free from the known](#)

### **SA62T2 - Saanen 1962 - Public Talk 2 - An intensely awake mind does not need experience**

Duration: 65 minutes

#### **Summary**

- Knowledge is essential to function but it also impedes clarity of perception.

Being uncertain, in despair, we pile up experience as knowledge.

Knowledge doesn't dispel despair; experience doesn't wipe away anxiety.

Is it possible to live without experience?

It is only the innocent mind, the fresh mind that has no despair.

Ignorance is a state of unawareness of the operations of one's own mind, a lack of self-knowledge.

A mind that is awake does not need challenge and response. It is not demanding any experience; it is

a light to itself.

There is a miracle in listening. That is the real miracle.

Only the innocent mind can be aware of the nameless, the immeasurable.

Questions from the audience followed the talk.

**From series:** [SA62T1-10 - Saanen 1962 - Public Meetings - A new, innocent mind free from the known](#)

### **SA62T3 - Saanen 1962 - Public Talk 3 - Is it possible to be free of influence?**

Duration: 64 minutes

#### **Summary**

- Is it possible to be free of the insistent influence of propaganda, books and newspapers?

The unconscious must be approached negatively.

Negative choiceless awareness can totally break through the unconscious.

We have divided influence into moral and evil. Influence is influence, it is not good or bad.

Influence, like all pressure, perverts and distorts.

If we understand virtue rightly it releases an enormous vitality, strength. This energy is needed to bring about a complete transformation.

Authority is the psychological demand to be secure physiologically and psychologically.

To understand something the mind must be in a state of negation.

If you are not completely, totally alone you are not virtuous.

Alone means a mind that has understood influence and is not affected by it.

Questions from the audience followed the talk.

**From series:** [SA62T1-10 - Saanen 1962 - Public Meetings - A new, innocent mind free from the known](#)

### **SA62T4 - Saanen 1962 - Public Talk 4 - Conflict wears the mind**

Duration: 73 minutes

#### **Summary**

- One needs energy to penetrate very deeply into that state which is beyond all experience but which is not faith.

Clarity, sharpness of the mind can only come about when there is no conflict of any kind.

Conflict dulls the mind and makes it insensitive.

Thought can never be free. It can aspire, create, imagine, but it is the outcome of conditioning, memory, knowledge, the past.

Most of us have very little mental energy because we are in conflict, misery, confusion.

When the mind has understood the whole process of thinking and ideation, has emptied itself of all conflict, out of that comes an energy which lives moment to moment, day to day, acting without conflict.

Questions from the audience followed the talk.

From series: [SA62T1-10 - Saanen 1962 - Public Meetings - A new, innocent mind free from the known](#)

### [SA62T5 - Saanen 1962 - Public Talk 5 - Seeing the whole mechanism of habit is the essence of freedom](#)

Duration: 79 minutes

#### Summary

- Freedom is the primary demand of a human mind, a total freedom from which alone can be happiness.

Attention is the quality of mind that has no border, no limitation, and is therefore capable of receiving and seeing.

Habit, which gives a sense of security, only dulls the mind.

Is it possible to instantly be free of the idea of gradually arriving, gradually getting rid of something, gradually being free?

There is no time, there is no tomorrow to get rid of something or to acquire something.

Is it possible to break completely from the past, from the essence of habit?

To resist, fight or deny habit is what gives it continuity.

It is only the dull mind that creates and holds to habit.

Questions from the audience followed the talk.

From series: [SA62T1-10 - Saanen 1962 - Public Meetings - A new, innocent mind free from the known](#)

### [SA62T6 - Saanen 1962 - Public Talk 6 - Emptying the mind of fear](#)

Duration: 63 minutes

#### Summary

- There is no learning when there is the acquisition of knowledge.

Is it possible to be mature without going through the process and travail of time?

To learn about yourself is to be innocent and to see actually the fact of yourself.

The essence of fear is vanity.

When you want to get rid of fear you are escaping from the state of fear.

To be aware and learn about fear is not to translate or interpret in terms of words, for words are associated with the past, with knowledge.

A mind that is completely a light to itself has no fear.

Questions from the audience followed the talk.

From series: [SA62T1-10 - Saanen 1962 - Public Meetings - A new, innocent mind free from the known](#)

### [SA62T7 - Saanen 1962 - Public Talk 7 - The ending of sorrow and the intensity of passion](#)

Duration: 64 minutes

#### Summary

- Totally ending sorrow so that the mind is never caught in the shadow of self-pity or despair.

There can be passion only when there is complete self-abandonment.

One is never passionate unless there is complete absence of thought.

Individual sorrow and the collective sorrow of the world.

The lack of understanding of oneself is the essence of ignorance.

The collective ignorance of man is part of the immensity of sorrow.

What is sorrow? There are no words to explain what sorrow and love are.

You can find out only if your mind has stopped all explanations, is not seeking the cause of sorrow, is not indulging in words or going back to pleasures and pains, is no longer imagining.

Questions from the audience followed the talk.

**From series:** [SA62T1-10 - Saanen 1962 - Public Meetings - A new, innocent mind free from the known](#)

### **SA62T8 - Saanen 1962 - Public Talk 8 - Death is creation**

Duration: 65 minutes

#### **Summary**

- The beauty and the immensity of death cannot be understood if there is any vestige of fear or sadness.

It is only in the state of complete negation that you can find out.

Denying the life we know, without a motive, there is a state of mind that is beginning to free itself from the known.

When there is an end to the past, to all thinking, there is something new.

When you die you have to leave everything behind; you can't take anything with you. You can't argue with death.

If you understand yourself completely and totally deny everything that you consider life, out of this timeless ending there is a death which is creation, God, immensity, the nameless, the measureless, the unknown.

Questions from the audience followed the talk.

**From series:** [SA62T1-10 - Saanen 1962 - Public Meetings - A new, innocent mind free from the known](#)

### **SA62T9 - Saanen 1962 - Public Talk 9 - Meditation is an extraordinary thing that demands no effort**

Duration: 67 minutes

#### **Summary**

- The religious mind is not the confused, tangled mind which is caught in belief, dogma and ritual.

The religious mind is not a slave to authority, it is a light to itself.

Freeing the mind of conditioning is part of meditation.

For a mind to really understand the depth and beauty of meditation, fear must cease and sorrow of any kind.

The brain is the result of centuries of animalistic, conditioned existence, and that brain must be completely quiet.

Total elimination of all conflict.

Conflict exists if there is a contradiction, a division, a time interval, a space between the thinker and the thought.

In meditation there must be no thinker. When there is no thinker, thought comes to an end.

There is a vast difference between concentration and attention.

Out of immense silence and quietude, in which the mind is no longer seeking, expecting, wanting, demanding, there is a movement which is creation, beyond time, beyond expression.

Questions from the audience followed the talk.

**From series:** [SA62T1-10 - Saanen 1962 - Public Meetings - A new, innocent mind free from the known](#)

### **SA62T10 - Saanen 1962 - Public Talk 10 - Freedom implies the total emptying of the mind of the known**

Duration: 70 minutes

#### **Summary**

- If we divide life as the outer and the inner, conflicts, divisions and contradictions arise.

Humility is not a virtue to be cultivated. The moment you cultivate humility there is no humility.

Discipline comes by itself when one understands the extraordinary process of life as a whole, not in fragments.

When the mind is constantly dying to the known, out of that comes a discipline, an austerity.

Loneliness is the result of being aware of influences and being malleable. Aloneness is not the result of any influence, it is complete freedom from all influence.

We are all seeking God.

Time ceases only when there is the knowing of oneself as one is from fact to fact. In this extraordinary sense of freedom there is a movement which is immeasurable.

One must be free of the word and that is the beginning and the ending of thought.

Questions from the audience followed the talk.

**From series:** [SA62T1-10 - Saanen 1962 - Public Meetings - A new, innocent mind free from the known](#)

### **SA65D1 - Saanen 1965 - Public Discussion 1 - What is the state of mind that learns?**

Duration: 78 minutes

#### **Summary**

- What is learning?

Why does this division exist between the thinker and the thought?

Are you aware that you are in a state of contradiction?

Who is the entity that says I must adjust the fact to the ideal or I must wipe away the ideal?

What is that centre which says I must not be in a state of contradiction? What is the state of the mind when confronted with this question?



Can the mind approach any problem completely with silence? This is one of the most difficult things to do. Any other approach must breed contradiction.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### **SA65D2 - Saanen 1965 - Public Discussion 2 - The mind can be clear only in negation**

Duration: 77 minutes

#### **Summary**

- Is it possible to be free from all contradiction, conscious and unconscious?

The essence of a positive mind is a mind that demands security at any price, outwardly and very deeply inwardly.

The state of seeking and finding is the positive mind.

Only when the mind is free from contradiction can there be clarity; clarity is not something to be found.

By understanding the poisonous nature of the positive, the mind has moved into the so-called negative.

Is it possible for the mind to be in a state of clarity? It can be clear only in negation so that it has no experience at all.

The mind asks questions only when it is functioning in fragments.

Why do we seek?

If the mind does not move away from the positive it will always remain in conflict.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### **SA65D3 - Saanen 1965 - Public Discussion 3 - In negation is action**

Duration: 70 minutes

#### **Summary**

- A mutation not brought about by will or the principle of pleasure.

What is the positive and what is the negative?

We create space, distance between the actual and the ideational, which needs time to cover. Time is detrimental because the ideal is non-factual.

We have invented time as a means of avoidance of 'what is'.

To look at 'what is' needs no distance between the observer and the thing observed.

We are concerned with the radical mutation of the human mind.

Can the mind be completely transformed through time or is transformation immediate?

When the poisonous nature of positive action is totally understood, not fragmentarily but wholly, there is a natural state which is negation.

A negative mind is not a blank mind, is not a reaction, a rejection of the positive. Such a mind is intensely active; the mind itself is action.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### [SA65D4 - Saanen 1965 - Public Discussion 4 - What does it mean to live in the now?](#)

Duration: 62 minutes

#### **Summary**

- What is the now?

What does it mean to be totally awake?

Without being free consciously and unconsciously from the psychological social structure of greed and envy, one cannot live completely in the present.

What is the essence of time?

The mind that is looking at the 'what is' is important, rather than the fact.

Looking with no movement of any kind there is complete energy, the highest form of sensitivity and a mind extremely swift in its movement.

In this looking, facts have little meaning.

Is it possible to live daily life in this state? That is the now, the very essence of time which is of no time.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### [SA65D5 - Saanen 1965 - Public Discussion 5 - Understanding meditation](#)

Duration: 74 minutes

#### **Summary**

- Meditation as a means to something becomes a drug, a habit and so destroys the subtlety, sensitivity, quality of a free mind.

Condemnation, justification and rationalisation are forms of escape from the fact.

There is sensitivity only when there is freedom, not from something but freedom per se.

Control of thought implies resistance to every other form of thought.

To understand the nature of freedom one must understand the nature of emptiness and space. That is meditation.

When energy is not dissipated and comes together without any movement there is action.

A mind that is not in a state of creation is a dead mind.

To understand meditation, one must begin right from the beginning and the beginning is self-knowledge.

Self-knowing is the beginning of wisdom.

The ending of sorrow is the beginning of a new life.

'What is' is completely transformed when there is no distance created by the censor.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### [SA65D6 - Saanen 1965 - Public Discussion 6 - This movement of life in which there is death](#)

Duration: 74 minutes

#### **Summary**

- What do we mean by a new society?

One has to understand a life in which there is death but not a continuity as the 'me' in next life.

In the dying is the living.

Living implies there is no fear, no sorrow because the mind has totally understood the question of sorrow which breeds pain.

Why it is that we live in fragments, departments?

Is there beauty without stimulus?

What is a total, non-fragmentary seeing?

If love is mere torture it is not love.

When I reject without motive or reaction my mind is in a state of negation, a movement not created by the mind. It is not expecting an answer, waiting, hoping, searching, finding.

When there is an absolute negative, passive stillness, in that comes a different movement.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### **SA65D7 - Saanen 1965 - Public Discussion 7 - Only a fresh mind can create a new society**

Duration: 76 minutes

#### **Summary**

- Q: What is this energy needed for total attention?

When there is division between the doing and the idea there is dissipation of energy.

What is it to have a mature mind?

Can a mind that has lived for so long in time, accumulated so much experience, become totally innocent and from that innocence act?

It is absolutely imperative to have a fresh mind. How is this to come about?

In total awareness without choice of pleasure and pain comes that energy which is intelligence. Intelligence is always empty.

Opinions and ideas produce experience with regard to the fact.

When you see the fact as fact, as 'what is', there is no experience.

Any action about fear, or movement in any direction from it, is a waste of energy.

Is it possible for a mind to be in that state where experiences have no longer any meaning?

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### **SA65T1 - Saanen 1965 - Public Talk 1 - How is the mind to see the totality of existence?**

Duration: 62 minutes

#### **Summary**

- One learns deeply, profoundly when one just listens, without any demand or questioning.

Is it possible to see the whole of life?

The totality of something can be seen only non-intellectually, non-consciously.

When making an effort to listen consciously you miss half of it. If you listen unconsciously you take in much more.

The conscious, individual mind can never see the totality.

The unconscious mind is never individual but is the race, the collective experience of man.

How will you look if you do not look through the conscious mind?

You cannot see the totality of life either consciously or unconsciously.

Looking is neither conscious nor unconscious.

Questions from the audience followed the talk.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### **SA65T2 - Saanen 1965 - Public Talk 2 - Problems exist as long as there is self-image**

**Duration: 60 minutes**

#### **Summary**

- What do we mean by being aware of a problem?

A problem can never be resolved if an image exists of what you should be or the image which is created through knowledge, history, family, experience.

If I make an effort to destroy the image, this effort springs from another image about myself that the image must not be.

If the mind is completely free from images you can deal with any issue that arises; it is no problem at all.

Any effort to alter the image is the outcome of a deeper image or conclusion. Therefore I will not make any effort to dispel that image.

- Questions from the audience followed the talk.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### **SA65T3 - Saanen 1965 - Public Talk 3 - Change can take place only when there is no conscious effort**

**Duration: 59 minutes**

#### **Summary**

- Most of us resist change outwardly and inwardly.

Action is in contradiction when based on choice and will.

Sensitivity is not possible if there is disorder or confusion outwardly or inwardly.

Order is not resistance, isolation or escape. Order must come about through a choiceless state in which no will as resistance operates.

Where there is a deliberate action to bring about a change, it is no change at all but a waste of energy.

Change means explosion and to explode needs energy. To have energy there must be no resistance. This means a change in which thought has not entered as will.

Virtue is order brought about without deliberate thought or intention. There is great beauty in that.

Order is not of time; time breeds disorder.

Questions from the audience followed the talk.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### **SA65T4 - Saanen 1965 - Public Talk 4 - Freedom, space and order**

Duration: 55 minutes

#### **Summary**

- Freedom demands space.

Is there space without the object, without you as the centre from which you are looking?

Anything can flower when there is space, space in which the image as the centre is not.

How can the mind be free if it does not have enormous space within itself?

You cannot have order without freedom and you cannot have freedom without space. The three go together, they are not separate.

A disordered mind cannot create order.

Order can come about only through awareness of disorder.

You cannot create order; you can only be aware of disorder outwardly and inwardly.

If I am aware of what I am doing, this very awareness of the movement of my hand is a form of discipline in which there is no conformity.

Questions from the audience followed the talk.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### **SA65T5 - Saanen 1965 - Public Talk 5 - A mind in a state of complete negation**

Duration: 60 minutes

#### **Summary**

- Loneliness and aloneness are two different states.

When the mind is evaluating in terms of pleasure, that very centre is productive of conflict and contradiction.

There must be freedom from all problems and that is the only freedom.

Time breeds disorder, not order.

A mind that is in a state of complete negation because it has understood the whole process of positive inquiry, only such a mind acts. This is freedom and therefore it has no problem.

Is it possible to free the mind from idea and therefore always be in a state of action?

If there is an interval, time between idea and action, there is conflict, effort and deterioration of energy. If this is deeply understood the mind is in a complete state of action all the time.

The inaction of the mind is action.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### **SA65T6 - Saanen 1965 - Public Talk 6 - Can conformity come to an end?**

Duration: 56 minutes

#### **Summary**

- Where there is effort there must be conscious or unconscious conformity.

If one had no fear of any kind, would one conform?

If there is a thinker separate from thought, there must be fear and effort.

Is it possible to think only and not create the thinker?

The unconscious is the residue of the past, including inherited and acquired memories.

The unconscious is part of fear.

We are second-hand, counterfeit human beings and so there is no ending to sorrow.

The ending of sorrow is in essence the beginning of the origin.

When energy has movement in any direction it is dissipated.

When all energy is completely still, there is a movement which is original and explosive.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### **SA65T7 - Saanen 1965 - Public Talk 7 - Ending sorrow needs a very clear, simple mind**

Duration: 65 minutes

#### **Summary**

- We want peace outwardly yet peace begins somewhere else.

Without peace, nothing can flourish, blossom.

Living our daily life of relationship, is it possible to completely end sorrow?

To be simple demands a great deal of intelligence and sensitivity.

Why do we suffer?

To understand peace one has to understand pleasure.

Desire is not a thing to be abhorred, controlled, suppressed. See how desire comes into being and what gives it continuity.

The total understanding of the machinery of thought, pleasure and idea brings peace.

You cannot be austere if you are not passionate.

Passion is translated into lust, passion for work, to express, to become something. But passion is tremendously intense accumulated energy.

Questions from the audience followed the talk.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### **SA65T8 - Saanen 1965 - Public Talk 8 - Love and death are something unknown**

Duration: 67 minutes

#### Summary

- Truth is not a thing that you and I can possess, nor shared with another.

All life is relationship and relationship cannot exist when the mind is isolating itself in its activities.

To inquire there must be freedom from self-centred activity.

If we do not know what love is, we shall never know what death is.

We are afraid of losing the known, which is the past. The past through the present creates the future and this time as the known is what we cling to.

When you cling to something of the past, your mind, your heart, your whole being is already dead.

When the mind is free of the known there is that which is not knowable through words, experience, visions, or through any form of expression.

Questions from the audience followed the talk.

From series: [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### [SA65T9 - Saanen 1965 - Public Talk 9 - Why do we deteriorate?](#)

Duration: 61 minutes

#### Summary

- In all the expression of man, except probably scientifically, there is great deterioration taking place.

The act of listening in itself is a total action.

What is it in you and me that breeds disorder and deterioration?

Every form of self-identification with something considered greater is the pursuit of pleasure and therefore disorder and deterioration. How is this to come to an end?

Only when thought comes to an end is there silence.

To come upon silence the mind must be extraordinarily sensitive, alive. When there is silence there is no deterioration at all.

Silence is not to be cultivated, it has no method. It cannot come through any meditation or formula.

Silence demands a great understanding of life, not escape from life.

Questions from the audience followed the talk.

From series: [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### [SA65T10 - Saanen 1965 - Public Talk 10 - Sacredness is the essence of religion](#)

Duration: 62 minutes

#### Summary

- There is nothing true or sacred in the rituals of the East or West.

Rituals have been put together by man in his despair, torture, fear. What is born out of fear can never lead man to truth.

To seek and to find is not only a waste of energy but it is also a hindrance, a detriment.

One must have immense energy because energy is all action. Life is energy.

From outward awareness you come to the inward. If you are not aware of the outer you can never come to the inner.

What brings clarity is self-knowing and a movement that has no restriction. Only such a mind is the religious mind.

To die to yesterday easily, voluntarily, without justification, without argument demands energy, so that the mind can be made fresh, anew.

There is creation when there is love and death.

Questions from the audience followed the talk.

**From series:** [SA65T1-10 D1-7 - Saanen 1965 - Public Meetings - A radical mutation of the human mind](#)

### [SA68D1 - Saanen 1968 - Public Discussion 1 - Can I look out of silence at my contradictory life?](#)

Duration: 75 minutes

#### **Summary**

- To communicate we must use words but words are heavily loaded.

Words create in us a form, a design, a content, which is actually the 'me', the thinker, the observer.

Am I aware that I lead a fragmentary life?

I am afraid and so I become aggressive.

Contradictory lives exist everywhere you go.

When I look at the fact that my life is contradictory, what is the relationship between the observer and the thing I am looking at?

If one is looking at the fact silently, there is only the fact.

If you are not silent, how can you commune with contradiction?

We have accepted there is a "how" but there is no "how", no method.

Methods will not give you silence.

If you cannot look without the observer there can be no communion with the thing observed.

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### [SA68D2 - Saanen 1968 - Public Discussion 2 - Looking at oneself without words, images or pride](#)

Duration: 63 minutes

#### **Summary**

- Can I look at myself in silence with a mind that is not disturbed by the past?

Pride creates conflict between 'what is' and 'what should be'.

Can one look at oneself without the images we have created through fear and pride, and hence look with great silence in which there is humility?

Why is one afraid to look at oneself, to see what one is?



Has fear invented pride?

One is caught in the content and prejudice of words which prevent us from looking at ourselves.

I chatter because my mind says I must be occupied all the time.

The intellectual exploration and discovery of the causes of chattering does not stop chattering.

What is the quality of the awareness that I am chattering?

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68D3 - Saanen 1968 - Public Discussion 3 - Why have we neglected the world of mind and spirit?**

Duration: 77 minutes

#### **Summary**

- We outwardly live a very full life and inwardly we are poverty-stricken.

What is an inward, spiritual life which contains the outer and the inner?

A mind that is curious knows the limitation of human understanding.

Why do we make inward inquiry impossible?

To be silent is to be vulnerable with your heart and mind totally open without resistance.

If I make an effort in breaking an image I will distort the perception.

When you say that you know, know that you do not know.

Exploring into oneself, never come to a conclusion because conclusions become the authority.

When the mind sees there is no such thing as the impossible, it is beyond the impossible.

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68D4 - Saanen 1968 - Public Discussion 4 - Can man go beyond his own limitation?**

Duration: 71 minutes

#### **Summary**

- Man is heavily conditioned, limited, aggressive. Is it possible to break this barrier or limitation?

Will man only operate within its own limitation and therefore it breeds antagonism.

Is there a universal law which on finding solves our problems?

Can disorder be transformed into great order, beauty, harmony in which there is no contradiction, struggle or disarray?

We have enough energy but we dissipate it when we endlessly chatter verbally and nonverbally.

How is a mind that is caught in disorder to enter into that order in which there is no disharmony?

Every form of effort is a distortion.

Do you look out of a disordered mind?

To look you must have a full heart and a full, silent mind.

Only a heart that is full can see order and the beauty of order.

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68D5 - Saanen 1968 - Public Discussion 5 - Why do we seek and what is there to seek?**

Duration: 65 minutes

#### **Summary**

- We seek to have no pressure or strain of anxiety, the constant activity of the 'me' with its fears, dramas and tragedy.

Will one who sees very clearly ever seek?

What do I do when I am confused?

Any action out of our confusion breeds further confusion. Just look at this fact and find out what happens.

The truth of the fact that human beings are confused flowers and shows everything if you are quiet.

Remain in silence with the truth that you are confused; let it tell you; be open, be sensitive; and out of that comes clarity.

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68D6 - Saanen 1968 - Public Discussion 6 - True action**

Duration: 67 minutes

#### **Summary**

- Is there an action which is whole, complete and timeless, or are we condemned to function in fragments and conflict?

Is there an action that will always answer, always act totally under all circumstances?

Am I committed to conceptual ideologies?

I see there is no morality at all in society.

What is morality?

Can I deny not verbally but actually the whole structure of pride so that the mind is very clear?

Intelligence comes into being not through time but through direct perception, seeing actually 'what is' both outwardly and inwardly.

The inner creates the outer.

When we don't see clearly, the past comes into being and smothers us.

Do you see anything through time and the process of cultivation, or do you see instantly?

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68D7 - Saanen 1968 - Public Discussion 7 - Is it possible to see with love?**

Duration: 62 minutes

#### **Summary**

- To discover what it is to see, one has to have a certain quality of discipline.

Is it possible to see very clearly?

What is the nature and quality of seeing that is not clouded by the past?

Is love memory, the remembrance of pleasurable things and holding on to them?

Can one let go of the past, happily, easily, without any struggle?

Silence, beauty and love have no touch of the past.

Is love time?

Is it possible to see and listen with a quality of mind not burdened with the past, with that attention, which is love?

The problem is how to see clearly so that there is flowering of love.

Without love and beauty there is no truth or God, only a morality which becomes immoral.

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68T1 - Saanen 1968 - Public Talk 1 - What is the essential issue in life?**

Duration: 60 minutes

#### **Summary**

- One has to be extremely alert to find out what it means to be serious.

It is the religious mind only that is a truly revolutionary mind.

Cooperation is possible only when there is no authority.

If you are not looking for another to help you discover the central issue in life, how will you find it?

When no longer thinking in terms of your conditioning you have denied the burden of yesterday.

Our crisis is not in the world but in consciousness itself.

When you don't use thought to find out the essential issue in life, what has taken place in the mind?

Questions from the audience followed the talk.

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68T2 - Saanen 1968 - Public Talk 2 - No system will help man be free**

Duration: 68 minutes

#### **Summary**

- To understand non-cooperation one must also learn what it means to cooperate.

The central issue is complete, absolute freedom, first psychologically then outwardly.

Conditioning makes us self-centred, isolated, separated, divided, which makes it impossible to cooperate.

Is it possible to live in this world completely free, not only consciously but at the very roots of our being?

No system outwardly or inwardly will free man from his misery.

Thought prevents looking.

The search for security through systems is destroying man.

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68T3 - Saanen 1968 - Public Talk 3 - Freedom, systems and conditioning**

Duration: 59 minutes

#### **Summary**

- Is it at all possible for man to be free?

Why do you want a system? Systems are tradition, discipline, habits, a groove which the mind follows.

Can a mind that is certain about anything psychologically ever be free?

Duality and conflict are in essence a complete waste of energy.

When the mind is seeking certainty it must inevitably create opposites.

Why does the mind hold on to formulas and systems; why can't it live freely?

Can the mind uncondition itself?

Is the observer separate from the thing it observes?

Am I different from the thing I want to get rid of?

What happens when the mind sees there is only a conditioned state?

Questions from the audience followed the talk.

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68T4 - Saanen 1968 - Public Talk 4 - Looking at conditioning without distortion**

Duration: 53 minutes

#### **Summary**

- A religious mind is not burdened with ideologies, dogmas or assumptions.

A religious mind is concerned with facts, with 'what is', and going beyond it.

Is there a looking that will reveal the whole content of our conditioning?

If I am aware that whatever I do, whatever movement of thought, whatever effort I make is within the limitation of conditioning, what takes place?

Am I aware of my conditioning as an outsider looking in?

Can I look at myself with eyes that have never been touched by experience?

Attention and freedom must go together. That is love and the quality of attention in which the observer is not.

Questions from the audience followed the talk.

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68T5 - Saanen 1968 - Public Talk 5 - Living is the beauty of action and love**

Duration: 52 minutes

### Summary

- Is there an action which is right under all circumstances, or is there only action, not right or wrong action?

What is one to do in a world that is appalling and brutal?

Is there a life of action which is never fragmentary, never exclusive, never divided? The intellect or thought cannot answer this.

Is it possible to live so completely, so wholly, so totally, that there is no fragmentary action?

Have you ever considered what love is?

Without love there is always right and wrong action breeding conflict, contradiction and opposition.

From series: [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### SA68T6 - Saanen 1968 - Public Talk 6 - Pleasure, love, beauty and loneliness

Duration: 65 minutes

### Summary

- When there is self-expression in any form, does it convey beauty?

What relationship has pleasure to beauty or love?

When there is a sense of the deep, unfathomable void of loneliness, is beauty possible?

What is loneliness?

As long as my activity is self-centred and self-expressive there must be the void of loneliness.

Filling the void is self-centred, so it becomes a wider and deeper emptiness.

When you say you will not be self-centred, you are already self-centred.

When you exercise will to deny the activity of the self, that very will is the factor of isolation.

Only when there is complete silence of the mind is there beauty and love, which may or may not express.

Beauty is something beyond self-expression.

Love is bliss, which is not pleasure.

From series: [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings](#)

### SA68T7 - Saanen 1968 - Public Talk 7 - The ending of fear

Duration: 57 minutes

### Summary

- Psychologically, we refuse to follow the movement of life because our roots are deep in habit, tradition, in what has been told to us, in obedience and acceptance.

What is possible can be found out only when you go beyond the 'impossible'.

Avoidance of fear only increases fear. Flight from fear is a form of fear.

One must give space for fear to flower, for it to come out into the open.

What is important is not to interpret dreams but to find out if there is a possibility of not dreaming at all.

To not dream is only possible if you are aware during the day of every movement of thought.

When the mind is completely still within its own freedom there is the 'impossible', which is love.

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68T8 - Saanen 1968 - Public Talk 8 - Looking at sorrow with the complete abandonment of silence**

Duration: 63 minutes

#### **Summary**

- Is it possible never to accept, but to examine and explore?

To examine ourselves actually as we are needs humility.

To think is to invite sorrow.

Why do we suffer?

Is one able to go beyond sorrow?

If the mind is not quiet how can you understand anything or be completely intimate with death, time or sorrow?

Can you look at yourself completely silently?

What is death?

When you die naturally, freely, happily to everything you know, there is death, innocency, freshness.

Living is to die every day to what you have fought against or gathered, to self-importance, self-pity, sorrow, pleasures and agonies.

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68T9 - Saanen 1968 - Public Talk 9 - Meditation is the understanding of the nature of life**

Duration: 59 minutes

#### **Summary**

- Is it possible for the whole of one's being, in action, in thought, to be completely honest and non-hypocritical?

The very act of learning is discipline itself.

One must understand the necessity of freedom from all authority so that the mind, that highest form of supreme intelligence, is a light to itself.

Meditation is not an escape from life, is not your own particular, individual process.

Truth is a living, moving thing and therefore there can be no path to it.

Meditation is a mind that sees actually 'what is' without interpreting or translating it, without wishing it were not or accepting it.

As long as there is the observer there must be the conflict of duality. Is it possible to go beyond the observer?

To leave the door open is all that one can do. You cannot invite or seek reality but by some strange chance it may come and give its blessing.

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA68T10 - Saanen 1968 - Public Talk 10 - A religious life**

Duration: 55 minutes

#### **Summary**

- We live in a world of misunderstanding, interpreting according to motive, background and desire.

What is religion?

Can you completely put aside every form of religious organisation and belief?

Religion is an action which is complete, total and covers all of life.

A religious way of life is of total action with no fragmentation at all.

The world of everyday life is within the field of the known. We are afraid to move out of that dimension.

Can one be free of fear and be with the unknown?

It is love only that can possibly bring about a complete sense of unity.

Can we come upon a life that has no death, a life that is timeless?

**From series:** [SA68T1-10 D1-7 - Saanen 1968 - Public Meetings - In complete silence of the mind is love](#)

### **SA71D1 - Saanen 1971 - Public Discussion 1 - Knowing the content of my consciousness**

Duration: 92 minutes

#### **Summary**

- Q: Is it possible to see the whole movement of life totally and not fragmentarily?  
Can you look at the content of your consciousness?  
When there is no division of any kind, not only superficially but in the content of consciousness itself as the observer and the observed, then there is a quality of the religious mind.  
What has taken place to a mind that started inquiring into its content and discovered the extraordinary division, the contradictions, the fragmentation, the assertions, the aggression?

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **SA71D2 - Saanen 1971 - Public Discussion 2 - The old must be silent to discover the new**

Duration: 87 minutes

#### **Summary**

- What is the relationship between intelligence and thought, and between silence and death.  
Why does the mind ever get conditioned?  
The brain can discover something new only when it sees the truth that the old cannot find anything new and therefore the old becomes quiet.  
What do we mean by the word intelligence

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **SA71D3 - Saanen 1971 - Public Discussion 3 - Harmony of the mind, heart and body**

Duration: 77 minutes

#### **Summary**

- Q: What do you mean by harmony between the mind, the heart and the body?  
How do I observe the mind?  
Intelligence comes into being in observing how thought operates.  
Is intelligence out of time?

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **[SA71D4 - Saanen 1971 - Public Discussion 4 - Thinking about the future breeds fear](#)**

Duration: 76 minutes

#### **Summary**

- Q: I would like to discuss fear and death and their relationship to intelligence and thought. I am frightened of the future. How shall I deal with it?  
Why does thought think about the future and breed fear?

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **[SA71D5 - Saanen 1971 - Public Discussion 5 - Images prevent relationship](#)**

Duration: 72 minutes

#### **Summary**

- Fear and its relationship to thought.  
What is time?  
Knowledge has given security to the mind. Tomorrow there may be no security at all.  
Why does the brain retain the memory of the hurt from yesterday?  
Have you looked at yourself, without image?  
Can the brain never be hurt?

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **[SA71D6 - Saanen 1971 - Public Discussion 6 - How are we going to teach our children?](#)**

Duration: 75 minutes

#### **Summary**

- Is there a difference between education and learning?  
Drugs.  
Is it possible to create an environment in which one can go beyond oneself?  
How are we going to teach our children?

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **[SA71D7 - Saanen 1971 - Public Discussion 7 - What is a religious life?](#)**

Duration: 75 minutes

#### **Summary**

- What is a religious life?  
Can the mind become completely still without coercion, without compulsion, without discipline?  
What is meditation in relation to a quiet mind?  
The moment I am aware that I am aware, I am not aware. Awareness means the observer is not.

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **[SA71T1 - Saanen 1971 - Public Talk 1 - What is your deep interest in life?](#)**

Duration: 79 minutes

#### **Summary**

- What is your real, deep interest in life?  
We are not individuals at all, we are the result of the culture in which we live.  
Order.  
Pleasure.  
Q: What is our relationship to our children?  
Q: Demonstrating against wars.

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **[SA71T2 - Saanen 1971 - Public Talk 2 - How is one to bring about order in oneself without any conflict?](#)**

Duration: 76 minutes

#### **Summary**



- How is one to bring about order in oneself without any conflict, and not make it merely habitual, routine, mechanical and neurotic?  
What is implied in control?  
Learning implies a mind that is curious, that doesn't know, that is eager to find out.  
Have you ever looked at yourself?

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **SA71T3 - Saanen 1971 - Public Talk 3 - Looking at oneself without division**

Duration: 77 minutes

#### **Summary**

- Is it possible to look at ourselves non-analytically and therefore observe without the 'me' observing?  
I can examine my mind, the superficial daily activity of the mind, but how am I to understand, examine the deeper layers?  
Is it necessary to dream at all?  
Can the mind observe without division?  
Can you look without an image?  
Conflict.

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **SA71T4 - Saanen 1971 - Public Talk 4 - What is right relationship?**

Duration: 79 minutes

#### **Summary**

- Loneliness in relationships.  
What is relationship?  
Action.  
I want to find out whether my activity is isolating, building a wall round myself.  
Images.  
Can I live a life, daily life, without any sense of self-concern?  
Q: Drugs.

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **SA71T5 - Saanen 1971 - Public Talk 5 - Can the mind be completely free of any distorting factor?**

Duration: 71 minutes

#### **Summary**

- We have given tremendous importance to the functioning of thought – logically, objectively, irrationally, or neurotically.  
Can man function at all in this world being free of time?  
Can the mind be completely free of any distorting factor?  
The demand for pleasure.  
Can I observe myself totally at a glance?

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **SA71T6 - Saanen 1971 - Public Talk 6 - Does having concepts waste energy?**

Duration: 79 minutes

#### **Summary**

- One needs a great deal of energy, vitality, interest, intensity and passion to bring about a radical change in ourselves and in the world.  
Is it possible to live in this world without the operation of will?  
A man who sees things very clearly, neither neurotically nor obstinately, doesn't choose.  
A mind that is ambitious, wanting to achieve, wanting to become powerful, aggressive, competitive, imitative, cannot possibly understand what love is.  
Death.  
Q: You have questioned this morning the different religions and I can understand on an intellectual

level what you said, it seems sensible and reasonable, and yet I lack the passion.

Q: I wonder if armaments and wars are consequences of culture, or of a lack of culture.

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **SA71T7 - Saanen 1971 - Public Talk 7 - What is the relationship between thought and intelligence?**

Duration: 90 minutes

#### **Summary**

- Where there is space there is silence.  
Can thought be completely silent and only function when necessary?  
What is the relationship between thought and intelligence?  
How is the mind, which is so endlessly chattering, endlessly bourgeois, caught in a trap, struggling, seeking, going after the masters, gurus and disciplining, how is that mind to be completely still?  
Must you listen to the speaker for fifty years?  
Q: Yoga and imagination.  
Q: Awareness and sleep.

**From series:** [SA71T1-7 D1-7 - Saanen 1971 - Public Meetings - Learning implies a mind that doesn't know](#)

### **SA72D1 - Saanen 1972 - Public Discussion 1 - The observer and the observed**

Duration: 93 minutes

#### **Summary**

- Q: How can I learn about myself?

I want to learn about myself without conclusion because conclusion prevents looking at the fact.

There is the observer and the thing observed. When there is an observer there must be division and conflict.

I am not a harmonious whole, I am fragmented because I hate and love, I am ambitious and greedy.

The observer is the cause of division. How is the observer not to divide himself?

Can the mind respond totally to every challenge so that there is no conflict and therefore no observer?

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### **SA72D2 - Saanen 1972 - Public Discussion 2 - The problem of existence**

Duration: 81 minutes

#### **Summary**

- Q: What is the factor of distortion in life?

Why does a human being who wants to live a harmonious life gradually go to pieces?

What is it that goes wrong? Is it duality: the good and the bad, love and hate?

Are there opposites psychologically, or is there only one factor?

A mind that is acting in the past or in the future, that is caught in nationalism or religious beliefs, contributes to war.

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### **SA72D3 - Saanen 1972 - Public Discussion 3 - Total attention**

Duration: 90 minutes

#### **Summary**

- Q: Can one sustain total attention?

When you observe the mountains, the trees or yourself with sufficient attention and energy, the observer with all its conditioning is absent.

Can one maintain this sense of total attention continuously?

Be aware of inattention. Awareness of inattention is attention.

We compare, measure, conform and identify with ideals.

The more we identify with something that gives pleasure the more we are attached to it.

What takes place when there is no identification? We then deal with facts and that gives tremendous vitality.

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### **SA72D4 - Saanen 1972 - Public Discussion 4 - Fragmentary action and total action**

Duration: 81 minutes

#### **Summary**

- Discussion with young people

How does youth respond to the modern challenge?

Young people live and act fragmentarily. Do you see that this is unintelligent action?

How is the mind to acquire an intelligence that will act intelligently in all things?

Do you see for yourself the challenge that the house is burning, politically, religiously, socially? How do you respond? Do you see it right away, non-verbally?

Why do we see things in words first? Words are ideas, thoughts, formulas which then become a remembrance.

There is an action which is totally complete when there is no ideation or prejudice. Being young, can you listen with a mind that is young?

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### **SA72D5 - Saanen 1972 - Public Discussion 5 - Conclusions prevent looking**

Duration: 90 minutes

#### **Summary**

- Q: Is it possible to learn what observation is?

Most of us live in ideas, beliefs and concepts. Why does the mind create images, words, opinions and judgements?

The mind is lazy. It is easier to live with an image than with a fact. How am I to stop image-making?

Looking at a tree as though for the first time, its beauty brings tears to your eyes.

See the hills and shadows as you have never seen them before. See your friend, husband or wife for the first time.

See yourself without any image and realize that you are nothing. In that there is vast beauty. Then you will know what truth is.

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### [SA72D6 - Saanen 1972 - Public Discussion 6 - The sacred in life](#)

Duration: 91 minutes

#### **Summary**

- Q: What is the significance of sleep, death, dreams and meditation?

If life during the day is orderly, the brain is absolutely quiet. Sleep then is without dreams and when the brain wakes up it has vitality.

To see clearly the mind must be quiet. How is thought to be quiet?

The mind empty of thought can use thought and live with thought in harmony. This is meditation.

That which is sacred is the moment when thought is not, the quality of mind that is completely empty.

Out of emptiness, space, silence thought can operate.

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### [SA72D7 - Saanen 1972 - Public Discussion 7 - Are you aware of your conditioning?](#)

Duration: 77 minutes

#### **Summary**

- Is time needed to be free of conditioning?

We use time as measure, both outwardly and inwardly. Is time necessary for psychological understanding or to be free from habit?

The mind is conditioned religiously, psychologically and socially. Does it take time to break down conditioning?

Our life is based on conditioning and becomes mechanical.

We don't want to go beyond the narrow field of conditioning and in that lies sorrow.

Is it possible at one glance to see the poisonous nature of all conditioning?

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### [SA72T1 - Saanen 1972 - Public Talk 1 - Can I see wholly?](#)

Duration: 71 minutes

#### **Summary**

- Do we act casually, expecting division to end as a result of outer environment?

Does change demand immediate attention and action?

Freeing of the mind from conditioning and in that freedom bringing about a cooperative action.

Can one who is conditioned by the past change totally?

Will change come through analysis or is there a totally different approach?

Is time needed to have relationship in which there is love and not division?

Does one of the many fragments of the 'me' assume authority or is the mind free to look?

Observation not investigation.

Is there analysis if there are no parts? Is analysis a waste of time?

Questions from the audience followed the talk

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### **SA72T2 - Saanen 1972 - Public Talk 2 - What is it to be creative?**

Duration: 76 minutes

#### **Summary**

- Not being deeply creative we escape from the fact of deep frustration.

Is there insight only when the mind is free of belief?

Insight without conclusion is creative action.

Why does thought draw conclusions from insight and cling to the structure of control?

I am isolated when I resist. Is aloneness insight into isolation?

Moving in insight, relationship changes.

Freedom from images is responsibility and love.

The brain needs security to function. There is security in insight, which brings intelligence.

When you don't compare, what are you?

Questions from the audience followed the talk

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### **SA72T3 - Saanen 1972 - Public Talk 3 - Thought and its limitations**

Duration: 85 minutes

#### **Summary**

- Can thought investigate something which is not of time, experience and knowledge?

What is the mind that can enter into the dimension which has no word?

Can there be a harmony in which division does not exist between the known and freedom from the known?

Is the mind such a slave to words that it cannot see the movement of thought without the word?

Will knowledge bring about a better world when used with the 'me'?

When the body dies what happens to thought?

If I am aware that I am neurotic, in that awareness am I neurotic?

Questions from the audience followed the talk

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### **SA72T4 - Saanen 1972 - Public Talk 4 - Can the mind be totally unconditioned?**

Duration: 84 minutes

#### **Summary**

- Society, culture and economic divisions have created images in us.

Can the deep hurts of the mind be wiped away so that no mark is left? Will this be done through analysis? Who is analysing?

Is hurt a problem if you do not move away from it?

Does conflict destroy the brain?

Is comparison an escape from 'what is'?

Am I the word, the description, the thought? If I don't compare, what am I?

Wanting to cross to the other side of the river becomes a problem.

Questions from the audience followed the talk

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### **SA72T5 - Saanen 1972 - Public Talk 5 - Will the discovery of the cause of suffering end it?**

Duration: 83 minutes

#### **Summary**

- Is sorrow ignorance of oneself?

How does one go beyond loneliness?

Can thought as measurement put an end to itself?

When belief is threatened there is fear.

Can the brain have security in which every form of fear has come to an end?

Can the mind realize there is no security in the things that thought projects?

The perception of truth is security.

Can the mind invite joy?

Can one help another in crisis?

Questions from the audience followed the talk

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### **SA72T6 - Saanen 1972 - Public Talk 6 - Pleasure, joy and death**

Duration: 92 minutes

#### **Summary**

- Does the mind have any existence apart from the thing to which it is attached?

Why does the mind act from a series of conclusions of thought?

How can I love you if I am attached to you?

What is the actual activity of the structure of memory which is the past?

Can the mind have an insight into conditioning and therefore tremendous energy to change it?

How do I communicate love without the word?

Is there anything permanent beyond death?

Questions from the audience followed the talk

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### **SA72T7 - Saanen 1972 - Public Talk 7 - Religion and meditation**

Duration: 88 minutes

#### **Summary**

- Why have we divided life into spirit and matter?

Is religion based on the insights of a few who have established a church?

How is the mind to bring about harmony, tremendous energy and clarity? Will any act of desire bring it about?

Is the controller different from the controlled?

Why do you want any kind of experience?

Can the mind and the brain be completely still? Can you know your mind is quiet?

Quietness implies space. Is there something immeasurable beyond thought?

What job will one do if one is serious about life?

Questions from the audience followed the talk

**From series:** [SA72T1-7 D1-7 - Saanen 1972 - Public Meetings - There is insight when thought is absent](#)

### **SA73D1 - Saanen 1973 - Public Discussion 1 - How does one observe?**

Duration: 81 minutes

#### **Summary**

- Q: What is the observed without the observer?

The observer is the conditioned entity of memory, tradition, knowledge and experience.

I observe through images, symbols and words, put together by thought.

Thought has created the culture and that culture has shaped my mind.

Can I observe the mountain without the past – the observer, the word and the image?

Naming means comparing, conforming to the past, strengthening it, and creating a duality as the past and the present.

Can the mind observe 'what is' without giving it a name and without any movement of thought?

Look at the fact without a single image and see what an extraordinary change takes place. It is like having a young mind.

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

### **SA73D2 - Saanen 1973 - Public Discussion 2 - Choice, will and action**

Duration: 80 minutes

#### **Summary**

- What is an action uninfluenced by the environment?

Thought moving away from confusion is an escape. Where there is no movement of thought is there confusion?

When there is total confusion, inaction is complete action. Action then is a movement which is the outcome of the perception of truth. Out of that perception there is intelligence.

It is the intelligence born of wisdom that acts. It opens the door to a daily life that is completely simple.

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

### **SA73D3 - Saanen 1973 - Public Discussion 3 - Relationship without dependence**

Duration: 79 minutes

#### **Summary**

- Q: What is the relationship of a human being who is not at all dependent?

I depend on you because I am lonely, insufficient, frightened and I need a companion.

I need you to love me because I don't know what love is. I cannot afford to lose you therefore I must possess you.

Loneliness destroys relationship.

Loneliness is a form of isolation which the mind has cultivated through ambition. When there are no activities of ambition is there loneliness?

I have created society through my ambition and that ambition has brought a sense of isolation.

How am I, who sees the result of ambition, to live with you who are ambitious?

In the great depth of sufficiency there is no loneliness or ambition. That is love.

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

### **SA73D4 - Saanen 1973 - Public Discussion 4 - Fear is a destructive poison**

Duration: 105 minutes

#### **Summary**

- Can the mind ever be free of fear?

Fear is a dreadful thing, it paralyzes you, makes you ugly, brings about violence physically and inwardly, and you become superstitious and accept illusion.

Can you observe fear, investigate it and deal with the whole of it?

What is the basic movement of fear, the root of it?

The movement of thought as time brings fear.

Thought can never be still. What is the quality of a mind that sees thought cannot stop?

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

### **SA73D5 - Saanen 1973 - Public Discussion 5 - Are you aware?**



Duration: 82 minutes

#### Summary

- Q: Can one observe and go beyond oneself?

'Myself' is the result of time, thousands of years of experience and knowledge.

The past has conditioned the mind to become what it is now, dependent on stimuli, running away from sorrow, battling and violent.

I am the world and the world is me.

What makes me unaware?

Is awareness different from the observer?

The observer is the past. In awareness there is no observer at all.

A mind that seeks truth must be free of the observer. Out of that comes a flower that blossoms in goodness, an extraordinary movement of love.

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

#### [SA73D6 - Saanen 1973 - Public Discussion 6 - Are life and death two separate things?](#)

Duration: 94 minutes

#### Summary

- Q: What makes the mind cling to something transient?

For most of us death means the ending of life. Is that what we are frightened of?

Have you inquired into a life that has been endlessly occupied?

It is the fear of everybody to be nothing. All problems arise from that.

If the mind is not occupied at all, there is then only observation and nothing else.

Life, love and death are the same thing. A mind that is not in conflict is free from death.

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

#### [SA73D7 - Saanen 1973 - Public Discussion 7 - Where there is intelligence there is order](#)

Duration: 72 minutes

#### Summary

- Q: Can the mind ever come upon something sacred?

How does order in the mind act in the world? How is intelligence to earn a livelihood?

Knowledge breeds disorder. Learning must be the constant renewal of observation.

Inquiry must be sensitive to deception.

Intelligence is never contradictory.

Is there anything that is holy, untouched by the human mind?

The mind starts with inquiry, not knowing a thing about what is sacred, with no motive, no will, no 'me' and no distraction of thought.

The mind in meditation is intelligence in action.

Nothingness is the most sacred thing.

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

### **SA73T1 - Saanen 1973 - Public Talk 1 - Can the mind change radically outside of time?**

Duration: 77 minutes

#### **Summary**

- Can my mind look not only at particular problems but at the world problem?

Each of us must bring about transformation in himself and so in his relationship to the world.

Can structures based on thought change the mind?

Authority in any form denies truth.

Will time and knowledge bring transformation?

When you listen to a statement do you draw a conclusion, which means thought is in action?

If there is no image or word, is there thinking?

Intelligence is to see the movement of knowledge.

Questions from the audience followed the talk.

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

### **SA73T2 - Saanen 1973 - Public Talk 2 - Can the mind choicelessly see its conditioning?**

Duration: 85 minutes

#### **Summary**

- How can outward change be brought about in relation to inward change?

If each of us has a motive can we share a problem?

If there is no freedom from conditioning can there be a transformation of the mind?

Can the mind be aware of its conditioning and observe it choicelessly?

Has the mind the energy to explore without distorting the content of conditioning?

Is the mind different from its content? Does division between the observer and the observed bring about conflict?

Questions from the audience followed the talk.

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

### **SA73T3 - Saanen 1973 - Public Talk 3 - Can thought explore consciousness?**

Duration: 85 minutes

#### **Summary**

- Not to be involved in the world and yet live in it.

Is freedom from conditioning brought about by thought or is it a non-movement of thought?

Analysis and control imply time. What is time?

Can the mind be free of violence without the movement of thought?

Can there be no interference of thought with regard to 'what is'?

The 'what is' is violence, the result of thought. When non-movement meets thought what takes place?

In the very observation of 'what is' there is instant action.

Can the mind observe without the image?

What is the mind if there is no thought?

Questions from the audience followed the talk.

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

### **SA73T4 - Saanen 1973 - Public Talk 4 - Can thought reveal the meaning of life?**

Duration: 73 minutes

#### **Summary**

- Is purpose the same as meaning?

Not being able to go beyond boredom and loneliness do we make pleasure important? Is pleasure the deep meaning of life?

Desire and pleasure.

Why does the mind insist on and pursue pleasure?

There is contact and sensation. Need there be desire?

How can you discard the beauty of the earth or the beauty of the bough of a tree?

What is the quality of a mind that has seen the whole structure of pleasure and desire?

Can the mind realize there is nothing permanent?

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

### **SA73T5 - Saanen 1973 - Public Talk 5 - What is the action of total inaction?**

Duration: 70 minutes

#### **Summary**

- What is the relationship between action and the realization of the meaning of life?

Can I observe the dreadful burden of ideals and therefore let it wither away completely?

Is there an action totally unrelated to the disorder of pleasure, character, belief and will? When the mind sees the falseness of that, is there a 'me'?

What is the action of the 'non-me'?

Can a sense of wholeness be brought about by thought, investigation, searching and asking?

From the perception of truth, wisdom arises. Intelligence is the daughter of wisdom.

Questions from the audience followed the talk.

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

### **SA73T6 - Saanen 1973 - Public Talk 6 - Can death be brought into the field of the known?**

Duration: 76 minutes

#### **Summary**

- What is sorrow and is there ever an end to it?

Can one be aware of physical pain and not be caught in it psychologically?

Do we act from hurts we are not aware of? Can hurts be wiped away so that the mind functions clearly, sanely and wholly?

If you understand one hurt completely haven't you understood all the other hurts?

Can analysis solve hurt?

Self-knowing is the ending of sorrow and the beginning of wisdom.

What place has love in relationship and action?

Can I die to all my attachments while living?

Can you see a sunset with all its glory, delight in it and die to it?

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

### **SA73T7 - Saanen 1973 - Public Talk 7 - What is religion and what is meditation?**

Duration: 86 minutes

#### **Summary**

- Do I understand the statement 'I am the world and the world is me' only as an idea?

Do religion and meditation have any significance in daily living?

Can thought, which is time, ever be still?

When one is aware of the movement of the self in all its activities, out of that comes a mind that is completely still.

Why do I want to express something new, creative, put energy into words, pictures or stone?

The new is timeless, the summation of all energy.

A new kind of energy must be released, instantly putting aside the activities of the self.

Questions from the audience followed the talk.

**From series:** [SA73T1-7 D1-7 - Saanen 1973 - Public Meetings - A mind that seeks truth must be free of the observer](#)

### **SA74D1 - Saanen 1974 - Public Discussion 1 - Thought is not the instrument of change**

Duration: 119 minutes

### Summary

- Q: How is thought to end completely?

All cultures have given importance to thought.

Is there another instrument besides thought?

Can thought be silent when the mind is observing?

My concern is to observe and this is prevented when there is any movement or flutter of thought.

Attention is given totally and thought does not enter into it. Can I look without thought?

Observe the world, nature, everything, including your own desires without a single movement of thought.

**From series:** [SA74T1-7 D1-5 - Saanen 1974 - Public Meetings - Is there a movement other than the movement of thought?](#)

### SA74D2 - Saanen 1974 - Public Discussion 2 - Why is the mind attached?

Duration: 89 minutes

#### Summary

- Q: Why is it so difficult to be free from attachment?

Why is the mind attached to an ideal, a nationality, a person, experience, opinions and gods?

Why does the mind cripple itself with attachments?

Is attachment a living thing that is going on or is it a remembrance of the past?

If attachment is a continuation of the past, what is relationship between two people?

Tomorrow is what has been yesterday, modified. You are living in the past and there is conflict with the present.

To end conflict at the very roots of your being, to realize there is no tomorrow, your whole action changes.

Every day is an ending of everything.

**From series:** [SA74T1-7 D1-5 - Saanen 1974 - Public Meetings - Is there a movement other than the movement of thought?](#)

### SA74D3 - Saanen 1974 - Public Discussion 3 - What is our responsibility?

Duration: 93 minutes

#### Summary

- Q: How do I put the feeling of responsibility into action?

We approach a problem from the outer to the inner and the inner to the outer. It is an endless ebb and flow.

Who has created the division, this structure as the outer and the inner? We are educated in that and are caught in it.

Division takes place when there is an image in the mind. Responsibility is to free yourself of images absolutely.

When you feel responsibility, the flame of it will burn the image.

Seeing the world as it is and ourselves as we are, responsibility begins to awaken.

**From series:** [SA74T1-7 D1-5 - Saanen 1974 - Public Meetings - Is there a movement other than the movement of thought?](#)

### **SA74D4 - Saanen 1974 - Public Discussion 4 - What is the relationship between attention and lack of attention?**

Duration: 100 minutes

#### **Summary**

- We are educated to follow, accept and conform. This is tradition, second-hand.

When you become aware of conformity without reaction is that awareness the act of intelligence?

Does the mind realize the nature of conformity, intelligence and awareness?

I am attentive for a minute and there is no border, no time, no 'me', no problem. The whole energy is involved in that attention. This is a tremendous movement.

Attending, I can do things without effort and thought.

The mind gets tired and moves to inattention. In that state of inattention action goes on and must be conditioning.

There is attention the moment the mind is aware that it is inattentive.

**From series:** [SA74T1-7 D1-5 - Saanen 1974 - Public Meetings - Is there a movement other than the movement of thought?](#)

### **SA74D5 - Saanen 1974 - Public Discussion 5 - What is a chaste mind?**

Duration: 95 minutes

#### **Summary**

- The word 'chaste' means pure, clean, untouched.

Have we a chaste mind, a mind that has not been hurt, has no image, is free from the pleasure of yesterday and is innocent?

Is chastity a quality of the mind?

Can the mind be free of the word, symbols and the condemnation and approval of the word?

What is the nature of the mind when there is no attempt through will or desire for any way out through the known?

If you are really serious, not just with words but burning with responsibility, then you ask whether the mind can ever be free from the known.

**From series:** [SA74T1-7 D1-5 - Saanen 1974 - Public Meetings - Is there a movement other than the movement of thought?](#)

### **SA74T1 - Saanen 1974 - Public Talk 1 - What is the operation of thought?**

Duration: 84 minutes

#### **Summary**

- In the world around us and inside us, is there a relationship between the inner and the outer?

Are you free to listen or do you listen with interpretation and prejudices?

Do I observe the content of my consciousness as an outsider? Can one observe the content without

choice?

If you look with eyes that are divided is there not conflict between you and another?

Is division between the observer and the observed?

Is it intelligent for thought to create and maintain division while talking about peace?

Is there an intelligence which is not cunning and is not the function or result of thought?

Questions from the audience followed the talk.

**From series:** [SA74T1-7 D1-5 - Saanen 1974 - Public Meetings - Is there a movement other than the movement of thought?](#)

### **SA74T2 - Saanen 1974 - Public Talk 2 - Is there energy not based on idea or ideology?**

Duration: 84 minutes

#### **Summary**

- Why is thought divisive?

The desire to change in a particular direction gives an energy that is divisive.

Will you free the mind taking time, through analysis, or can you look totally and therefore be totally free?

Does choiceless rejection of the false give a different kind of energy?

Does a foundation give me direction or does it bring confusion?

Is the operation of intelligence insight?

Questions from the audience followed the talk.

**From series:** [SA74T1-7 D1-5 - Saanen 1974 - Public Meetings - Is there a movement other than the movement of thought?](#)

### **SA74T3 - Saanen 1974 - Public Talk 3 - Does thought bring order?**

Duration: 87 minutes

#### **Summary**

- Are thoughts, feelings, reactions and relationships merely mechanical? Is there any other movement?

Where there is a cause there is time and so living becomes relative.

Is my relationship with another based on opinions, memories, demands and sexual appetites?

Is there a way of living which has no cause?

Do I actually see disorder or only its description?

Is it only when the 'me' is non-existent that I am related?

What takes place when the mind has order and a sense of total relationship?

Can the mind be free of the word to look and discover its disorder?

Questions from the audience followed the talk.

**From series:** [SA74T1-7 D1-5 - Saanen 1974 - Public Meetings - Is there a movement other than the movement of thought?](#)

### [SA74T4 - Saanen 1974 - Public Talk 4 - Can the mind not be a slave to knowledge?](#)

Duration: 93 minutes

#### **Summary**

- When consciousness invents a super-consciousness is it a part of thought aware of the past?  
Is there a part of the brain which has not been touched by the known?  
Is it our education to escape from 'what is' through ideals?  
Has the mind been trained to operate and function in the field of the known?  
Observing the movement of thought and its source, can one come upon something beyond thought?  
Is time required to see the reality and non-reality of knowledge?

Questions from the audience followed the talk.

**From series:** [SA74T1-7 D1-5 - Saanen 1974 - Public Meetings - Is there a movement other than the movement of thought?](#)

### [SA74T5 - Saanen 1974 - Public Talk 5 - Wisdom comes through the understanding of suffering](#)

Duration: 86 minutes

#### **Summary**

- Do we respond to the whole field of existence? Must not there be love to do that?  
To love, to be responsible for the whole, one must go beyond suffering.  
Can we know the nature, structure and function of suffering?  
Is isolation one of the major causes of suffering?  
Is attachment, which denies freedom, a cause of suffering?  
In the love of the whole the particular comes in, but not the other way around.  
Can we be sensitive to beauty if we are psychologically hurt?  
Can the mind be aware of hurt and not react at the conscious or unconscious level?

Questions from the audience followed the talk.

**From series:** [SA74T1-7 D1-5 - Saanen 1974 - Public Meetings - Is there a movement other than the movement of thought?](#)

### [SA74T6 - Saanen 1974 - Public Talk 6 - Are you seeking security in a concept?](#)

Duration: 80 minutes

#### **Summary**

- Love and compassion is denied totally when you seek security in neurotic concepts.  
Is there permanent security in relationship?  
The mind is sane, healthy, whole and acts totally when it realizes there is nothing permanent.  
What is the relationship of time to thought? Does the mind need time to transform itself?



What is your relationship to death? Is it romantic or is it a total relationship?

Knowing nothing about an unconditioned mind, can you look at conditioning without the movement of its opposite?

Questions from the audience followed the talk.

**From series:** [SA74T1-7 D1-5 - Saanen 1974 - Public Meetings - Is there a movement other than the movement of thought?](#)

### **SA74T7 - Saanen 1974 - Public Talk 7 - Meditation is to discover an area in which there is no movement of thought**

Duration: 84 minutes

#### **Summary**

- Has the world and its thought-based activity bred fear?

Can hidden fears and subtle forms of pleasure be exposed through analysis?

What is a mind to do when it sees the falseness of analysis and introspective examination?

Is the controller different in nature from what he says he is going to control?

Can the mind empty itself of time, direction and movement, which is the ending of thought?

What place has knowledge in meditation?

Can thought and meditation live together harmoniously in daily action?

Is the speaker teaching you higher knowledge? All the speaker is saying is: watch yourself.

Questions from the audience followed the talk.

**From series:** [SA74T1-7 D1-5 - Saanen 1974 - Public Meetings - Is there a movement other than the movement of thought?](#)

### **SA75D1 - Saanen 1975 - Public Discussion 1 - Stepping out of the stream of selfishness**

Duration: 88 minutes

#### **Summary**

- Q: How can one step out of the stream of selfishness?

Are we aware of the stream of selfishness in which we live our daily life?

Our response to life is according to our conditioning. We are looking with the knowledge of the past.

We are caught in the superficiality of words. If you are aware, words are necessary to communicate but the words don't block you.

Human beings live in the stream of everlasting suffering. Whatever you do with regard to the stream is still within the stream.

If the brain cells have shaken themselves free from tradition how does the brain act in the world of reality?

**From series:** [SA75T1-7 D1-5 - Saanen 1975 - Public Meetings - Is it possible for the stream of selfishness to end?](#)

### **SA75D2 - Saanen 1975 - Public Discussion 2 - Thought and the centre**

Duration: 77 minutes

### Summary

- Q: How is the mind to see the totality of anything?

Can thought see the whole movement of existence including thought itself, what it has put together, its gods, hell, heaven and misery?

There is a centre in me and you trying to unify. Are you aware that thought has created this centre?

Thought being fragmentary cannot perceive the whole.

Is there a perception that can see the whole? To learn about this implies leisure.

To perceive there must be space. There can be space only when there is no image, symbol, word or movement of thought.

**From series:** [SA75T1-7 D1-5 - Saanen 1975 - Public Meetings - Is it possible for the stream of selfishness to end?](#)

### [SA75D3 - Saanen 1975 - Public Discussion 3 - What is the relationship between truth and reality?](#)

Duration: 84 minutes

#### Summary

- Q: Is there such a thing as truth?
- Is truth within or outside reality? If it is outside, what is the relationship between that and reality?

We live outwardly and inwardly in the field of reality, which is fragmentary and divisive.

One of the symptoms of division is the centre trying to control thought and desire.

Conflict is one of the principles of reality, conflict between the centre which thought has created and thought itself.

Is it possible to live in the world of reality without control?

Can there be no interference of thought but only observation and sensation?

Only when there is a total comprehension of the movement of thought as time and measure can we begin to inquire into truth.

Q: What is the function of a teacher?

**From series:** [SA75T1-7 D1-5 - Saanen 1975 - Public Meetings - Is it possible for the stream of selfishness to end?](#)

### [SA75D4 - Saanen 1975 - Public Discussion 4 - Responsibility and meditation](#)

Duration: 79 minutes

#### Summary

- Q: Do you feel responsibility for what is happening in the world?

What is our responsibility to our children, neighbours and to all the things that are happening in the world?

Who is responsible for making this mess in the world and what is the action of that responsibility?

Do you attribute the chaos in the world to environment, society, priests and politicians? Who brought these into being?

Do you feel utterly responsible?

Meditation is the understanding of the whole structure and nature of thought.

Is it possible for a mind that has evolved for centuries to instantly transform itself radically?

It is the responsibility of the parents and teachers to see that transformation takes place in the child.

**From series:** [SA75T1-7 D1-5 - Saanen 1975 - Public Meetings - Is it possible for the stream of selfishness to end?](#)

### **SA75D5 - Saanen 1975 - Public Discussion 5 - Space, love and compassion**

Duration: 70 minutes

#### **Summary**

- Thought has created the centre and the centre thinks it is free of thought.

The centre creates a space for itself, of me and the family, me and the nation, and within that limited space I live.

If you listen to music without any association then music itself creates a great space.

There must be space inwardly. It comes about naturally when there is the complete observation of seeing the whole.

Does responsibility come into being only when there is compassion?

When there is vast space there is compassion.

Compassion comes when you understand the whole meaning of suffering.

It is only the compassionate mind that can meditate and find that which is eternally sacred.

**From series:** [SA75T1-7 D1-5 - Saanen 1975 - Public Meetings - Is it possible for the stream of selfishness to end?](#)

### **SA75T1 - Saanen 1975 - Public Talk 1 - Reality and truth**

Duration: 81 minutes

#### **Summary**

- What will resolve our problems fundamentally if thought cannot?

Are you aware of the movement of thought as time, measure, the real and the unreal?

What is my relationship to actuality?

Is there a division between me and the thing which I observe? Is thought different from the observer or is the observer thought?

Can thought be without measurement?

Knowing the realities of the irrationality and rationality of thought, one asks if there is something beyond it.

**From series:** [SA75T1-7 D1-5 - Saanen 1975 - Public Meetings - Is it possible for the stream of selfishness to end?](#)

### **SA75T2 - Saanen 1975 - Public Talk 2 - Can love exist in the field of reality?**

Duration: 80 minutes

#### **Summary**

- What is the rational and irrational reality that thought has brought about which confuses man and distorts activity?

Does belief prevent clarity of perception?

What value has a human being who thinks correctly in the field of reality, in the face of this monstrous confusion?

What is order in the world of reality?

Without analysis can I see the whole structure of suffering, fear and the pursuit of pleasure?

Is suffering an act of love?

Can thought bring about in the field of reality a sense of complete compassion?

**From series:** [SA75T1-7 D1-5 - Saanen 1975 - Public Meetings - Is it possible for the stream of selfishness to end?](#)

### **SA75T3 - Saanen 1975 - Public Talk 3 - Is there suffering when there is no attachment?**

Duration: 81 minutes

#### **Summary**

- What is freedom in the field of reality, between two human beings who love each other?

Does emptiness make man cling to something? Is that attachment love?

In the field of reality there is confusion when there is attachment. What is the relationship between two human beings with no attachment?

Where there is no attachment in relationship there is total responsibility for the whole of mankind. This may be called love.

If your suffering has ended how does it affect the suffering of humanity?

**From series:** [SA75T1-7 D1-5 - Saanen 1975 - Public Meetings - Is it possible for the stream of selfishness to end?](#)

### **SA75T4 - Saanen 1975 - Public Talk 4 - Time, action and fear**

Duration: 75 minutes

#### **Summary**

- Our consciousness is its content. Is that consciousness within the area of time?

Is the mind to unravel deeply hidden fears through dreams?

How does one see the whole of fear, the whole of the 'me', constructed, isolated, fragmented by thought?

Can the mind be free from the desire to control in order to see or listen totally?

Does fear arise from the mind not having total psychological security?

If you are nothing psychologically and so are completely secure, you will affect me who is uncertain, lonely, despairing and attached.

**From series:** [SA75T1-7 D1-5 - Saanen 1975 - Public Meetings - Is it possible for the stream of selfishness to end?](#)

### **SA75T5 - Saanen 1975 - Public Talk 5 - Freedom, pleasure and joy**

Duration: 65 minutes

#### Summary

- If I want to be free from something, it is a reaction which cultivates the opposite.

Does orderly action in the field of reality bring the intelligence to perceive?

Is beauty within the world of reality?

Beauty is both an outward expression and an inward feeling of extraordinary relationship which is there with the complete cessation of the 'me'.

Is a creative mind one that is whole, not contradictory in action, self-centred or caught in thought as time?

Are joy, love and intelligence related to pleasure?

Is love to be hunted by thought?

**From series:** [SA75T1-7 D1-5 - Saanen 1975 - Public Meetings - Is it possible for the stream of selfishness to end?](#)

### [SA75T6 - Saanen 1975 - Public Talk 6 - Can one living in the world of reality end selfishness?](#)

Duration: 73 minutes

#### Summary

- Both at the conscious and at the deeper levels can time totally come to an end?

Can thought stop but not consciously or through the action of will?

Death is not separate but a part of living. Is death the ending of all that one has experienced?

When there is suffering is there a 'you' or a 'me' or is there only suffering?

If there is no naming of suffering as belonging to me then what is the individual?

When one is whole, healthy, sane, rational, holy, does the movement of the stream of time and suffering end?

Out of suffering comes compassion, when not identified as 'me'.

When you change deeply it affects the whole consciousness of mankind.

**From series:** [SA75T1-7 D1-5 - Saanen 1975 - Public Meetings - Is it possible for the stream of selfishness to end?](#)

### [SA75T7 - Saanen 1975 - Public Talk 7 - The quality of energy which comes about through meditation](#)

Duration: 66 minutes

#### Summary

- Is there another kind of energy than thought to solve the complex problems of human existence?

Order is the total comprehension of the activity of thought. Can this energy uncover something that is sacred?

What place has will in meditation?

In meditation, when the mind is totally quiet and therefore compassionate, is there something

sacred?

What is the quality of energy that comes through meditation?

Is there a mystery thought cannot touch?

**From series:** [SA75T1-7 D1-5 - Saanen 1975 - Public Meetings - Is it possible for the stream of selfishness to end?](#)

### **SA76D1 - Saanen 1976 - Public Discussion 1 - Why should we get hurt?**

Duration: 91 minutes

#### **Summary**

- Q: One feels held in, bound, enclosed - is it possible naturally to come out of that and flower?

It is very important to have freedom to observe, with no direction or motive.

Is it possible to be free of past hurts and to prevent future hurts so that the brain is never hurt, remains young and is innocent?

There is only observation when you observe without the observer.

Note: a total of 48 seconds of missing video is replaced by audio only.

**From series:** [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

### **SA76D2 - Saanen 1976 - Public Discussion 2 - How does understanding take place?**

Duration: 78 minutes

#### **Summary**

- Q: Could we talk about the nature of understanding?

Insight implies a mind that is quiet, willing to listen, to go beyond the word and observe the truth of something.

What is one's responsibility with regard to another, when both are building images about themselves?

When the observer realises he is the observed, then conflict, division and struggle comes to an end.

Can one live without a motive?

Why do we have direction in life?

Note: a total of 23 seconds of missing video is replaced by audio only.

**From series:** [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

### **SA76D3 - Saanen 1976 - Public Discussion 3 - Judgement and death**

Duration: 87 minutes

#### **Summary**

- Why do we judge, condemn, approve or accept? Why this constant movement of appreciation or depreciation?

If I am afraid of death then I can't inquire; that fear is going to warp my investigation.

A human being dies, but sorrow and confusion as a vast field goes on.

As long as you remain one foot in and one foot out of the stream of sorrow, you will never find out what is beyond death.

A man who dies to everything will know what is eternal.

Note: a total of 26 seconds of missing video is replaced by audio only.

**From series:** [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

### **SA76D4 - Saanen 1976 - Public Discussion 4 - On being a light to oneself**

Duration: 79 minutes

#### **Summary**

- Q: Can we talk more about being a light to oneself?

Is there a part of me where there is clarity, a sense of total freedom in which there is no confusion or conflict?

Is it possible to see the totality of one's consciousness, including that which is hidden, what you call the unconscious?

You can see the totality only when there is no direction, no motive.

Is good the opposite of evil?

Note: a total of 2 minutes and 47 seconds of missing video is replaced by audio only.

**From series:** [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

### **SA76D5 - Saanen 1976 - Public Discussion 5 - Is there thinking without the word?**

Duration: 84 minutes

#### **Summary**

- Q: Could we discuss the question of awareness without following any particular system or practice?

What is the function of a word?

When there is awareness is there concentration?

Q: Does freedom imply aloneness?

What do we mean by the word 'love'?

To be free of attachment doesn't mean its opposite, detachment.

Attachment separates.

Is there something sacred, holy in your life?

Q: Why doesn't one realise that the observer is the observed? What prevents it from taking place?

Note: a total of 50 seconds of missing video is replaced by audio only.

**From series:** [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

### **SA76T1 - Saanen 1976 - Public Talk 1 - What will change a human being?**

Duration: 85 minutes

#### **Summary**

- Why has man created the society and culture in which we live?

Thought, being fragmentary, cannot possibly solve the things it has created.

You can face the fact only if you are actually listening to the fact.

If thought cannot change me, what will?

One must find out if there is a totally different kind of energy not brought about through conflict.

Can the mind, consciousness, empty itself of itself to find out if there is a totally different kind of energy?

Questions from the audience followed the talk.

**From series:** [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

### **SA76T2 - Saanen 1976 - Public Talk 2 - Observation and fear**

Duration: 66 minutes

#### **Summary**

- Is it possible not to register? If I keep on registering, the brain is always conditioning itself.

Observe the moving waters of a river with all your senses, including the sensory perception of the brain itself.

Have you ever observed a painting without comparison?

When there is no registration, thought takes its proper place.

Can you separate the word from the feeling?

Note: a total of 30 seconds of missing video is replaced by audio only.

**From series:** [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

### **SA76T3 - Saanen 1976 - Public Talk 3 - The impediments to radical transformation**

Duration: 81 minutes

#### **Summary**

- Why don't you, as a human being, change most profoundly?

Action from the area of knowledge is never complete.

Will is the essence of desire. Has will a place in life?

Is it possible to be completely with sensation with no interference of thought?

Thought is a process of comparison, measurement from 'what is' to 'what should be'.

Is there such thing as 'tomorrow' in the psychological world?

Is reward/punishment, which is the motive for our operation, preventing change?

Is there an action without motive?

Note: a total of 3 minutes and 24 seconds of missing video is replaced by audio only.

**From series:** [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

### **SA76T4 - Saanen 1976 - Public Talk 4 - Can the content of consciousness free itself?**

Duration: 66 minutes

#### **Summary**



- Is it at all possible for the content of consciousness to free itself from its own limitation?

We are conscious of ourselves only when there is a problem.

Pleasure is the movement of thought in time, and we are conditioned to that.

As long as the brain is operating using its knowledge in skills, it is limited, mechanical. In that there is no freedom.

Is it possible to see something lovely, look at it, give your complete attention to it and not record it?

You are only aware now, or never.

Note: a total of 4 minutes and 11 seconds of missing video is replaced by audio only.

**From series:** [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

### **SA76T5 - Saanen 1976 - Public Talk 5 - Suffering and love**

Duration: 68 minutes

#### **Summary**

- What actually is our relationship to each other in our daily life, and what is it based on?

When there is no image-maker, no registration takes place; there is no 'me' who gets hurt.

When there is no image there is love.

Can the immense burden of loneliness, despair, hurts, come to an end – not gradually but now?

Can sorrow, which is part of human conditioning and consciousness, end, not in some distant happy future, but now? The now is the most important.

Q: Are emotions rooted in thought?

Note: a total of 23 seconds of missing video is replaced by audio only.

**From series:** [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

### **SA76T6 - Saanen 1976 - Public Talk 6 - Can attachment, belief, experience, knowledge, end now?**

Duration: 64 minutes

#### **Summary**

- Is there a 'me' when thought, which is a material process, comes to an end with death?

What is the beginning of thought?

When there is an ending to the stream of sorrow, there is a totally different dimension in which there is no beginning and no ending. That is absolutely timeless.

When you see an attachment in yourself, end it immediately. That is, to die instantly to that.

When you see how extraordinarily important it is that time must have a stop, death has an extraordinary meaning.

Note: a total of 7 minutes and 45 seconds of missing video is replaced by audio only.

**From series:** [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

## [SA76T7 - Saanen 1976 - Public Talk 7 - When you are a light to yourself you are a light to the world](#)

Duration: 79 minutes

### **Summary**

- There is no one to guide you, to tell you that you are progressing or to encourage you.

You have to stand completely alone in meditation. This light can only come to you when you understand what you are.

To be aware of oneself without any choice, allowing the whole movement of the self to flower. As you observe, it undergoes a radical transformation.

Thought has divided itself as the controller and the controlled, but there is only thinking.

To observe your consciousness wholly there must be no motive or direction.

Q: What is right livelihood?

Note: a total of 22 seconds of missing video is replaced by audio only.

**From series:** [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

## [SA77D1 - Saanen 1977 - Public Discussion 1 - What it means to be totally aware](#)

Duration: 81 minutes

### **Summary**

- Can you observe without judgement or approval - just look?

Can you look at yourself without any judgement?

I want to observe and I find that I am afraid to observe. What am I afraid about?

To be totally aware implies a choiceless observation of the content of consciousness.

The whole is greater than the parts. If I am conditioned, holding on to parts, I will never see the whole.

Note: a total of 42 seconds of missing video is replaced by audio only.

**From series:** [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

## [SA77D2 - Saanen 1977 - Public Discussion 2 - Motive prevents observation](#)

Duration: 67 minutes

### **Summary**

- Is it possible to be totally awake, aware?

Awareness implies no practice at all.

I must observe my conditioning, whether good, bad, indifferent, mediocre or excellent, without any motive.

Is it possible to be free of motive?

Having no motive gives freedom of observation.

If there is a motive in the exclusive love of another, is that love?

You have to look at yourself because you are the whole universe, the whole of humanity.

Note: a total of 2 seconds of missing video is replaced by audio only.

**From series:** [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

### **SA77D3 - Saanen 1977 - Public Discussion 3 - Education, meditation and death**

Duration: 83 minutes

#### **Summary**

- What is the relationship between self-knowledge and education?

How shall I teach history or mathematics so as to convey knowledge of the subject and at the same time to know oneself?

What is the relationship between discontent and meditation?

What is the relationship between death and meditation?

Hope is born out of despair. When there is no despair there is no hope.

Can you look at loneliness without any movement of thought?

To loosen the threads of attachment without effort is part of meditation.

The understanding of death comes through meditation.

**From series:** [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

### **SA77D4 - Saanen 1977 - Public Discussion 4 - Facts, reality and truth**

Duration: 87 minutes

#### **Summary**

- What is the relationship between awareness and truth?

Is fact different from reality? Is reality different from truth?

If you observe very closely without any prejudice, sensory activity becomes much more acute and there is more sensitivity.

Thought, which is the movement of time, tries to investigate into something which is timeless. That is impossible.

Is love the product of thought?

Where there is compassion, clarity and skill there is no vanity, hypocrisy or contradiction.

What is the relationship of intelligence to silence?

**From series:** [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

### **SA77D5 - Saanen 1977 - Public Discussion 5 - Relationship and intelligence**

Duration: 81 minutes

#### **Summary**

- Freedom implies freedom from prejudice, belief, dogma and conclusion, so that you can observe yourself. Otherwise you will see what you want to see, or deny what you see.

Conflict becomes inevitable when each one of us is occupied entirely with oneself.

It is only in relationship that one sees what one is, actually, not theoretically or subjectively.

Is it possible only to register what is absolutely important?

Is there security in registering psychological hurts and fears in relationship?

There is security for the brain in intelligence.

Is love something to be thought about?

**From series:** [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

### **SA77T1 - Saanen 1977 - Public Talk 1 - What are we seeking?**

Duration: 65 minutes

#### **Summary**

- What is it that human beings seek?

You are the summation of all humanity, wherever you live. You are the representative of every human being.

We have to examine closely whether there is psychological security at all.

Does thought, which has created beliefs, dogmas, experiences and divisions, give security?

Is there security in the past?

All nationalities are a danger.

The perception of the truth is intelligence. In that intelligence there is complete security, because that intelligence is not yours or mine, and is not conditioned.

**From series:** [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

### **SA77T2 - Saanen 1977 - Public Talk 2 - Is there security in psychological authority?**

Duration: 63 minutes

#### **Summary**

- Is there a life in which there is no spark of authority?

Can one live a life without any conformity, conflict, goals, purpose, ideals, which all create conflict?

The intensity of the investigation depends on the urgency to find the truth, to have tremendous energy to find out.

To investigate there must be no motive, because motive will dictate what you will discover.

Intensity is necessary to investigate. That intensity can come into being only when there is no cause and no effect and therefore no reaction.

Psychologically, why is it that we obey? Is it because in obedience to an authority there is deep rooted desire for security?

To live with 'what is' completely, implies no conflict whatsoever. There is no future as transforming it into something else. The very ending is the gathering of supreme energy, which is a form of intelligence.

**From series:** [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

### **SA77T3 - Saanen 1977 - Public Talk 3 - What is the relationship of clarity to compassion?**

Duration: 59 minutes

#### **Summary**

- What is the relationship of skill to clarity?

There is another form of learning, which is to become so totally aware that you register only what is absolutely necessary and nothing else.

The art of listening, seeing, learning gives extraordinary clarity, and therefore that clarity can communicate verbally.

You cannot have clarity without compassion. Because we have no compassion skill has become more important.

Fear in any form, physiological as well as psychological, distorts clarity and therefore a person who is afraid has no compassion.

If there is no analysis then what will happen to my fear?

When one measures oneself with somebody there is fear.

Thought is narrow, because thought is based on experience, memory, knowledge, which is the past, which is time-binding.

What is the depth, meaning, significance, beauty of compassion?

Note: a total of 13 minutes of missing video is replaced by audio only.

**From series:** [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

### **SA77T4 - Saanen 1977 - Public Talk 4 - Does compassion flower in the field of desire?**

Duration: 75 minutes

#### **Summary**

- What is the meaning and significance of compassion?

When you feel utterly responsible then you care.

The future is what you make of it today. If you are negligent, merely superficially living, you are creating a world which will be most destructive.

Pleasure is the continuation and cultivation of an incident by thought.

Is it possible to register only that which is absolutely necessary and not register anything else?

In relationship image-making is the process of registration.

What is love?

**From series:** [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

### **SA77T5 - Saanen 1977 - Public Talk 5 - Is there an action which is without cause and motive?**

Duration: 62 minutes

#### Summary

- Is there an action in daily life in which there is no motive, no cause, and therefore no regret?

Conflict exists only when you try to do something with 'what is'. If you have an insight into 'what is' then conflict ceases.

How does one have an insight into violence, without analysis?

When there is freedom from suffering in the consciousness of each human being that freedom brings about a transformation in consciousness. That radical change in consciousness affects the whole of mankind's suffering.

What relationship has suffering, the essence of the 'me', to love?

What is the action of intelligence?

**From series:** [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

### [SA77T6 - Saanen 1977 - Public Talk 6 - What is it to observe holistically?](#)

Duration: 61 minutes

#### Summary

- To observe freely, holistically, means there is no fragmentation or direction in observation.

Is there a state of being in which there is a coming to an end of everything?

Is there a way of living which is from moment to moment, without any retention, which is memory?

The mind must have no identification with the name, form, with any person, idea or conclusion – is that possible?

One can find out the truth of death only when there is an ending to everything that you have.

**From series:** [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

### [SA77T7 - Saanen 1977 - Public Talk 7 - A movement which is timeless](#)

Duration: 67 minutes

#### Summary

- What is the cause of decision-making? Would you decide if you were very clear?

Why do we depend so much on will?

Intelligence cannot operate when there is the activity of will.

There is psychological time only when you move away from 'what is'.

Is it possible to live psychologically without tomorrow?

When there is no centre, no object, no structure of the 'me' put together by thought, there is vast space.

Where there is resistance there is no space.

There is no possibility of the depth, beauty, greatness of meditation when there is any form of fear.

**From series:** [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

### [SA78D1 - Saanen 1978 - Public Discussion 1 - Can the drive of selfishness end?](#)

Duration: 84 minutes

#### **Summary**

- Is it possible for the mind to uncondition itself completely and not occasionally?

Is the experiencer different from experience, is the thinker different from thought?

When there is a division there is conflict.

Q: Many of us have been here many years. I am exactly where I was on the very first day.

From conditioning all problems arise, a certain drive to be more and more separate, violent. One who is serious says, 'Will there be an end to all this?'

**From series:** [SA78T1-7 D1-5 - Saanen 1978 - Public Meetings - Is it possible to observe the whole movement of consciousness?](#)

### [SA78D2 - Saanen 1978 - Public Discussion 2 - What will make a human being change?](#)

Duration: 68 minutes

#### **Summary**

- What will make a human being change very deeply?

What is loneliness? Is loneliness separate from solitude?

Do you know you are conditioned, or somebody is telling you that you are conditioned?

Any form of psychological choice is conditioning.

Why don't we see the immense danger of being held within the narrow space of our conditioning?

Don't give energy to conditioning.

**From series:** [SA78T1-7 D1-5 - Saanen 1978 - Public Meetings - Is it possible to observe the whole movement of consciousness?](#)

### [SA78D3 - Saanen 1978 - Public Discussion 3 - Can time end?](#)

Duration: 81 minutes

#### **Summary**

- What place has meditation in daily life?

I am not different from what I think, the experiences I have had, my anxiety, fears.

Can thought be aware of itself?

Can you live without comparison and example?

People have asked throughout the centuries whether time has a stop.

Why do you keep your hurts? How is hurt to be totally disarmed, not leaving a single scratch?

**From series:** [SA78T1-7 D1-5 - Saanen 1978 - Public Meetings - Is it possible to observe the whole movement of consciousness?](#)

### [SA78D4 - Saanen 1978 - Public Discussion 4 - Constant effort damages the brain](#)

Duration: 83 minutes

#### **Summary**

- How can one keep a brain that is constantly renewing itself?

What takes place when there is contradiction?

Our present social structure is based essentially on competition, reaching, struggling.

We carry hurt and never end it.

The mechanical way of living is one of the factors of deterioration.

What is the source of energy which is now being used for thinking?

Do we see the fact that thought is mechanical?

**From series:** [SA78T1-7 D1-5 - Saanen 1978 - Public Meetings - Is it possible to observe the whole movement of consciousness?](#)

### **SA78D5 - Saanen 1978 - Public Discussion 5 - Order in oneself**

Duration: 68 minutes

#### **Summary**

- What is the root of disorder? Why do we live this way?

Do we conform psychologically?

Are you serious and dedicated enough to live a life of total order?

Anything that is limited and functioning within a narrow space must create disorder. If I love one person and hate others, it must create disorder.

When you observe something without the past, without prejudice, the very thing that you are looking at is living, moving, changing, never still.

Disorder is always still, in the sense it is disorder all the time. But if you watch disorder, it is transforming, becoming something else.

**From series:** [SA78T1-7 D1-5 - Saanen 1978 - Public Meetings - Is it possible to observe the whole movement of consciousness?](#)

### **SA78T1 - Saanen 1978 - Public Talk 1 - The structure of self-centred concern**

Duration: 65 minutes

#### **Summary**

- Why are most human beings throughout the world so concerned with themselves?

When you listen to these statements of the speaker, do you actually listen or do you make a conclusion or an idea about what you hear?

Can you observe the movement of ordinary, natural sensations without identifying?

Is there an observation of the senses without any form of thought?

Can you be free of pressure?

Where there is a centre held by thought as the 'me' there must be suffering. Violence, brutality, cruelty and hate is centred there.

**From series:** [SA78T1-7 D1-5 - Saanen 1978 - Public Meetings - Is it possible to observe the whole movement of consciousness?](#)

### **SA78T2 - Saanen 1978 - Public Talk 2 - The identification of thought**

Duration: 65 minutes



### Summary

- Does one see the actual danger of self-centred occupation?

Is it possible to live in this world without any sense of identification?

Can the mind totally dissociate from the knowledge it has become attached to, and not remain in isolation?

When you are jealous, greedy, angry, violent, are 'you' different from that?

Who is the entity that says, 'I have been violent'?

Can you look at yourself in the mirror without the observer?

Is love a remembrance?

Is it possible to observe without force, discipline and dualistic effort?

**From series:** [SA78T1-7 D1-5 - Saanen 1978 - Public Meetings - Is it possible to observe the whole movement of consciousness?](#)

### SA78T3 - Saanen 1978 - Public Talk 3 - The limitation of thought

Duration: 72 minutes

#### Summary

- What is freedom?

Can thought solve the problems it has created?

What is the source of all thought, the root of thought?

The past is limited, as memory and knowledge are always limited.

Scriptures, poems, literature, rituals, gods, and images are the product of thought.

Is it possible not to register hurt?

There is a total, complete, holistic action in which thought doesn't interfere at all.

Is there a perception and action devoid of memory and divorced from the past?

**From series:** [SA78T1-7 D1-5 - Saanen 1978 - Public Meetings - Is it possible to observe the whole movement of consciousness?](#)

### SA78T4 - Saanen 1978 - Public Talk 4 - Is thought necessary in relationship?

Duration: 74 minutes

#### Summary

- Thought is never free, it is limited in all circumstances.

Is relationship a movement of identification?

Is it possible in your daily relationships with each other not to register insult or flattery?

Through identification with another are you escaping from yourself?

When you strip yourself of conclusions, words and experience, you are nothing, you are empty.

Can the mind observe emptiness and not move away from it?

Is it possible to have no fear whatsoever, physically and psychologically?

When you watch closely, without any movement of thought, direction, motive, trying to change or go beyond, the thing that you are watching undergoes a fundamental change.

**From series:** [SA78T1-7 D1-5 - Saanen 1978 - Public Meetings - Is it possible to observe the whole movement of consciousness?](#)

### **SA78T5 - Saanen 1978 - Public Talk 5 - Is love a movement of time and thought?**

Duration: 67 minutes

#### **Summary**

- Is one aware that one lives in contradiction, a constant conflict between 'what is' and 'what should be'?

Why have human beings become so mechanical?

What is the root of disorder?

Thought that hasn't realised its proper place is the very essence of disorder.

Is it possible to act and function naturally, happily, without a centre and without the content of consciousness?

What is that action in which there is no contradiction, regret, reward or punishment, therefore an action that is whole?

If we can find out what love is, our life may be totally different, without conflict, control, or any form of effort.

Is love the movement of the senses or desire?

**From series:** [SA78T1-7 D1-5 - Saanen 1978 - Public Meetings - Is it possible to observe the whole movement of consciousness?](#)

### **SA78T6 - Saanen 1978 - Public Talk 6 - Can consciousness go beyond itself?**

Duration: 75 minutes

#### **Summary**

- Is it possible to bring about a fundamental psychological revolution?

Why do human beings live the way we do?

Is it possible to investigate without analysis the content of the deeper layers of one's mind?

Can consciousness become completely empty, except in the area where knowledge is necessary?

Consciousness contains mankind's sorrow. That is, you as a human being are part of the world.

Is it possible to end the depth, enormity and weight of sorrow?

When the past is ending, there is a new observation, a sense of extraordinary freedom and a movement not born of the past.

If you end the way you live now, there is a new beginning without the 'me', and then death has no meaning.

**From series:** [SA78T1-7 D1-5 - Saanen 1978 - Public Meetings - Is it possible to observe the whole movement of consciousness?](#)

## [SA78T7 - Saanen 1978 - Public Talk 7 - If you are not occupied, are you nothing?](#)

Duration: 87 minutes

### Summary

- You cannot possibly look objectively, without any direction and motive if you are consumed with your own importance, ambitions and problems.

We have divided sleeping and waking, which may be entirely wrong. We have never inquired into the state of the mind that is not sleeping.

Why is the mind occupied so endlessly?

Can you be nothing, that which you actually are?

Humility comes into being when you understand the nature of power.

The movement of meditation is to live in daily life without measurement. The movement of thought is measure.

What is awareness and what is attention?

When you put everything in order there is no effort.

**From series:** [SA78T1-7 D1-5 - Saanen 1978 - Public Meetings - Is it possible to observe the whole movement of consciousness?](#)

## [SA79D1 - Saanen 1979 - Public Discussion 1 - Is there an action that doesn't bring sorrow?](#)

Duration: 84 minutes

### Summary

- Q: What do we mean by action?

Human beings are crippled both physically and psychologically. What is the action that will correct this?

Our action is based on belief, dependence, sex, ambition, achievement, success. Is there an action so complete it does not leave a single shadow of pain or regret?

I want to find out if there is an action which is really whole. Are you giving your life to it or just sitting on the river bank watching the waters go by, never entering the stream?

What makes a dialogue worthwhile?

**From series:** [SA79T1-7 D1-5 - Saanen 1979 - Public Meetings - What love is not](#)

## [SA79D2 - Saanen 1979 - Public Discussion 2 - Finding out what love is](#)

Duration: 80 minutes

### Summary

- Q: What is love and why don't we love?

I must have affection, love, otherwise I can't communicate things which are very serious. I must listen with affection, care.

Through the negation of what is not love you come to that which is love.

Love is not desire, pleasure, possession, attachment or jealousy. Love is not me and my ambition or fulfilment. Everything that thought has created is not love.

In the perception of that, intelligence is taking place, that quality of love, which is compassion – not as

an idea but in one's heart, burning, alive.

Compassion, love and intelligence go together. Without intelligence there is no compassion.

**From series:** [SA79T1-7 D1-5 - Saanen 1979 - Public Meetings - What love is not](#)

### **SA79D3 - Saanen 1979 - Public Discussion 3 - Meditation is giving thought its right place**

Duration: 86 minutes

#### **Summary**

- What is the relationship of thought to meditation and love?

Thought has its own place. Thought is the process of thinking. Thinking is the movement of memory, experience and knowledge.

Love is free from thought and independent from all chicanery, dishonesty, desires, sensations and sex. Where love is, the 'me' is not.

There is a meditation which is totally undesired, completely free of thought. To find that meditation, one has to find out what is reality and what is truth.

First you have to be good, and if you have no love in your heart your meditation will be destructive.

**From series:** [SA79T1-7 D1-5 - Saanen 1979 - Public Meetings - What love is not](#)

### **SA79D4 - Saanen 1979 - Public Discussion 4 - What is the central issue of our life?**

Duration: 79 minutes

#### **Summary**

- Q: What is our daily life and what is our relationship to all this?

How is a human being to have clarity about politics, work, relationship with wife or husband, and to the world? How am I to be clear when I am so confused?

Why is there uncertainty in relationships? Is it because we are conditioned, educated that way, or because each one is concerned only about himself?

Can you observe your relationship with your husband or wife without the image or the remembrance of sex; just observe your relationship with another?

There is a way of living in which there is no confusion when the mind is able to observe without direction or motive, just to observe.

**From series:** [SA79T1-7 D1-5 - Saanen 1979 - Public Meetings - What love is not](#)

### **SA79D5 - Saanen 1979 - Public Discussion 5 - How can we bring about a good society?**

Duration: 78 minutes

#### **Summary**

- Q: Can people think together?

There is Western thinking and there is Eastern thinking. The world has been divided that way, but the source of the river is the same, which is only thinking.

Thought is measurement. Thought, though it is necessary, is bound by time, the past, the present and the future. This process of thinking will never find that which is inexhaustible, immeasurable, timeless.

We can only think together if we love each other. Do you love your children, husband, wife, or is it always you first and them second?

Where there is division there will never be a good society. A good society can only come if you are good, which means you don't belong to any category of religion, knowledge or conclusion.

Goodness born out of love can happen now. From that, a good society can be born.

**From series:** [SA79T1-7 D1-5 - Saanen 1979 - Public Meetings - What love is not](#)

### **SA79T1 - Saanen 1979 - Public Talk 1 - Is there a way out of the crisis in the world?**

Duration: 61 minutes

#### **Summary**

- Is there another kind of thinking which is not about something?

When you give attention completely, is there a centre from which you attend?

Can self-centred problems be solved without a different quality of thinking?

When there is no tomorrow psychologically, what happens to the quality of your mind? Then what is your relationship to another?

In thinking together, is there opposition? Where does thinking together lead in my relationship to another?

**From series:** [SA79T1-7 D1-5 - Saanen 1979 - Public Meetings - What love is not](#)

### **SA79T2 - Saanen 1979 - Public Talk 2 - Can we together create a good society?**

Duration: 64 minutes

#### **Summary**

- When we think together, is there a sense of fulfilment, division or frustration? What happens to relationship?

If there is no psychological time at all, what is relationship between people?

Do you say, 'I will love you tomorrow'?

Will belief or authority bring us together? Is there security in separateness?

When we think together, out of that a good society will be created.

A good society can only come into being when you are responsible for another.

**From series:** [SA79T1-7 D1-5 - Saanen 1979 - Public Meetings - What love is not](#)

### **SA79T3 - Saanen 1979 - Public Talk 3 - Is there security at all psychologically?**

Duration: 58 minutes

#### **Summary**

- Has the desire for security psychologically taken over physical demands?

Is there security in a belief, ideal or experience?

Can you listen so completely that you see the absurdity of living in illusion and end it?

Can we stay with fact and have no relationship to non-fact? What is the quality of the mind that is facing what is happening?

If you have no images, what is your relationship to the mind which is still seeking security?

In thinking together, isn't there total security?

When you put aside choice, is there insight into the whole of illusion?

**From series:** [SA79T1-7 D1-5 - Saanen 1979 - Public Meetings - What love is not](#)

### **SA79T4 - Saanen 1979 - Public Talk 4 - Can goodness, love and truth be born of discipline?**

Duration: 61 minutes

#### **Summary**

- Can one act without effort, think clearly without the determination to think clearly, listen without effort and without an image?

Between two people, each seeking fulfilment, with desires, ambitions, doesn't division exist and isn't there conflict?

Has struggle for existence in the outer world slipped into the psychological world?

Has thought invented the idea of the 'me' separate from 'you', and in this division hopes to find security?

Can you observe the 'me' without the movement of thought?

**From series:** [SA79T1-7 D1-5 - Saanen 1979 - Public Meetings - What love is not](#)

### **SA79T5 - Saanen 1979 - Public Talk 5 - Are desire and time responsible for fear?**

Duration: 63 minutes

#### **Summary**

- Do we have the urge to find a different way of living?

Has thought created all problems? Has thought created the centre?

Is the root of self-centred activity desire?

Is desire born from the images thought creates?

Can you observe without having desire come into being?

Is time the movement of the image?

When thought realizes it is the active principle in fear, what takes place?

Having listened without analysis, are you free of fear?

**From series:** [SA79T1-7 D1-5 - Saanen 1979 - Public Meetings - What love is not](#)

### **SA79T6 - Saanen 1979 - Public Talk 6 - Intelligence, love, and compassion**

Duration: 60 minutes

#### **Summary**

- Is there one insight that will bring total revolution in each of us, one perception that frees man completely from this psychological structure?

Are the outer and inner indivisible, one structural movement of thought?

In knowledge, is there ignorance? Intelligence is free from ignorance and so from illusion. It is not the result of knowledge.

If there is an ideal, is action always conforming or adjusting to the ideal, which is lack of perception?

With intelligence is there a state which can solve our innumerable conflicts and miseries?

From series: [SA79T1-7 D1-5 - Saanen 1979 - Public Meetings - What love is not](#)

### [SA79T7 - Saanen 1979 - Public Talk 7 - In total silence the mind comes upon the eternal](#)

Duration: 67 minutes

#### Summary

- Why is there constant strife and seeking?

Are we seeking superficial sensory experience or something timeless that thought has not touched at all?

Can thought with its limitation inquire deeply? Is observation the instrument of thought?

When one observes, does the thing being observed undergo change?

Can the mind having understood desire know that its value is relative and be free to observe?

Is there a way of living without any control? Is not the controller the movement of thought?

When there is no conflict whatsoever, what takes place in the mind?

From series: [SA79T1-7 D1-5 - Saanen 1979 - Public Meetings - What love is not](#)

### [SA80Q1 - Saanen 1980 - Public Q&A 1](#)

Duration: 77 minutes

#### Summary

- Q1: Without the operation of desire and will, how does one move in the direction of self-knowledge?

Q2: Is not a ground of austerity, sensitivity, integrity, necessary before a total transformation can take place?

Q3: There are so many gurus today, both in the East and in the West, each one pointing his own way to enlightenment. How is one to know if they are speaking the truth?

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

### [SA80Q2 - Saanen 1980 - Public Q&A 2](#)

Duration: 79 minutes

#### Summary

- Q1: I work as a teacher and I am in constant conflict with the system of the school and the pattern of society. Must I give up all work? What is the right way to earn a living? Is there a way of living that does not perpetuate conflict?

Q2: Is it possible to be so completely awake at the moment of perception that the mind does not record the event?

Q3: You have said that death is total annihilation and you have also said that there is immortality, a state of timeless existence. Can one live in that state?

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

### [SA80Q3 - Saanen 1980 - Public Q&A 3](#)

Duration: 84 minutes

#### Summary

- Q1: I am dissatisfied with everything. What you talk about makes me more discontented. What is wrong with what you are saying, or is something wrong with me?

Q2: Must there be a Krishnamurti, the books and recordings to keep us alert? Why this gap between understanding and immediate action?

Q3: When I go back shall I talk about your teachings, or since I am still a fragmented human being will I not produce more confusion and mischief?

Q4: What do you mean when you ask us to think together? Do you intend that everybody who listens to you should think with you at the same time? Don't you think this is acting as a guru, leading people to follow your ideas, thoughts and conclusions?

Q5: Why does sex play such an important part in each one's life and in the world?

**From series:** [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

#### **[SA80Q4 - Saanen 1980 - Public Q&A 4](#)**

Duration: 86 minutes

##### **Summary**

- Q1: Is our sitting quietly every day to observe the movement of thought by your definition a practice, a method and therefore without value?

Q2: I have a cancer. Should I try to let medicine save my life, or live with this illness and pain and accept the consequences?

Q3: What is enlightenment?

Q4: People talk of experiences beyond the senses. What are these experiences and are they part of enlightenment?

Q5: What is the nature of the insight you speak about?

**From series:** [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

#### **[SA80Q5 - Saanen 1980 - Public Q&A 5](#)**

Duration: 97 minutes

##### **Summary**

- Q1: I have a young child. How do I educate him so that he will live a different sort of life without being so different from society which will destroy him?

Q2: Can you share something measureless to man, something that has great depth and beauty?

Q3: What is our consciousness? Are there different levels of consciousness?

Q4: Why is it that almost all human beings, apart from their talents and capacities, are mediocre?

Q5: Attachment brings a human warmth; detachment a coldness. Something seems wrong in this approach. What do you say?

Q6: Being uncertain we seek certainty through different channels, trusting them. Is there an absolute, irrevocable certainty?

Q7: Are there different paths to truth?

**From series:** [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

#### **[SA80T1 - Saanen 1980 - Public Talk 1 - Why is there such chaos in the world?](#)**

Duration: 71 minutes

##### **Summary**

- Is separation and individuality the cause of the eternal demand for personal security?

What has gone wrong with the human mind?



Has knowledge been translated into concepts, into your belief and my belief? Psychologically is knowledge necessary at all?

Is your brain the result of time?

Is thought the cause of the spreading complex cruelty of man, his behaviour and his vanity?

Meditation comes naturally, uninvited, when you have finished with all cause.

**From series:** [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

### **SA80T2 - Saanen 1980 - Public Talk 2 - The movement of thought and becoming**

Duration: 80 minutes

#### **Summary**

- In analysing that thing called anxiety, how do I know that it is anxiety?

Is the analyser different from the analysed?

Has the very movement of thought brought about this present chaos in the world?

Thought has built the psychological structure based on being something other than 'what is'.

In becoming is competition, ruthlessness and violence. Is it possible to live without any movement of thought building a structure of becoming?

**From series:** [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

### **SA80T3 - Saanen 1980 - Public Talk 3 - Action that is always correct**

Duration: 64 minutes

#### **Summary**

- Is there an action which is incorruptible?

If I am tied to a belief, my action will be according to that belief and therefore limited and corrupt. The result is conflict.

When one observes attachment and its consequence, is the observer different from what he observes?

Can you have, without analysis, a perception of the whole consequence and cause of attachment immediately?

**From series:** [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

### **SA80T4 - Saanen 1980 - Public Talk 4 - Breaking the pattern of conditioning**

Duration: 79 minutes

#### **Summary**

- Why has the brain, with such immense capacity, not solved its own problems?

Can we see that as long as we are committed to something there must be corruption?

As long as there is contradiction in ourselves between action and the fact, there is disorder.

Can the mind live with and observe only the fact, without moving away?

Can the mind observe without the translator, the thinker who says, 'I remember that, it has happened again'?

If there are no opposites, there is no violence.

**From series:** [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

### **SA80T5 - Saanen 1980 - Public Talk 5 - The relationship of desire, will and love**

Duration: 81 minutes

#### **Summary**

- What relationship have desire, pleasure, will and love?

Is will the essence of desire?

Can thought, which is also sensation, realize that when it creates the image, conflict begins?

Does fear exist because of time and thought? Moving away from 'what is' is time.

Is there an action which is complete, without regret, looking back or forward, or any strain?

**From series:** [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

### **SA80T6 - Saanen 1980 - Public Talk 6 - The ending of sorrow brings love and compassion**

Duration: 77 minutes

#### **Summary**

- Does listening with complete attention break down the pattern of the brain?

Why has mankind lived with sorrow and with fear, outwardly and inwardly, never free of it?

Is sorrow the concentration of the isolating activities in life?

Can the isolating process, the cause of this isolating movement, come to an end, not just at the moment of death?

You end something painful easily, but will you end something which gives pleasure, without projecting and accepting that projection?

The image thought has built for years is consciousness.

**From series:** [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

### **SA80T7 - Saanen 1980 - Public Talk 7 - Is there anything sacred in life?**

Duration: 81 minutes

#### **Summary**

- Why have human beings, since time beyond measure, lived according to symbols, images and concepts?

Does having an image give security?

Is it possible for the mind and heart, and therefore the brain, the whole of consciousness, to be radically changed?

Where there is freedom from all authority, what is the state of your mind?

Can the mind observe only when it is completely still?

In meditation, measurement must come to an end.

**From series:** [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

### **SA81Q1 - Saanen 1981 - Public Q&A 1**

Duration: 79 minutes

#### Summary

- Q1: What do you mean by insight? Does it differ from intuition?  
  
Q2: How can the idea 'you are the world and you are totally responsible for the whole of mankind' be justified on a rational, objective, sane basis?  
  
Q3: You use the term 'psychological time'. This is difficult to comprehend. Why do you say that psychological time is the source of conflict and sorrow?  
  
Q4: How does one draw the dividing line between knowledge which must be retained, and which is to be abandoned? What is it that makes the decision?  
  
Q5: Intellectually we understand that the observer is the observed, but what is necessary to perceive this so that it goes beyond the intellectual level?

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

#### [SA81Q2 - Saanen 1981 - Public Q&A 2](#)

Duration: 84 minutes

#### Summary

- Q1: I have a son whom I dearly love. Can I prevent the world from corrupting him? How can I give him a right education?  
  
Q2: If there are no individuals how can individual effort be made to be serious, attentive and alert? And where in this is the individual's responsibility for his actions?  
  
Q3: Does the capacity of awareness develop, getting stronger and stronger in endurance? Is this what you mean by the awakening of intelligence? If so does this not imply a process?  
  
Q4: I have tried to penetrate beyond the superficiality of religions into something I feel in my bones, though I am a logical man, something profoundly mysterious and sacred, and yet I don't seem to apprehend it. Can you help me?

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

#### [SA81Q3 - Saanen 1981 - Public Q&A 3](#)

Duration: 99 minutes

#### Summary

- Q1: If two people have a relationship of conflict and pain, can they resolve it or must the relationship end? To have a good relationship isn't it necessary for both to change?  
  
Q2: What you mean by reading the book of one's life at a glance or with a single look?  
  
Q3: Some of us including myself have had experiences of seeing lights, a feeling of oneness with the universe, energy, the awakening of kundalini, inward clarity. These last sometimes for moments or for hours. Are these not steps towards illumination?  
  
Q4: You have invited your audience, listeners, to doubt, to question. It becomes necessary to question rightly, so would it be worthwhile to go into the issue of a wrong question and the whole art of questioning?  
  
Q5: Who are you?  
  
Q6: Would you please speak further on time, measure and space.

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

### [SA81T1 - Saanen 1981 - Public Talk 1 - What is the nature of our consciousness?](#)

Duration: 73 minutes

#### **Summary**

- If robots and computers can do all that human beings can, what is to become of man as a social entity?

How shall a human being face this crisis, this turning point?

Can you look at yourself not as a separate human being but as actually the rest of mankind?

We have to examine the whole of thought because it is responsible for deeper as well as superficial layers of consciousness.

Thought is limited, being a reaction of memory, so its action is limited and creating conflict.

**From series:** [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

### [SA81T2 - Saanen 1981 - Public Talk 2 - Learning that transforms consciousness](#)

Duration: 71 minutes

#### **Summary**

- Are we programmed to believe that consciousness is individual? What will happen if I am not individual? Something totally different may happen.

The response of thought is experience, knowledge, memory. Then thought acts and from that you learn more and repeat the cycle. Is there another form of learning?

There is group consciousness, national, linguistic, professional and racial consciousness, with fear, loneliness, pleasure, sorrow, love and death. If you keep acting in that circle you maintain the human consciousness of the world.

Can you move away from this? Then you affect the whole consciousness of mankind.

**From series:** [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

### [SA81T3 - Saanen 1981 - Public Talk 3 - The ending of conflict](#)

Duration: 61 minutes

#### **Summary**

- Will better organizations or institutions solve our human conflict? Conflict has many factors; can the analytic mind end it?

Is there a perception not born out of knowledge that sees the whole nature and structure of conflict? Is that very perception the ending of conflict?

Once you see time is not a factor, you begin to see cracks in the enclosure of the brain.

Can one look not only at a person but also at ourselves, without naming, time and remembrance?

**From series:** [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

### [SA81T4 - Saanen 1981 - Public Talk 4 - Living without images](#)

Duration: 77 minutes

#### **Summary**

- Is there relationship between two images?

Every reaction is stored up in the brain. If there is a constant recording of everything, the brain begins to wither away. Is that old age?

What is the source of desire and how does it flower? Can one observe desire as it arises?

Is there beauty only out there in the hills, valleys and running waters, or does beauty exist only when the 'me' is not?

Is love something outside of human existence? Has it really no value at all?

**From series:** [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

### **SA81T5 - Saanen 1981 - Public Talk 5 - Can the brain be totally free?**

Duration: 70 minutes

#### **Summary**

- With specialization, does the brain become limited? Can the human brain be totally free?

The brain is kept active solving problems. Will it deteriorate when computers take over?

Is the central content of human consciousness fear, pleasure, pain, sorrow and death?

Is fear the reaction of memory holding on to the past? How can the brain not register yesterday's incident which gave delight?

In listening to the speaker are you listening to yourself and so bringing about freedom in which the whole brain can operate?

**From series:** [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

### **SA81T6 - Saanen 1981 - Public Talk 6 - Love and freedom**

Duration: 67 minutes

#### **Summary**

- Is sorrow the essence of isolation? What is our relationship to the sorrow of mankind?

Is love devotion to a person or symbol? Without ending sorrow, how can there be love?

If a few have brought about the end of fear, will it affect the whole consciousness of mankind?

Am I afraid of ending psychologically the life which I am leading, with its pain and sorrow?

What happens when I am living in disorder and I meditate?

**From series:** [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

### **SA81T7 - Saanen 1981 - Public Talk 7 - To live without a shadow of control**

Duration: 70 minutes

#### **Summary**

- Is there something beyond the contagion of thought and the corruption of time?

To understand oneself, must not all authority be set aside?

Can I understand the significance of meditation if I am anchored in anything?

Meditation demands attention while concentration is thought focussing its energy on one point.

Is not quietness, stillness of the mind and brain necessary in order to perceive?

**From series:** [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

### **SA82Q1 - Saanen 1982 - Public Q&A 1**

Duration: 75 minutes

#### **Summary**

- What is the intention behind the question?

Q1: Can one slow down the ageing process of the mind? Or is the deterioration of the mind inevitable?

Q2: How can one face an incurable disease with all the physical pain and agony that's involved?

**From series:** [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

### **SA82Q2 - Saanen 1982 - Public Q&A 2**

Duration: 80 minutes

#### **Summary**

- Q1: My son died three years ago, my husband four months later. I find it extremely hard to let go of the memory of their utter desperation. There must be a way, perhaps you may know it. Could you speak about death and detachment, please?

Q2: How do you pose a fundamental question? Is holding, looking, observing a question in the mind, a thought, is it a thought process?

Q3: I have lived in a forest, close to nature. There is no violence there, but the outer world is the real jungle. How am I to live in it without becoming part of its competition, brutality, violence and cruelty?

**From series:** [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

### **SA82Q3 - Saanen 1982 - Public Q&A 3**

Duration: 81 minutes

#### **Summary**

- Why is it that we cannot find the answers in ourselves?

Q1: Is the seeing and listening, the same seeing and listening we know? Or does it imply an awakening of a new perception? How can we be sure that thought has not crept in more subtly?

Q2: You speak about bringing about a new generation. Will this happen by individuals transforming themselves, which seems impossible, and can the change of only a few affect the total human consciousness?

Q3: I have been following a spiritual leader and it has helped me. But after listening to you I felt what you say is right and I have left the guru I was following. Now I feel lost without guidance. What do you say?

Q4: Is there something sacred in life? Is it possible for all of us to come to that? Is this God?'

Q5: What preparation can I give my children for today's world, what should be the meaning and focus of education?

Q6: What is the future of mankind?

**From series:** [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

### **SA82T1 - Saanen 1982 - Public Talk 1 - Isolation brings conflict**

Duration: 79 minutes

#### **Summary**

- The isolating process inwardly and outwardly has brought about great conflict.

Is my consciousness and thinking separate from yours?

Is it possible to find a way of living which is whole, not fragmented?

**From series:** [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

## [SA82T2 - Saanen 1982 - Public Talk 2 - What makes our lives so fragmented?](#)

Duration: 72 minutes

### **Summary**

- Is thought in itself a process that divides the whole world outside and inside of us?

Knowledge is accepted as the chief instrument of our lives, but knowledge is never complete.

Is there a way of living without cause?

Why is it that we are insecure?

How do you see the truth of the fact that isolation is most destructive?

**From series:** [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

## [SA82T3 - Saanen 1982 - Public Talk 3 - An intelligence beyond cause](#)

Duration: 72 minutes

### **Summary**

- Has intelligence a cause?

Is thought intelligent?

Our consciousness is the result of thought. Because thought has a causation our consciousness has a cause. Is there a way of observing without cause?

Is there an observation of my disorder and the ending of it without any cause?

Is there an intelligence which has no cause, and for that intelligence to act in relationship?

In relationship where there is activity of thought there must be conflict.

**From series:** [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

## [SA82T4 - Saanen 1982 - Public Talk 4 - What are we human beings trying to become?](#)

Duration: 73 minutes

### **Summary**

- What is each one of us trying to do, achieve or gain? What is it we want?

Is it the nature of human beings psychologically to become something?

Can the condition of man be transformed without time?

What is it to be lonely?

Thought is limited and cannot possibly examine that which is limitless. Is there a way of observation which is not the instrument of thought?

Is there an observation without the past?

It is not your fear or my fear, it is fear.

If you are nationalistic or bound to a certain religion or dogma, you are the enemy of the whole of mankind.

When you give complete and total attention to the cause, what happens? The very light of attention dispels the cause and so there is a total ending.

To look without any movement of thought.

**From series:** [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

### **SA82T5 - Saanen 1982 - Public Talk 5 - What is it to listen, to learn and to observe?**

Duration: 64 minutes

#### **Summary**

- In listening is it possible to see what is false and what is true immediately?

Is there any form of psychological learning at all?

Is psychological knowledge making us more and more mechanical, therefore limiting the capacity of the brain?

There a different action of learning through observation. That learning is not accumulation.

What is the relationship of beauty to love, compassion and intelligence?

Can there be beauty in the external world without understanding the beauty of life in oneself?

Is it possible to end attachment altogether?

Love has no cause, therefore it is limitless.

Our conditioning is to measure: the better, the more. Is there an observation without measurement?

**From series:** [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

### **SA82T6 - Saanen 1982 - Public Talk 6 - Meditation and the ending of the self**

Duration: 66 minutes

#### **Summary**

- What is the relationship between love, isolation and sorrow? What is the relationship of suffering to love?

Where there is desire, the urge to fulfil, will the energy of that desire end sorrow?

Our life is a process of cause and effect. The effect becomes the cause and so it is a perpetual chain. Can one live without a cause?

Is it possible to live in this world without a cause and without isolation?

Why are human beings trapped in organised religions?

Is there a freedom from the content of our consciousness?

Meditation is the ending of the self, the 'me', which is love.

**From series:** [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

### **SA83Q1 - Saanen 1983 - Public Q&A 1**

Duration: 76 minutes

#### **Summary**

- Q1: I understand that in order to have a deep insight, thinking must stop. For thinking to stop there must already be a deep insight. Where does one start? Isn't the brain working to achieve something and thus preventing insight?

Q2: I long to be loved, and it is a constant anguish. What am I to do?



**From series:** [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

### **SA83Q2 - Saanen 1983 - Public Q&A 2**

Duration: 80 minutes

#### **Summary**

- Q1: Is there such a thing as right education?  
  
Q2: Could we speak about the brain and the mind?  
  
Q3: I once hurt someone very much. Why is the feeling of guilt such a deep tenacious one that endures in spite of every effort to be free of it?

**From series:** [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

### **SA83Q3 - Saanen 1983 - Public Q&A 3**

Duration: 92 minutes

#### **Summary**

- Q1: What is desire? Is desire awakened by external objects?  
  
Q2: You said it is necessary to have no opinions about anything. I feel it is necessary to have opinions about such serious things as Nazism, Communism, the spread of armaments, the use of torture by governments. One can't just sit and observe these things taking place. Mustn't one say something, or perhaps do something?  
  
Q3: From what we read, you have had strange and mysterious experiences. Is this kundalini or something greater? And we also read that you consider the so-called process that you have undergone to be some sort of expansion of consciousness. Could it be instead a self-induced, psychosomatic thing, caused by tension? Is not K's consciousness put together by thought and words?  
  
Q4: What does death mean to you?  
  
Q5: After listening to you and thinking about these matters on my own, how am I to not just solve my problems but radically bring about a change in my life?  
  
Q6: What is a spiritual life?

**From series:** [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

### **SA83T1 - Saanen 1983 - Public Talk 1 - Is it possible to live in peace?**

Duration: 68 minutes

#### **Summary**

- Where does one find peace?  
  
When you see something to be true, that very perception is action.  
  
If I am exploring into what is peace, the 'I' is separate from the thing that is being explored and so there is division.  
  
Does peace lie in memories?  
  
What is the cause of conflict?  
  
What is the deep, fundamental function of the brain?

**From series:** [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

### **SA83T2 - Saanen 1983 - Public Talk 2 - The function of the brain**

Duration: 66 minutes

#### **Summary**

- What is the function of the brain?

We are a series of movements of memory and time.

Have you ever inquired into what is the present, what is 'now'?

Why has the brain got caught in this narrow circle of the self?

What is thinking?

Is the brain an instrument which is merely concerned with security, psychological as well as physical?

To understand the nature of conflict and to see whether it is possible to end conflict in relationship, we have to inquire whether thought dominates relationship.

What is intelligence?

**From series:** [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

### **SA83T3 - Saanen 1983 - Public Talk 3 - Where does one find complete security?**

Duration: 68 minutes

#### **Summary**

- Doubt what the speaker is saying. Also doubt very much more your own reactions to what you hear. Let the seed of doubt move, flower, grow until it finds what is truth.

What is security, apart from physical security?

What is the 'me', the psychological structure?

Your brain is nothing but memories. Those memories are limited and so thought is invariably limited, and so whatever it does is limited.

To understand, to observe, to perceive the nature, structure and causation of violence needs no time.

**From series:** [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

### **SA83T4 - Saanen 1983 - Public Talk 4 - What is supreme intelligence?**

Duration: 68 minutes

#### **Summary**

- What is intelligence?

Conflict is one of the major factors of deterioration in the brain.

To end the deteriorating factor of the brain is to hold on to the fact and put away all non-fact: no idealism, no conclusion, no prejudice, only the fact.

Time is a movement of thought, psychologically as well as physically.

The fact is now. The fact contains all the past, present and the future. For the fact to reveal its

content, listen to the fact, not you tell the fact what its content is.

Is it possible to find a way of living where there is no shadow of conflict?

**From series:** [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

### **SA83T5 - Saanen 1983 - Public Talk 5 - Unconditioning the brain cells**

Duration: 63 minutes

#### **Summary**

- What is the future of mankind?

Thinking is common to all of us and therefore it is not your individual, private thinking.

What is going to happen to our brains when the computer and robot take over, when industry invents ultra-intelligent machines?

Can we, even a few, change, bring about a mutation in the very brain cells?

How does fear arise?

Can we now, not tomorrow, end all comparison?

When you are attached, when you are tied to something, then corruption begins.

- When there is a change, a radical mutation in conditioning, which means freedom from all conditioning, that freedom is love.

**From series:** [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

### **SA83T6 - Saanen 1983 - Public Talk 6 - Religion and meditation**

Duration: 74 minutes

#### **Summary**

- One can ask what is religion only when we have established order in our lives.

The art of listening demands the highest attention.

What is the instrument that can probe into something that is not the activity of thought?

Can you observe without the word?

What is meditation?

Is there something sacred, something holy?

The necessity to find out if there is something more than thought, that very necessity creates the energy which then ends thought.

When the self is not, the activity of thought is not, then there is vast silence in the brain.

**From series:** [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

### **SA84Q1 - Saanen 1984 - Public Q&A 1**

Duration: 91 minutes

#### **Summary**

- How far would we go in carrying out or pursuing something very serious in life?

Q1: How do we tell the difference between observing ourselves in the sense you mean, and merely thinking about ourselves?

Q2: What is the action of not letting memory intrude? Is it to see its presence as it arises and drop it instantly, or should one be in a state where memory does not raise its head unless it is necessary?

Q3: I understand that inner silence cannot be practised or sought after, but what is the ground on which it may come about?

Q4: How can one reconcile the demands of society with a life of total freedom?

**From series:** [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

### [SA84Q2 - Saanen 1984 - Public Q&A 2](#)

Duration: 82 minutes

#### Summary

- Is there a final question, one question that will answer all questions?

Q1: Your statement that art is merely the product of thought and therefore not creation has troubled many artists, poets, musicians, including us who are here and who think they are creators. Cannot creation include the activity of thought?

Q2: I would like to cry out for help but how can one be helped to freedom?

Q3: How can we educate our children to be intelligent, free and responsible human beings in today's world?

Q4: What is your relationship to us?

**From series:** [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

### [SA84Q3 - Saanen 1984 - Public Q&A 3](#)

Duration: 83 minutes

#### Summary

- Can one live totally honestly?

Q1: How can one come to this tent without a motive, a desire to come here, to listen to you? How does one live without motives?

Q2: To begin with, most of us must consciously be attentive, but does this attention become a constant spontaneous state of action?

Q3: Could you tell us something more about this vast intelligence of which you speak? Is it an untapped capacity within the brain, or is it some disembodied force to which we may become open?

Q4: Why do the teachings you put forth have so little effect on us?

**From series:** [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

### [SA84T1 - Saanen 1984 - Public Talk 1 - If all time is now, what is action?](#)

Duration: 76 minutes

#### Summary

- Perception is denied when you have problems.

If I don't fundamentally change, the future is what I am now.

The psyche, the essence of the self, thinks in terms of becoming.

The past is so formidable that it controls, shapes our action. Or you have a future ideal and act according to that.

Is there an action which is so complete now, it is not fragmentary?

Is everything put together by thought limited?

**From series:** [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

### **SA84T2 - Saanen 1984 - Public Talk 2 - The relationship of health to freedom**

Duration: 69 minutes

#### **Summary**

- Is freedom choice? Is there freedom in becoming? Does freedom lie in expressing ambition or trying to fulfil desires?

Does language encourage the limited activity of the brain?

Does the constant conflict in which human beings live contribute to health?

Has our brain evolved through conflict? Is there an energy uncontaminated by conflict?

Is the brain itself a problem? Does being free of problems imply an inquiry into time?

**From series:** [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

### **SA84T3 - Saanen 1984 - Public Talk 3 - Thought and the divisive process**

Duration: 75 minutes

#### **Summary**

- Why are we so limited inwardly, so concerned with ourselves?

Does the brain seek security while creating division? Is thought creating division in relationship?

Can there ever be complete experience? The experiencer is accumulated memories.

Is love thought, time, pleasure or desire?

When thought shapes sensation through image, at that moment desire is born. Can thought slow down and not capture sensation?

**From series:** [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

### **SA84T4 - Saanen 1984 - Public Talk 4 - Ending disorder now**

Duration: 72 minutes

#### **Summary**

- Each of us lives in disorder. What is the cause? Will time solve that disorder?

Is it futile to exercise time and thought to change what I am now?

If there is perception that all time is contained in the now then what takes place?

Is the activity of self-centredness producing loneliness?

As long as you think time and thought are necessary in the world of the self, you will be perpetually in fear.

**From series:** [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

### **SA84T5 - Saanen 1984 - Public Talk 5 - Why do we live with unresolved problems?**

Duration: 71 minutes

#### **Summary**

- Is our brain conditioned to the resolution of problems? Only a free brain can end problems.

Do you ever listen completely to your wife or husband? Can we learn together the art of listening?

Our consciousness is perpetually in conflict with its own reactions. It is shared by all human beings. Can this consciousness cease entirely?

One has never said, 'I will live with suffering and find out why I suffer.' If you are suffering inwardly, how can you love another?

With the ending of sorrow there is passion, energy, love, intelligence.

**From series:** [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

### **SA84T6 - Saanen 1984 - Public Talk 6 - Living with death and life together**

Duration: 82 minutes

#### **Summary**

- Why has man after thousands of years not found tranquillity, quietness, peace?

Why am I hurt? Is it possible to end all hurts and never be hurt again?

Why is it that human beings have put death as far away as possible from life?

When we are seeking security in continuity, there must be real fear of death, which is the ending.

Can you be living with ending every day, which is death?

What is the religious mind?

What is meditation in relation to religion and our daily existence?

Religion and meditation are free of knowledge and therefore the religious brain is in a state of creation.

**From series:** [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

### **SA85Q1 - Saanen 1985 - Public Q&A 1**

Duration: 74 minutes

#### **Summary**

- Why do you come to these meetings?

Q1: Various teachers, gurus say that essentially they are giving the same teaching as you. What do you say?

Q2: What is guilt?

Q3: What do you mean by creation?

**From series:** [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

### **SA85Q2 - Saanen 1985 - Public Q&A 2**

Duration: 78 minutes

#### **Summary**

- What is our responsibility?

Q1: When one understands something must one act on this understanding or does the understanding act of itself?

Q2: You have said many things about violence. Would you allow one of your friends to be attacked in front of you?

Q3: What is intelligence?

Q4: Is there any benefit to the human being in physical illness?

Q5: Why do you differentiate between the brain and the mind?

**From series:** [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

### **SA85Q3 - Saanen 1985 - Public Q&A 3**

Duration: 80 minutes

#### **Summary**

- What is the greatest art? Is it the art of listening, the art of seeing and the art of learning?

Q1: I see that thought is responsible for my confusion. Yet in going into it, more thought is generated and there is no end to it. Please comment.

Q2: Please speak further about time and death.

Q3: Is it not violence and corruption to have physical security while others are starving?

Q4: How can our limited brain grasp the unlimited, which is beauty, love and truth? What is the ground of compassion and intelligence and can it really be upon each one of us?

**From series:** [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

### **SA85T1 - Saanen 1985 - Public Talk 1 - Why does man live in conflict?**

Duration: 72 minutes

#### **Summary**

- Let's talk things over together like two friends.

What is the cause of conflict?

Is there such a difference in oneself as the analyser and the analysed?

When one realises deeply that we are mankind, conflict with another ceases because you are like me. Do we ever stop accumulating?

**From series:** [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

### **SA85T2 - Saanen 1985 - Public Talk 2 - To be utterly free of disorder**

Duration: 76 minutes

#### **Summary**

- Who is responsible for what is taking place outwardly in the world, but also inwardly in all of us?

What is order and what is disorder?

As long as we live in disorder psychologically, subjectively, inwardly, whatever we do will create disorder.

When you are trying to become non-violent you are all the time sowing the seeds of violence.

If love is born out of hate then it is not love.

Can thought bring about order?

Time

Can 'what is', the past, completely end?

**From series:** [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

### **SA85T3 - Saanen 1985 - Public Talk 3 - Seeing self-interest as the root of fear**

Duration: 73 minutes

#### **Summary**

- Why have we such deep-rooted self-interest?

Have you ever noticed that we build a fence round ourselves?

Can you look at yourself without the word?

Why do we put up with fear?

To understand the very root of fear we must understand time.

Is it possible to stop thinking?

Our consciousness, our being, is the entire humanity.

**From series:** [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

### **SA85T4 - Saanen 1985 - Public Talk 4 - Beauty is the quiet of the self forgotten**

Duration: 72 minutes

#### **Summary**

- Without beauty and love there is no truth.

Is there beauty where there is self-conscious endeavour?

Self-interest divides; self-interest is the greatest corruption.

Is there an austerity that is not visible at all to another?

Is desire something separate from sensation?

Does sorrow exist as long as there is self-interest?

**From series:** [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

### **SA85T5 - Saanen 1985 - Public Talk 5 - Silence as the ground of the eternal**

Duration: 76 minutes

#### **Summary**

- Is it possible for a human being to bring about a total psychological revolution in oneself?

Is love put together by thought?



Passion can only exist when suffering ends.

As long as there is self-interest, which is the wheel of time, then there must be death.

Living and dying are always together.

The word is not the truth. The symbol is not the truth. The person is not the truth. Therefore there is no personal worship.

Is there a meditation which has no direction, which is not conscious, deliberate?

**From series:** [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## 1 E - Public Meetings (Misc.)

### [AM67T1 - Amsterdam 1967 - Public Talk 1 - To look without a concept is to be aware of the observer and the thing observed](#)

Duration: 88 minutes

#### Summary

- Violence and sorrow are not limited to the West or the East; it is part of the human structure, psychologically.

Is it possible to bring about a change radically, a total revolution in the psyche itself, not through time?

The first and last freedom is when the mind is totally free from concepts and the mechanical process of building a formula.

It is an art to look, which is much more important than any art in the world, any painting, music or book; because when we can look so totally and completely, being directly in contact, there is an ending.

Q: If one has cancer, how can one be free from death?

**From series:** [AM67T1-5 - Amsterdam 1967 - Public Meetings - One sees or understands only when the mind is quiet](#)

### [AM67T2 - Amsterdam 1967 - Public Talk 2 - Where there is pleasure there is the shadow of pain](#)

Duration: 83 minutes

#### Summary

- The whole movement of living, which is relationship, is a movement in action.

What is consciousness? When do you say, 'I am conscious, I am aware, I am attentive'?

Is there actually a division between the conscious and the unconscious, or it is a total movement, operating all the time?

The mind that pursues pleasure must inevitably invite its opposite, which is pain. The two go together; they are not separate.

You cannot see totally when you are making effort.

Q: If you love your own child, your attention to your child is fairly complete, but if you are a teacher you cannot give attention to all the students.

**From series:** [AM67T1-5 - Amsterdam 1967 - Public Meetings - One sees or understands only when the mind is quiet](#)

### **AM67T3 - Amsterdam 1967 - Public Talk 3 - Is it possible to renew the mind?**

Duration: 81 minutes

#### **Summary**

- When the mind is living through imagination and thought, it is incapable of living in the complete fullness of the present.

Thought has created time, not chronological time but psychological time. That is, 'I will be,' 'I should be.'

Is it possible for the brain to be quiet, to give an interval between the old and the new? This interval is the timeless nature in which thought cannot possibly enter.

That which has continuity is repetitive, which is time. It's only when time comes to an end there is something new taking place.

To die every day to every problem, every pleasure, and not carry over any problem at all; so the mind remains tremendously attentive, active, clear.

Since love is not desire or pleasure, how does one come upon it?

Q: Is the feeling of responsibility a part of the order and discipline you were talking about?

Q: Why don't people get angry with what you are saying?

**From series:** [AM67T1-5 - Amsterdam 1967 - Public Meetings - One sees or understands only when the mind is quiet](#)

### **AM67T4 - Amsterdam 1967 - Public Talk 4 - Can thought stop?**

Duration: 72 minutes

#### **Summary**

- When there is a process of recognition it is the projection of the past. The mind is always functioning within the field of time, which is of memory. Can the mind go beyond that?

What is pleasure and what is desire?

How is it possible, without control, subjugation or denying, for thought not to allow itself to interfere?

When all authority of every kind is put aside, denied, then you can find out for yourself.

When you are completely attentive, you see. It is only love that sees - not thought, the mind or the intellect. One has to learn how to look, how to hear.

Q: Could you distinguish between what you mean by the word 'recognizing' and 'being aware'?

Q: How is one to break off a concept that one has carefully built?

**From series:** [AM67T1-5 - Amsterdam 1967 - Public Meetings - One sees or understands only when the mind is quiet](#)

### **AM67T5 - Amsterdam 1967 - Public Talk 5 - It is only a very silent mind that can actually see**

Duration: 82 minutes

#### **Summary**

- Conflict exists only when there are two opposing things: fear and non-fear, violence and non-violence.

A mind that is in a state of inquiry is entirely different from a mind that is seeking. Seeking implies effort, conformity, authority and therefore conflict.

Without space in which there is no boundary, the mind is incapable of coming upon immeasurable reality.

It is only a silent mind that can perceive, actually see, not a chattering mind, a controlled mind, a mind that is tortured, suppressed, yielding or indulging.

When one has totally denied the psychological world which man has created, and the psychological structure of society of which we are, then there is space and silence.

Q: Could you define contemplation and meditation?

Q: It is not possible ever to observe totally one's own irrational thoughts.

Q: What does it mean to stand alone?

**From series:** [AM67T1-5 - Amsterdam 1967 - Public Meetings - One sees or understands only when the mind is quiet](#)

### **AM68T1 - Amsterdam 1968 - Public Talk 1 - Can one establish a relationship with reality?**

Duration: 65 minutes

#### **Summary**

- A person who would find reality must be completely free of the influence of the word, propaganda and the symbol.

When you believe, there is fear behind that belief.

A mind that is afraid can never find light. It may invent a thing called light out of fear, imagine a heaven or hell out of its own darkness, but fear still remains.

Can thought, which is the very structure of our brain, become quiet?

**From series:** [AM68T1-5 - Amsterdam 1968 - Public Meetings - Can thought become quiet?](#)

### **AM68T2 - Amsterdam 1968 - Public Talk 2 - Is it possible to end thought?**

Duration: 66 minutes

#### **Summary**

- Life is something that's constantly new, challenging us all the time with new demands and new phases. To that challenge we respond according to our old pattern and so there is a contradiction.

The fundamental question is not how to get rid of fear or violence but whether thought as time can come to an end, so that there is no tomorrow psychologically.

Can there be a total mutation so that we live at a different dimension altogether?

You can look only when the mind is completely quiet.

To look is the greatest of miracles. Do nothing else but give complete attention to looking, at your wife or your husband, your belief, opinions, judgements or evaluations.

**From series:** [AM68T1-5 - Amsterdam 1968 - Public Meetings - Can thought become quiet?](#)

### **AM68T3 - Amsterdam 1968 - Public Talk 3 - In acting completely there is no fragmentation**

Duration: 55 minutes

### Summary

- When pleasure becomes the dominating demand of life then there is constant breaking up of life into compartments, fragments and divisions.

To be related means to be active in the present, otherwise there is no relationship.

Why does the human heart carry this burden of sorrow?

Innocence is not of time, it is the ending of the yesterday. When this ends there is love in relationship.

**From series:** [AM68T1-5 - Amsterdam 1968 - Public Meetings - Can thought become quiet?](#)

### [AM68T4 - Amsterdam 1968 - Public Talk 4 - This light in oneself](#)

Duration: 51 minutes

#### Summary

- To lay the foundation for meditation one must understand what living and dying are.

Truth can never be experienced, that is the beauty of it. It is always new, never what has happened yesterday.

To follow implies not only the denying of one's own clarity, investigation, integrity and honesty, but it also implies that your motive in following is reward. Truth is not a reward.

In the denial of disorder there is order.

Beauty is not man-made. Beauty is where there is order.

There can be order only when there is total self-denial, when the 'me' has no importance whatsoever. The ending of the 'me' is the only meditation.

**From series:** [AM68T1-5 - Amsterdam 1968 - Public Meetings - Can thought become quiet?](#)

### [AM68T5 - Amsterdam 1968 - Public Talk 5 - The meaning of life](#)

Duration: 66 minutes

#### Summary

- To act according to a principle, belief or ideology is the fundamental distortion of energy.

Is there action without formula?

You cannot possibly invite reality, the heavens and the beauty of the earth. All you have to do is to leave the window open and let that beauty and love come. To leave the window open you must have order and therefore deny the total disorder of this society.

Q: What is the best attitude towards hostility and brutality?

Q: If we understand listening with our whole being, does that mean that we understand everything else you say?

Q: Is it better not to do a kindness when it is done only for duty without love?

**From series:** [AM68T1-5 - Amsterdam 1968 - Public Meetings - Can thought become quiet?](#)

### [AM71T1 - Amsterdam 1971 - Public Talk 1 - Change without analysis](#)

Duration: 105 minutes

#### Summary

- To inquire sanely, rationally demands a free mind.  
How is a human mind which has been so heavily conditioned to change at all?  
Can a human being live without any kind of authority and not become chaotic, confused?

In analysis there is never complete action.

So can you observe yourself, your conditioning, without the image about that conditioning?

We are asking whether it is possible not to dream at all.

Q: Images – Change – Naming – Drugs

**From series:** [AM71T1-4 - Amsterdam 1971 - Public Meetings - How do you observe a fact?](#)

### **AM71T2 - Amsterdam 1971 - Public Talk 2 - Can one end sorrow?**

Duration: 104 minutes

#### **Summary**

- What is relationship?  
What is thinking?  
Thought sustains an incident, a happening, as pleasure, and thought also sustains and gives a continuity to fear.  
Sorrow.  
How do you observe a fact?  
Q: The observer and the observed – Seeing the mechanical habits of the mind – East and West meet -  
Why are we fragmented? - Division

**From series:** [AM71T1-4 - Amsterdam 1971 - Public Meetings - How do you observe a fact?](#)

### **AM71T3 - Amsterdam 1971 - Public Talk 3 - I cannot assume anything about myself**

Duration: 84 minutes

#### **Summary**

- How is one to have total order in oneself?  
How do I learn about myself?  
Control exists only when there is the action of will, positively or negatively. Will is resistance. When the mind is learning, there is no resistance.  
Why has a human being given such significance to sex?  
Q: How can we know ourselves completely when part of us is hidden in the subconscious?

**From series:** [AM71T1-4 - Amsterdam 1971 - Public Meetings - How do you observe a fact?](#)

### **AM71T4 - Amsterdam 1971 - Public Talk 4 - What is the meaning of religion?**

Duration: 96 minutes

#### **Summary**

- Religion.  
Death.  
What is meditation?  
Q: Yoga – Gurus - Zen Buddhism – Comparison.

**From series:** [AM71T1-4 - Amsterdam 1971 - Public Meetings - How do you observe a fact?](#)

### **AM81T1 - Amsterdam 1981 - Public Talk 1 - Thought and time are the root of fear**

Duration: 86 minutes

#### **Summary**

- The crisis is not in the economic world nor in the political world, but in our consciousness.

We have been trained, educated, religiously as well as scholastically, that we are separate souls, individuals, striving for ourselves, but that is an illusion because our consciousness is common to all mankind. We are mankind. We are not separate individuals fighting for ourselves.

Why have human beings, who have lived for over a million years, not solved this problem of relationship?

Thought is born of experience, knowledge and so there is nothing whatsoever sacred about thought. It is materialistic, it is a process of matter, thinking.

Knowledge always lives within the shadow of ignorance.

What is the relationship between desire and will?

Psychologically, inwardly, what is the root of fear?

Meditation must begin with bringing about complete order in your house; order in your relationship, order in one's desires, pleasure and so on.

Compassion is freedom from sorrow.

**From series:** [AM81T1-2 - Amsterdam 1981 - Public Meetings - Compassion is freedom from sorrow](#)

### **AM81T2 - Amsterdam 1981 - Public Talk 2 - A religious mind is a very factual mind**

Duration: 65 minutes

#### **Summary**

- Can we observe together what is living and what it means to die?

Is it possible while one is living, with all the turmoil, with that energy, capacity, to end attachment?

Why has religion played such a great part in our lives from the most ancient of times until today?

A religious mind is completely without disorder.

In meditation there is no system, no practice; but the clarity of perception of a mind that is free, that has no direction, no choice, and is free to observe.

Conflict exists only when there is division. Where there is nationalistic, economic or social division there must be conflict. Inwardly, where there is the division between the observer, the one who witnesses, the one who experiences, different from that which he experiences, there must be conflict.

A mind that is practising, struggling, wanting to be silent is never silent.

**From series:** [AM81T1-2 - Amsterdam 1981 - Public Meetings - Compassion is freedom from sorrow](#)

### **PA69T1 - Paris 1969 - Public Talk 1 - Change and fear**

Duration: 69 minutes

#### **Summary**

- What the world is, we are. What we are the world is.

Is it possible to change, not in the distant future or through a gradual process of evolution?

Words play an extraordinary part in our life. Can we be free of the word?

Can the mind be free from fear?

**From series:** [PA69T1-5 DYP1-4 - Paris 1969 - Public Meetings - Looking at the totality of life](#)

### **PA69T2 - Paris 1969 - Public Talk 2 - Uncovering the content of consciousness**

Duration: 77 minutes

#### **Summary**

- If one resists, controls or tries to suppress a habit, the energy necessary to understand that habit is wasted.

The moment you try to free yourself from fear you create resistance against fear.

Being free from something is not freedom.

Learning itself is a process of action which is always in the present.

Can the conscious mind with its active thought uncover the unconscious, the hidden?

Is there another way of exposing the whole content of consciousness?

Questions from the audience followed the talk

**From series:** [PA69T1-5 DYP1-4 - Paris 1969 - Public Meetings - Looking at the totality of life](#)

### **PA69T3 - Paris 1969 - Public Talk 3 - Fear, time and silence**

Duration: 67 minutes

#### **Summary**

- What is fear, and what is its beginning? Is there an end to fear?

Is there a way to understand our secret fears?

Is there a perception concerned with understanding, not with resisting or freeing itself from fear?

What are fear and pleasure?

Can psychological time come to an end, not tomorrow but instantly?

As long as there is an observer or thinker apart from thought, silence is not.

Can time and thought, and so fear, naturally come to an end?

It is only a quiet mind that can put an end to time, therefore there is no fear.

**From series:** [PA69T1-5 DYP1-4 - Paris 1969 - Public Meetings - Looking at the totality of life](#)

### **PA69T4 - Paris 1969 - Public Talk 4 - Can we live without division?**

Duration: 72 minutes

#### **Summary**

- Freedom is the understanding of total existence. In the understanding of this comes peace.

With one hand we destroy, with the other we caress.

We have chosen war as the way of life and yet we want to live peacefully.

Does love mean possession, domination and exercising will?

When you are not a specialist in any field but are a free human being, sex has its own beauty.

When we understand dying, loving and living then action is not separate.

Questions from the audience followed the talk

**From series:** [PA69T1-5 DYP1-4 - Paris 1969 - Public Meetings - Looking at the totality of life](#)

### **PA69T5 - Paris 1969 - Public Talk 5 - A reality of a different dimension**

Duration: 68 minutes

#### **Summary**

- For mind to come upon a strange mystery, it must lay the foundation of behaviour: a morality not of society, in which there is freedom and no fear.

The mind must be free of every form of spiritual tradition, otherwise it becomes dull, insensitive,

utterly lacking the highest form of intelligence.

The idea of meditation is for the mind to become completely quiet.

If you concentrate you are merely resisting, building a wall around yourself.

One has to be the teacher and disciple for oneself.

Meditation is to bring about, without effort or compulsion, the mind's highest capacity, which is intelligence, which is to be highly sensitive.

Meditation has everything to do with life; it isn't going off into an emotional, ecstatic state.

Questions from the audience followed the talk

**From series:** [PA69T1-5 DYP1-4 - Paris 1969 - Public Meetings - Looking at the totality of life](#)

### **Truth is a Pathless Land**

Duration: 5 minutes

#### **Summary**

- I maintain that truth is a pathless land and cannot be approached by any path whatsoever, by any religion or by any sect.

Truth being limitless, unconditioned, unapproachable, cannot be organised nor should any organization be formed to lead or coerce people along any particular path.

Organizations cannot make you free nor develop the inner man, no man from outside can make you free, nor can organized worship, nor the immolation of yourself for a cause make you free.

Therefore I'm not concerning myself with the founding of religion, or new sects, or the establishment of new theories and new philosophies; on the contrary, I am concerning myself with only one essential thing, the true freedom of man.

**From series:** [PHONO - Phonograph / Radio Recording](#)

### **RO69T - Rome 1969 - Public Talk - What is one to do confronted with deterioration in the world?**

Duration: 79 minutes

#### **Summary**

- Can one discard all ideals?

If you cannot rely on an outside agency can you rely on yourself?

The issue is to free the mind: not your mind but the mind of man.

Becoming aware of conditioning one must act instantly.

The incapacity to act instantly is degeneration.

The answer to the challenge of deterioration is complete freedom from conditioning.

Complete action and inadequate action.

Can you drop the past, your memories and hurts?

A discussion with the audience followed the talk.



**From series:** [RO69T - Rome 1969 - Public Meeting](#)

### **[RO71T - Rome 1971 - Public Talk - How is man to change?](#)**

Duration: 95 minutes

#### **Summary**

- If I feel responsible and see what is going on in the world, the suffering, the wars, the hatred and violence, how am I to change?

Will thought bring about a deep psychological revolution?

Thought is the past, thought is time.

How can the mind prevent the formation of images between two human beings?

The mind must understand pleasure, which is entirely different from joy, ecstasy and the enjoyment of something beautiful.

Meditation is not the control of thought.

Thought is measurable.

One must find harmony between living, dying and love.

A discussion with the audience followed the talk.

**From series:** [RO71T - Rome 1971 - Public Meeting - How is man to change?](#)

### **[RO73T - Rome 1973 - Public Talk](#)**

Duration: 108 minutes

#### **Summary**

- Can one bring about a total revolution in oneself?

Why do we always live in conflict and self-contradictory activity?

How will your mind free itself from conditioning separating man from man?

Can the mind ever be unconditioned?

Can the mind see its activities and transform itself?

Who is the observer, the entity that says, 'This must be and that must not be'?

Is there such thing as God?

Can the mind be free of fear completely?

Is love the product of thought?

The mind can be free of fear if you give your complete attention to it.

Questions from the audience followed the talk

**From series:** [RO73T DSG1-2 - Rome Meetings 1973 - When the observer is the observed](#)

## 2 A - Meetings with Young People (USA and Europe)

### AM67DYP1 - Amsterdam 1967 - Students Discussion 1 - What does it mean to be totally free?

Duration: 96 minutes

#### Summary

- What takes place when one falls in love?

Why has sex taken on such extraordinary importance?

How will you know that it is stupid to be a nationalist?

You see or understand only when the mind is quiet, when you are aware without any choice.

When I say, 'I love you,' I have blocked myself from looking at you. Is it possible to look totally impersonally and yet be completely intimate?

One takes a drug and has an extraordinary experience. At the base of this is the demand for wider and deeper experiences. Why do you want experience?

**From series:** [AM67DYP1-3 - Amsterdam 1967 - Students Discussions - One sees or understands only when the mind is quiet](#)

### AM67DYP2 - Amsterdam 1967 - Students Discussion 2 - When one observes a fact without knowledge then one can learn

Duration: 82 minutes

#### Summary

- Why do we dream at all?

Isn't dreaming at night a waste of energy, when the brain needs to be completely at rest?

When do you actually learn?

When I learn through Freud about myself I am not observing myself, I am observing the image which Freud has created about me.

Can you do nothing, psychologically?

If two people are quarrelling and one stops, what takes place?

The more we talk together, the more we communicate together, the clearer it becomes.

**From series:** [AM67DYP1-3 - Amsterdam 1967 - Students Discussions - One sees or understands only when the mind is quiet](#)

### AM67DYP3 - Amsterdam 1967 - Students Discussion 3 - Is there such thing as free will?

Duration: 80 minutes

#### Summary

- Is freedom partial?

Why should I be bound to destiny? Born in India with the tremendous cultural traditions, why should I be caught in it?

Man is more important than the frame into which he is put.

Is it possible for a human being to free himself from society, psychologically?

Human beings have to change, and will thought change us?

Man is society, has created the society in which we live.

Are you influenced to change from outside or do you change from yourself?

To change according to a pattern is no change at all.

**From series:** [AM67DYP1-3 - Amsterdam 1967 - Students Discussions - One sees or understands only when the mind is quiet](#)

### **AM68DYP1 - Amsterdam 1968 - Students Discussion 1 - When I say I must know myself, what is 'myself'?**

Duration: 83 minutes

#### **Summary**

- When we say, 'I know,' what does that mean? What does 'knowledge' mean and what does 'self' mean?

Who is the entity that is observing the conditioned state? Is the observer different from the thing observed?

Is it possible for human beings to break through conditioning?

It may not be important at all to know yourself.

Knowing the cause of something is not going to help you to be free of it.

Why has thought become so important?

Can I look with such complete quietness of the mind that I am in direct relationship?

**From series:** [AM68DYP1-4 - Amsterdam 1968 - Students Discussions - Can thought become quiet?](#)

### **AM68DYP2 - Amsterdam 1968 - Students Discussion 2 - To change without effort**

Duration: 87 minutes

#### **Summary**

- Why does a human being think about himself?

'Don't be committed to anything.' That's a challenge. If you listen to that challenge with silence then there is a change, even a mutation biologically.

Can thought be quiet?

When I look at something with the light of silence, I see things very clearly, there is no conflict or fear - there is freedom. It is then possible to live without conflict.

**From series:** [AM68DYP1-4 - Amsterdam 1968 - Students Discussions - Can thought become quiet?](#)

### **AM68DYP3 - Amsterdam 1968 - Students Discussion 3 - Thought operates in the present having its root in the past**

Duration: 76 minutes

#### **Summary**

- Why has man throughout the world given so much importance to thought?

Is there thinking without word, imagination or symbol?

Is love between two human beings the result of a thought which cultivates a certain feeling?

Is it possible for me to be free of anger and jealousy?

When the limited quality of the conditioned brain doesn't operate there is a totally different kind of looking.

Love is something that is not contaminated or touched by thought.

**From series:** [AM68DYP1-4 - Amsterdam 1968 - Students Discussions - Can thought become quiet?](#)

### **[AM68DYP4 - Amsterdam 1968 - Students Discussion 4 - It is only in freedom that there can be love](#)**

Duration: 83 minutes

#### **Summary**

- When there is a response to a challenge, is that response free, in the sense unconditioned, or are all our responses conditioned?

There is only one challenge, which we translate differently according to our conditioning. The challenge is: be free.

Is there freedom from the mechanical habits that the brain has developed?

To be free I have to ask if there can be an end to thought.

Can you look at a flower without thinking?

**From series:** [AM68DYP1-4 - Amsterdam 1968 - Students Discussions - Can thought become quiet?](#)

### **[AM71DYP - Amsterdam 1971 - Students Discussion - What is the root of isolation?](#)**

Duration: 97 minutes

#### **Summary**

- How do you proceed to break down the wall of isolation?

When you identify yourself with a group of people or a set of ideas, aren't you separating yourself?

We want peace in the world and that peace is denied because we are isolated.

Can I live without comparison?

Is there progress inwardly, psychologically?

Can you stop being aggressive?

**From series:** [AM71DYP - Amsterdam 1971 - Students Discussion - How do you observe a fact?](#)

### **[CL68DYP1 - Claremont 1968 - Students Discussion 1 - Freedom of choice is not freedom](#)**

Duration: 83 minutes

#### **Summary**

- What do we mean by free will? Is there such thing?

Is choice ever necessary?

Freedom exists only when I perceive very clearly, when the mind sees things as they are.

Q: Is it possible to be free in society?

Q: Is love the absence of hate?

To find out what truth is you must be free of propaganda: the propaganda of the Church, the propaganda of literature, propaganda of tradition, so that you see things clearly for yourself.

**From series:** [CL68TYP1-3 DYP1-6 - Claremont 1968 - Students Meetings - Knowledge and learning are two different things](#)

### **CL68DYP2 - Claremont 1968 - Students Discussion 2 - Learning is action**

Duration: 56 minutes

#### **Summary**

- Our education is concerned with the accumulation of knowledge. Very few of us are capable of living a life without the influence of specialists.

What is the point of going to a university, getting a degree and disappearing into the vast structure of society?

Q: How shall we approach the idea of study?

If you express from something already accumulated it is a deadly bore, but if you are all the time watching, not only yourself but the world, you are learning.

Q: You say that a mantra is an escape. Do you think that people use drugs as an escape or because they want to become closer?

When I observe myself I cannot learn if I condemn what I find.

We observe through our imagination, through our image, through our knowledge.

**From series:** [CL68TYP1-3 DYP1-6 - Claremont 1968 - Students Meetings - Knowledge and learning are two different things](#)

### **CL68DYP3 - Claremont 1968 - Students Discussion 3 - Is it possible to end the thousand yesterdays?**

Duration: 88 minutes

#### **Summary**

- Living together amicably, creatively, in complete relationship with one another – if that is what is essential then we need not only a different kind of mind but also a different quality of affection, love.

What is the function of a religious mind?

Our struggle in life is dualistic: good and bad, right and wrong, holy and unholy, the ideal and the fact. There is only the fact, not the ideal.

Is it possible to look at life as though you are looking for the first time?

What is the content of the unconscious? It is the racial residue, the traditional, the family, the personal. It is as trivial as the conscious mind.

Q: It seems to me that the 'I', the ego only exists in relation to other things. Could you comment on this?

The impossible becomes possible only when you discard the impossibility of it. To find out anything you must go beyond the impossible.

Q: What do you mean by meditation?

There is no 'how'.

**From series:** [CL68TYP1-3 DYP1-6 - Claremont 1968 - Students Meetings - Knowledge and learning are two different things](#)

### [CL68DYP4 - Claremont 1968 - Students Discussion 4 - Can the mind be free of thought?](#)

Duration: 80 minutes

#### **Summary**

- What is a human being to do living in this world which is extraordinarily confused, contradictory, fragmentary?

Life is relationship in action.

There is a division, a dualistic process between 'what is' and 'what should be'. In this division there must be conflict.

Is it possible to live so utterly, completely, totally in the now that whatever I do will be total, complete, non-fragmentary, harmonious?

Can the mind be completely and totally silent, and out of that silence act?

Q: The ego is so strong. It thrives on its own activity. Will it allow itself to be destroyed?

Q: When you speak about memory being at different levels, is there really any difference between technological memory and other memory?

Q: Living in the now, how can you submit to a contract, which is a promise for the future?

The ending of sorrow is meditation, therefore meditation is wisdom.

**From series:** [CL68TYP1-3 DYP1-6 - Claremont 1968 - Students Meetings - Knowledge and learning are two different things](#)

### [CL68DYP5 - Claremont 1968 - Students Discussion 5 - The mind that is free of authority is a very intense, alive mind](#)

Duration: 77 minutes

#### **Summary**

- Can a mind be free of authority so that there is no impingement of the past, so that the mind is always alert, learning in the present?

Can the mind experience, go through a challenge so completely that it leaves no mark?

The mind must purge itself of the social morality in order to be moral.

Has experience any value at all?

Attention is the highest form of the good.

What is the relationship between two human beings when there are no images?

What is wisdom?

**From series:** [CL68TYP1-3 DYP1-6 - Claremont 1968 - Students Meetings - Knowledge and learning are two different things](#)

### [CL68TYP1 - Claremont 1968 - Students Talk 1 - A radical transformation in the psyche itself](#)

Duration: 80 minutes

#### **Summary**

- To communicate we must know that the word is not the thing and also be in that state of mind whose quality is attention, care. That can only take place if we are serious.

We are the world and the world is us. To bring about a radical transformation, which is so essential in society, there must be radical transformation in ourselves.

Analysis of violence does not end violence, nor is violence ended by thinking of non-violence.

There is no teacher outside, no saviour, no master; you yourself have to change and therefore you have to learn to observe, to know yourself.

Knowledge and learning are two different things.

Q: What is this silence you talk about? The silence that I am experiencing comes and goes.

Q: Could we discuss what the observed is without the observer? Could we discuss observation without the observer?

**From series:** [CL68TYP1-3 DYP1-6 - Claremont 1968 - Students Meetings - Knowledge and learning are two different things](#)

### **CL68TYP2 - Claremont 1968 - Students Talk 2 - Thought is the cause of fear**

Duration: 76 minutes

#### **Summary**

- Though we have plenty of energy, apparently we lack the drive, enthusiasm, vitality to bring about a change in ourselves.

As long as there is fear there must be violence, aggression, anger, hatred. Thought is the source of fear.

Is it possible to live everyday life without thought interfering?

Thought is always old. When you worship thought you are worshipping something that is dead.

Q: Could you discuss the process of verbalisation that goes on when one observes?

Q: How do we get rid of this separation, division in ourselves?

**From series:** [CL68TYP1-3 DYP1-6 - Claremont 1968 - Students Meetings - Knowledge and learning are two different things](#)

### **CL68TYP3 - Claremont 1968 - Students Talk 3 - The benediction of meditation**

Duration: 67 minutes

#### **Summary**

- We shall explore together into this life, existence, in which is included relationship, love and death, not merely as a phenomenon but as something tremendously significant, to be cherished, deeply lived. Meditation is the approach to this problem of living.

It is only a free mind that is capable of attention in which there is no achieving or losing or fear. It is only a quiet, attentive mind that can understand this immense problem of living. It is only the quiet, meditative mind that can come upon what is called love.

What is living?

The observer cannot possibly do anything about envy because he is the cause and the effect. Whatever he does with regard to envy is still envy.

What does it mean to die, knowing the organism comes to an end? What does it mean to die psychologically, inwardly?

**From series:** [CL68TYP1-3 DYP1-6 - Claremont 1968 - Students Meetings - Knowledge and learning are two different things](#)

## [GS67DYP1 - Gstaad 1967 - Students Discussion 1 - A state which is always moving](#)

Duration: 47 minutes

### Summary

- What do you want to do in life, what interests you?

Can we get out of the environmental mould?

Are we serious enough?

War is a dreadful shock but it doesn't change us fundamentally.

An external agency forcing me to change is not change.

What will make me change?

Why do we want a stimulant psychologically?

Is it possible to find something like a fountain that keeps flowing all the time?

When you eat, eat, don't think of anything else. When you walk, walk, look at the trees and light.

When you read, read. Don't have a divided mind.

**From series:** [GS67DYP1-2 - Gstaad 1967 - Students Discussions - Can the mind move like a river, without anchorage?](#)

## [GS67DYP2 - Gstaad 1967 - Students Discussion 2 - An action that is not a projection of the past](#)

Duration: 50 minutes

### Summary

- What is order?

The moment I have contradiction, it breeds disorder.

How am I to be free of conflict?

How does contradiction arise?

If there is perception and awareness of the whole movement of disorder, when that movement stops there is order.

We don't have to search for order.

What is action?

Is there an action in which memory doesn't always predominate, or does memory always dictate action?

Can I look at a fact without idea?

If you see the cloud as the cloud and not the image of the cloud, there is no conflict.

**From series:** [GS67DYP1-2 - Gstaad 1967 - Students Discussions - Can the mind move like a river, without anchorage?](#)

## [ML6869DYP1 - Malibu 1968/69 - Students Discussion 1 - Is analysis the way for the mind to learn about itself?](#)



Duration: 82 minutes

**Summary**

- What is the state of the mind that learns?

If I add something to what I already know, is that learning?

Is my mind capable of never accumulating, and of looking without accumulation?

Can I learn about myself, look at myself, a living thing, with fresh eyes?

Can the mind which is so heavily conditioned, uncondition itself?

To learn about myself, I see the first step is to look at myself without any prejudice.

I cannot learn about myself unless the mind can look with clarity.

Do I see the utter futility of analysis?

All problems are interrelated; there is no isolated problem.

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

**[ML6869DYP10 - Malibu 1968/69 - Students Discussion 10 - What is the relationship between a free mind and an organized mind?](#)**

Duration: 96 minutes

**Summary**

- What do we mean by indifference?

How is one to be sensitive?

Being and becoming.

What is the relationship of freedom to organized life?

Can you find out how to live without division?

Organization makes monsters of us, whether Catholic monsters or business monsters.

To find out a way of life in which there is no division there must be deep meditation.

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

**[ML6869DYP11 - Malibu 1968/69 - Students Discussion 11 - Living without assumption](#)**

Duration: 78 minutes

**Summary**

- Do we act through words or formulas?

Why am I caught in a trap of words?

Is there thought without the word, the symbol, the image?

What is the relationship of the word to action?

Is there an action which is not premeditated?

Is love a word?

Can I live without conclusions and formulas?

Can I deal with facts only, and not with assumptions?

Opinions, assumptions and formulas are a waste of energy.

To understand the fact that my wife or husband has left me, I need tremendous energy.

Keeping awake makes me learn. The learning is the doing.

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

### [ML6869DYP12 - Malibu 1968/69 - Students Discussion 12 - What is the element that brings about a tremendous instant revolution?](#)

Duration: 62 minutes

#### **Summary**

- When am I conscious of myself?

Is it possible for a human being to live without any contradiction or resistance?

Is there a consciousness, a state, beyond the conscious?

How does the conscious mind uncover the unconscious?

There must be an explosion so that there is a totally different dimension. What is the dynamite, the thing that will explode this?

If there is no movement of thought at all, no direction, nothing, there must be a totally different action.

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

### [ML6869DYP13 - Malibu 1968/69 - Students Discussion 13 - How do we gather the energy needed to change?](#)

Duration: 66 minutes

#### **Summary**

- We are in a state of constant conflict, which is dissipation of energy.

We need a great deal of energy to change. How is this to be gathered?

If the body can function on its own intelligence, one has solved a great many problems.

Bodily intelligence is denied when the appetite of pleasure is active.

Have you ever tried sitting absolutely quiet, physically quiet?

When is the observer conscious of itself as observing?

Can the mind observe its own thought?

Can my mind observe itself being jealous?

Why is there a division, space, a sense of separateness between a flower and the entity looking at it?

Is love a state in which there is no division?

Can the mind live without division?

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

### **[ML6869DYP14 - Malibu 1968/69 - Students Discussion 14 - The possible and the impossible](#)**

Duration: 94 minutes

#### **Summary**

- Why don't we see the danger of the way we are living now, and act?

We are bringing about destruction of ourselves and everything else in the world.

I am the world. The things that are happening outside are also happening inside.

Can I wake up tomorrow with a different feeling, a different smile, a different heart, at a different dimension?

Putting an impossible question.

Can the mind be in a state of great adaptability, capable of anything, because it doesn't know what is possible?

What is the possibility of the mind which says, 'I do not know'? It is a fresh mind, therefore it can answer the impossible question.

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

### **[ML6869DYP2 - Malibu 1968/69 - Students Discussion 2 - How do I become aware of my conditioning?](#)**

Duration: 87 minutes

#### **Summary**

- Is it possible to put aside all analysis?

What tells me I am conditioned?

Can I be aware of my conditioning without being told?

What is the mind to do to uncondition itself?

If I am aware of one conditioning, am I not aware of all conditioning?

Memory is essential, but memory prevents seeing anew each time.

Can the brain be quiet so that it looks as if for the first time?

Can I look at something which touches me deeply, without memory, thought and association precipitating itself?

If there is no image, then what am I looking at?

Can the mind be without an image?

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

### **[ML6869DYP3 - Malibu 1968/69 - Students Discussion 3 - Thought creates fear of the pain of tomorrow](#)**

Duration: 95 minutes

#### **Summary**

- Any demand, question or perception from conditioning is still conditioning.

How is it possible to bring about a change in oneself?

Is the cause different from the effect?

As long as there is fear in any form, conscious or unconscious, everything is darkness.

How is fear to end?

Where does fear act, operate?

Is it fear telling me to walk away from a precipice, or intelligence?

I see that as long as there is division between human beings there must be war of some kind.

Where does the physical, organic, instinctual intelligence cease to operate?

Do I learn from experience?

Man has had thousands of wars. Have we learnt not to kill another?

Thinking about the pain of yesterday makes me afraid of having pain tomorrow.

Thought creates both pleasure and pain.

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

#### **ML6869DYP4 - Malibu 1968/69 - Students Discussion 4 - A brain overcrowded with memories becomes confused**

Duration: 77 minutes

##### **Summary**

- What is the factor that causes fear?

Fear of a poisonous snake is normal, healthy, sane. Does fear become abnormal when the psychological factor enters into it?

Why should pleasurable experiences be recorded at all?

Wipe out reactions so that the mind is clear, not burdened with emotional memories.

Why should I have an image about myself?

I had pain yesterday, it is finished. Why should I be afraid of pain tomorrow?

Why is thought always giving a continuity to pleasure and to fear?

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

#### **ML6869DYP5 - Malibu 1968/69 - Students Discussion 5 - Can the mind be free of fear, pain and pleasure?**

Duration: 95 minutes

##### **Summary**

- Thought creates pain and pleasure, but where thought functions objectively it becomes extraordinarily effective.

Pain, pleasure and fear are interrelated, and are bred by thought.

In pleasure there is always the seed of pain.

Can the mind be free from fighting in this entanglement of pleasure and pain?

Thought must function at its highest level in one direction and be quiet, silent in another. Is this possible?

Can the mind function out of silence?

The mind becomes inefficient when there is fear and pain and the escaping from that.

What is the state of the mind that can be efficient?

The mind is quiet when it is intelligent.

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

### **[ML6869DYP6 - Malibu 1968/69 - Students Discussion 6 - Can the mind look at violence as it arises, as though for the first time?](#)**

Duration: 72 minutes

#### **Summary**

- Can anger, jealousy, greed, despair, guilt and anxiety be tackled in one go, or must they be examined one by one?

How am I to be free of violence?

The ideological approach is a waste of energy and is inefficient.

Without the ideal there is more energy.

Is the word stimulating me to be violent?

The mind translates everything in terms of the past because by doing so it thinks it has understood.

The mind lives in grooves, habits and tradition; what has been, will be, modified, and it keeps going.

Breaking the pattern is more important than being angry or not angry.

Can the mind look at its own violence without labelling it?

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

### **[ML6869DYP7 - Malibu 1968/69 - Students Discussion 7 - Is there a discipline without the act of will?](#)**

Duration: 108 minutes

#### **Summary**

- Is there a way of living which is free and at the same time completely disciplined?

How is the mind to be free of violence without making it into a problem, and without analysis, and an effort to be free of it?

Why does thought interfere to make pleasure or fear continue?

Can I end every experience as it arises, see the truth of it, and finish with it?

What factor is preventing direct perception?

Can you look at your wife, husband or child without the screen of words, without prejudice, conclusion and image?

What is intelligence?

When I say I must know myself, am I looking at that living thing with previous knowledge?

Can I look at a living thing with living eyes, rather than with dead eyes?

Discipline means to learn.

It is only a silent mind that can learn, not a mind that is crowded.

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

### **[ML6869DYP8 - Malibu 1968/69 - Students Discussion 8 - What is the state of a mind that is necessary to learn?](#)**

Duration: 68 minutes

#### **Summary**

- All that we know is not learning but a process of accumulating.

Discipline can come into being only when there is the act of learning, not an act of will.

The mind must be empty to learn.

If you have a motive, can you look at yourself?

Envy is not different from me; I am envy. Thought is envy, I am thought.

When thought says, 'I must be beyond envy,' it is still envy.

What takes place in the mind when you stop doing anything about envy?

The very act of a motive is to imprison action.

If I have a motive to be free, it is not freedom.

To look at this whole trap, there must be freedom, without the screen, without the word, without knowledge.

To look attentively is to meditate.

Can the mind look at itself quietly?

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

### **[ML6869DYP9 - Malibu 1968/69 - Students Discussion 9 - Loneliness and intelligence](#)**

Duration: 88 minutes

#### **Summary**

- How do I know I am in conflict?

Finding out what it means to face something, not to escape.

One experience contains the whole of experience.

Why should I not be dependent on a person?

By observing dependency, I have learnt the deep factor of my complete loneliness, isolation, brought about by constant self-centred activity.

How do I realize loneliness, emptiness?

By using the word 'loneliness', am I aware of the fact of loneliness, or of the word?

Dependence is mine, intelligence is not mine.

Can I look at loneliness without thought, description, the image, the recognizing process? If I can, am I lonely?

When the mind has intelligence, this intelligence is free, not the mind is free.

**From series:** [ML6869DYP1-14 - Malibu 1968/69 - Students Discussions - Can the mind function out of silence?](#)

### **[OJ72DYP - Ojai 1972 - Students Discussion - Questioning everything](#)**

Duration: 91 minutes

#### **Summary**

- Are there paths to truth?

Is it possible for the conditioned mind to uncondition itself?

The inward battle between parts of oneself.

Find out in yourself how deep conformity is.

Can you live a life without comparing?

Can you look without the word?

Comparison is pollution.

**From series:** [OJ72DYP - Ojai 1972 - Students Discussion - Questioning everything](#)

### **[PA69DYP1 - Paris 1969 - Students Discussion 1 - What is the state of the mind when the observer is not?](#)**

Duration: 86 minutes

#### **Summary**

- Is it possible to remove the space between the observer and the observed? Then only is there peace between you and me.

Can we stop making images?

Can the mind, which is the observer with all its conditioning, undergo a total change? Otherwise we cannot live at peace.

Do I need a stimulant to see things clearly?

Can the mind look at itself completely attentively?

Can one observe without a centre?

Can you look at somebody without like, dislike or evaluation?

As long as there is the observer there is no love and therefore no attention or clarity, and so all relationship is broken up.

**From series:** [PA69T1-5 DYP1-4 - Paris 1969 - Public Meetings - Looking at the totality of life](#)

### [PA69DYP2 - Paris 1969 - Students Discussion 2 - What am I to do in life?](#)

Duration: 73 minutes

#### **Summary**

- What is the right thing to do amongst all the mess in the world?

Can I see the whole of life as a map?

Does a particular fear prevent the perception of the whole?

How is a mind that is discontent with something to become discontented in itself?

A discontent that never finds satisfaction, a fire that is always burning.

Is there such thing as permanent satisfaction?

Is my action based on satisfaction?

To be nothing is to love.

**From series:** [PA69T1-5 DYP1-4 - Paris 1969 - Public Meetings - Looking at the totality of life](#)

### [PA69DYP3 - Paris 1969 - Students Discussion 3 - Why are we confused?](#)

Duration: 75 minutes

#### **Summary**

- To transform the world, which is so necessary, I must transform myself.

If I discard inwardly all authority, where am I?

How does confusion arise? Why am I uncertain?

Wherever there is choice there must be confusion.

Why do I choose? What is there to choose?

The non-facing of fact produces confusion.

If the mind doesn't escape at all, it has got tremendous energy to face the fact and deal with it.

A mind that is living only with fact is never confused. Such a mind can act.

We are violent because of fear.

Can one be free completely of fear so that the mind is never afraid?

**From series:** [PA69T1-5 DYP1-4 - Paris 1969 - Public Meetings - Looking at the totality of life](#)

### [PA69DYP4 - Paris 1969 - Students Discussion 4 - Looking at pleasure and pain](#)

Duration: 71 minutes

#### **Summary**

- Can we keep the pleasure principle and pain separate, or do they always go together?

Thought demands pleasure and yet creates pain. Is our life to be spent in these opposites?

Pleasure and pain are living things, not to be approached with a dead mind.

Any form of conclusion dulls the mind.



The 'me' is a bundle of memories, which are dead things, so the 'me' is a dead thing.

The dead 'me' is looking at living things.

Can the mind and the heart look with something that is living, which is love?

**From series:** [PA69T1-5 DYP1-4 - Paris 1969 - Public Meetings - Looking at the totality of life](#)

### **[SA68DYP1 - Saanen 1968 - Students Discussion 1 - Why do I want to fulfil myself?](#)**

Duration: 72 minutes

#### **Summary**

- What are psychological needs?

Why do we want to express ourselves?

Is there such thing as fulfilment?

If I am not seeking contentment, what happens to the energy I have called discontent?

What is the right use of energy?

How is the centre brought into being and what gives it continuity?

Is there a way of ending thought?

When there is complete attention there is no thought.

**From series:** [SA68DYP1-4 - Saanen 1968 - Students Discussions - Without images we are capable of listening to each other](#)

### **[SA68DYP2 - Saanen 1968 - Students Discussion 2 - When are we aware of the image-making process?](#)**

Duration: 71 minutes

#### **Summary**

- When you look, are you aware that you are the observer, or are you merely looking?

The observer is the whole sum of thought.

The mind must be extraordinarily alert all the time.

The observer becomes established through habit which is through inattention.

My mind refuses to function without images and formulas because that seems the easiest way to live.

The old brain responds according to its conditioning. Can there be an interval between the challenge and the response?

Is there a way of keeping awake without any challenge?

Freedom means the ending of the observer.

When you have leisure you begin to see.

**From series:** [SA68DYP1-4 - Saanen 1968 - Students Discussions - Without images we are capable of listening to each other](#)

### [SA68DYP3 - Saanen 1968 - Students Discussion 3 - Non-fragmentary action in a fragmented world](#)

Duration: 76 minutes

#### **Summary**

- Is total revolution possible, psychologically, socially and politically, without falling back into reactions?

We are social, political, religious entities, torn-up and drawn in different directions.

What is the action that answers every demand totally?

We are fragmented and have created a society of fragments.

Is it possible to change myself instantly?

Why don't we see the danger of belonging to a group or religious body?

Your mind is fragmented and acting fragmentarily.

- Be aware of one fragment, don't say 'I must be aware of all fragments.'

I don't belong. I am an outsider. From the outside I act or don't act.

**From series:** [SA68DYP1-4 - Saanen 1968 - Students Discussions - Without images we are capable of listening to each other](#)

### [SA68DYP4 - Saanen 1968 - Students Discussion 4 - Do we build images to protect ourselves?](#)

Duration: 74 minutes

#### **Summary**

- Is it a biological necessity to have inward and outward images?

Is there expression without the self, or is all expression self-expression?

Is it possible to live at such intensity and vulnerability with no defence?

Is it possible not to create images at all?

Can I wipe out the tremendous experience of agony?

Is it possible to live with no resistance at all, without yielding to everything?

Can the mind always be concerned with fact?

I am not asking you to do anything – what is important is to keep the mind extraordinarily alive.

**From series:** [SA68DYP1-4 - Saanen 1968 - Students Discussions - Without images we are capable of listening to each other](#)

### [SA70DYP1 - Saanen 1970 - Students Discussion 1 - What is your vocation?](#)

Duration: 71 minutes

#### **Summary**

- Being young, what am I going to do with my life?

One has to find out one's vocation, dharma, do something which is true in life.

Be aware of what is going on in the world, and of your role and responsibility.

We can only understand in relationship, not in isolation.

A new society comes only when you have found right relationship with another. Society is relationship.

What is it to be aware?

It is your vocation to find out how to live in this world with alert awareness.

The mind chooses only when it is confused. There is no choice when the mind is very clear.

A new response can take place only when the old brain is sufficiently quiet.

Awareness in which there is no justification, condemnation or identification.

**From series:** [SA70DYP1-2 - Saanen 1970 - Students Discussions - What am I to do in this world?](#)

### **SA70DYP2 - Saanen 1970 - Students Discussion 2 - How do you know you are confused?**

Duration: 76 minutes

#### **Summary**

- What do we mean by the word 'confusion'?

What do you do when you are confused in a forest and have lost your way?

Have you stopped searching for a way to clear up confusion?

How do I know I have stopped searching? Is the stoppage right through my being or superficial only?

Choice and decision exist as long as there is confusion.

Has psychosomatic activity produced confusion? I can be ill and yet realise confusion is not a result of illness.

There is an action and clarity when the mind has completely stopped; it realises any movement out of confusion is more confusion.

Living is action. In living there is confusion; out of that living, action brings confusion.

Is there an action which is always complete, not contradictory and doesn't breed more problems?

There is duality when you say 'I am confused.' That very duality and division is confusion.

**From series:** [SA70DYP1-2 - Saanen 1970 - Students Discussions - What am I to do in this world?](#)

### **SD70DYP - San Diego 1970 - Students Discussion - How can the mind free itself of its accumulated violence?**

Duration: 92 minutes

#### **Summary**

- Killing each other has been a kind of peculiar, monstrous game throughout the centuries, and though so-called educated, cultured, we are still indulging in the most savage form of butchery.

There is no love in any form if there is any spark of violence in the mind.

What is the source of violence?

How does the 'me' come into being?

What is the mechanism that forms images?

When the mind doesn't name it, can the mind look at what it has called violence?

To have extra-sensory perceptive experience, you must be extraordinarily mature, extraordinarily sensitive, extraordinarily intelligent. If you are extraordinarily intelligent, you don't want psychic experience.

How do you meet violence in other people?

**From series:** [SD70DYP - San Diego 1970 - Public Meetings - Ending all fear](#)

### **[SD71DYP1 - San Diego 1971 - Students Discussion 1 - Can human beings radically bring about in themselves a psychological revolution?](#)**

Duration: 62 minutes

#### **Summary**

- How do you change yourself?

Change through analysis is not change at all.

Is there a way of observing myself so completely that the very observation is complete action?

If you believe in religious dogmas, you are the result of thousands of years of propaganda.

What is morality?

Q: When I am in confusion, how is it possible to see clearly?

Q: What to do when there's a military draft?

Note: a total of 5 minutes and 41 seconds of missing video is replaced by audio only.

**From series:** [SD71DYP1-2 - San Diego 1971 - Students Discussions - Unless we change, the world cannot possibly change](#)

### **[SD71DYP2 - San Diego 1971 - Students Discussion 2 - A possibility of change](#)**

Duration: 59 minutes

#### **Summary**

- Q: How to make the mind sensitive? How to see the whole problem totally?

Q: Could you define creativity?

Who is the 'I' that is making an effort not to be angry? Is not the 'I' part of that anger?

Conflict exists as long as there is a division between the thinker and the thought.

Unless we change, the world cannot possibly change.

Q: Could we inquire into the nature of a truly religious life?

Note: a total of 1 minute and 20 seconds of video and audio is missing from the original recording.

**From series:** [SD71DYP1-2 - San Diego 1971 - Students Discussions - Unless we change, the world cannot possibly change](#)

## **2 B - Meetings with Young People (India)**

### **[BO84IIT - Bombay \(Mumbai\) 1984 - Talk with Young People - What place has knowledge in human relationship?](#)**

Duration: 86 minutes

#### Summary

- We have given tremendous importance to the technological world and we seem to neglect, perhaps totally, the human way of living, what is happening to man.

Knowledge gives you capacity, position, status. Knowledge is not love, knowledge is not compassion.

What is the meaning of your existence?

Questions include:

Q: Knowledge of any kind cannot be bad. What could possibly be bad is the use of it, the use it is put into. Kindly comment.

Q: You claimed that there is already a lot of confusion in this world, but I do not remember you having given a suggestion or a solution. Don't you think that this adds to the confusion rather than reducing it?

Q: What is love and how does it arise?

**From series:** [BO84IIT - Bombay \(Mumbai\) 1984 - Talk with Young People](#)

#### [MA71DYP - Madras \(Chennai\) 1971 - Students Discussion - Looking without conclusion](#)

Duration: 76 minutes

#### Summary

- Why does one get hurt?

The factors of hurt.

Lack of inward and outward space.

Are you tied to any belief or conclusion?

How do I look at the thing to which the mind is tied?

Is there an action which is never mechanical?

**From series:** [MA71DYP - Madras \(Chennai\) 1971 - Students Discussion - Looking without conclusion](#)

#### [MA84DYP2 - Madras \(Chennai\) 1984 - Students Discussion 2 - What is the relationship between highly educated, specialised people and the rest of the world?](#)

Duration: 75 minutes

#### Summary

- Why are we being educated?

You are the future generation. You are going to leave this world of security, knowledge and highly disciplined technology, and you have to face the rest of the world.

Being highly educated is not going to answer all our problems.

Who created this society?

What place has knowledge in human relationship?

The future is what we are now.

Right education is not only along technological lines but also to understand the very complex

structure of oneself.

We are not, psychologically, individuals.

Who is going to change us?

Questions from the audience followed the talk.

From series: [MA84DYP1-2 - Madras \(Chennai\) 1984 - Students Discussions](#)

### **3 A - Small Group Discussions (Australia, Europe and USA)**

#### **[BR73DSG1 - Brockwood Park 1973 - Small Group Discussion 1 - We can only learn about ourselves in the mirror of relationship](#)**

Duration: 112 minutes

##### **Summary**

- What are the effects and the nature of acceptance of authority?

What does the guru know more than the disciple?

If one is a light to oneself, which is natural and revealing, why should one accept the light of another?

What is myself? Can anybody teach me about myself?

Are we seeing through the eyes of the observer?

Only in the mirror of relationship is there learning.

I have an image about you, built in our relationship, so I cannot see you. If I have no image then I can see.

I am living with you and I am hurting you. How will you be free of me and live in the same house?

Can you observe me without the reaction of the image, which is knowledge?

Note: Some content is missing from the original recording.

From series: [BR73DSG1-4 - Brockwood Park 1973 - Small Group Discussions - Can the brain look at itself and not create the observer?](#)

#### **[BR73DSG2 - Brockwood Park 1973 - Small Group Discussion 2 - The brain trying to find security creates the image](#)**

Duration: 98 minutes

##### **Summary**

- Is it possible to be free of images?

My image about myself has been hurt; if I have no image about myself I am not hurt.

Is the image different from the image-maker?

Why does one's brain have images? Is it for self-protection?

Has my brain put aside all illusions created in its search for security?

There is security only when the brain is completely still.

The movement of the brain is time. In time it is seeking security and when time is not, it is frightened.

The brain has created the 'me' which is the greatest image it has, offering security subjectively.

Can the mind see the whole movement of image-making non-fragmentarily?

Can the mind be totally still, absolutely silent without any compulsion, desire or reward?

Can we live in relationship without conflict and images? This is the only thing that can produce peace in the world.

**From series:** [BR73DSG1-4 - Brockwood Park 1973 - Small Group Discussions - Can the brain look at itself and not create the observer?](#)

### **BR73DSG3 - Brockwood Park 1973 - Small Group Discussion 3 - Duality, envy and sorrow**

Duration: 101 minutes

#### **Summary**

- What do we mean by duality? Does it exist at all?

I am trying to find out how to live in this world, not being a coward nor being courageous.

The mind is conditioned to accept the opposite as a means of transcending 'what is'.

Is it possible to be free of envy without effort?

How does desire arise?

Where there is effort there is duality, the observer and observed.

There is sorrow in the world and there is sorrow in oneself. What is one to do?

I see I have wasted time in escape, analysis, hope, comfort, illusions, looking for a doctrine that will be satisfactory.

Can the mind be completely without movement?

**From series:** [BR73DSG1-4 - Brockwood Park 1973 - Small Group Discussions - Can the brain look at itself and not create the observer?](#)

### **BR73DSG4 - Brockwood Park 1973 - Small Group Discussion 4 - Meditation, control, belief and not knowing**

Duration: 119 minutes

#### **Summary**

- Is sitting quietly meditation?

Most meditations insist on controlling thought in one form or another.

Why is there division between the controlled and the controller? Unless this is deeply understood, real meditation cannot take place.

Belief in any form is a danger.

One must find out how to go beyond the inventions of thought, which is meditation.

Is there security in the movement of thought?

Why should thought come to an end?

Thought is disharmony. Can the brain be totally inactive?

You can only see when the observer is not.

Harmony is non-thought.

Can the brain be still?

What happens, what is the state of mind when you say, 'I really don't know'?

Thought says, 'I must know,' never saying, 'I don't know.'

**From series:** [BR73DSG1-4 - Brockwood Park 1973 - Small Group Discussions - Can the brain look at itself and not create the observer?](#)

### **[BR76CTM0 - Introduction to 'The transformation of man' series](#)**

Duration: 10 minutes

#### **Summary**

- Introduction to 'The transformation of man' series

**From series:** [BR76CTM1-7 - Brockwood Park 1976 - Small Group Discussions - The transformation of man](#)

### **[BR76CTM1 - Brockwood Park 1976 - Small Group Discussion 1 - Are we aware that we are fragmented?](#)**

Duration: 61 minutes

#### **Summary**

- How can one be aware of the wholeness of life if one is fragmented?

I am a fragment and therefore am creating more fragments, more conflict, more confusion, more sorrow. Is the centre the very cause of fragmentation?

Does the beginning of fragmentation take place when I am seeking security?

Is security in knowledge, used wrongly, one of the factors of fragmentation?

Can I be free of the desire to be psychologically secure?

**From series:** [BR76CTM1-7 - Brockwood Park 1976 - Small Group Discussions - The transformation of man](#)

### **[BR76CTM2 - Brockwood Park 1976 - Small Group Discussion 2 - A mechanical way of living leads to disorder](#)**

Duration: 61 minutes

#### **Summary**

- Is there psychological security at all, a sense of well-founded, deep-rooted existence?

When you hear that there is no security, is it an abstract idea or an actual fact?

My security lies in some image, a picture, a conclusion, an ideal.

The brain needs order in order to function. It finds order in mechanical process because it is trained from childhood to do so.

When the past meets the present and continues, it is one of the factors of time, bondage, fear. But when the past meets the present and I am completely aware of this moment, then it stops. Then I meet you as though for the first time.

**From series:** [BR76CTM1-7 - Brockwood Park 1976 - Small Group Discussions - The transformation of man](#)



### **BR76CTM3 - Brockwood Park 1976 - Small Group Discussion 3 - Can I completely change at the very root?**

Duration: 50 minutes

#### **Summary**

- Why do human beings live in such appalling misery, accepting it for millennia?

Is it possible for a human being to change at the very root of his being?

Who is going to tell me? Is it Marx, Lenin, Mao, the Pope, or the local priest? Authority exists because human beings are in disorder. In the rejection of authority I become very sane. When I reject authority I have more energy.

What is correct action in life? I can only find that out if there is no disorder in me. 'Me' is the disorder. However 'real' the 'me' is, it is the source of disorder.

**From series:** [BR76CTM1-7 - Brockwood Park 1976 - Small Group Discussions - The transformation of man](#)

### **BR76CTM4 - Brockwood Park 1976 - Small Group Discussion 4 - In aloneness you can be completely secure**

Duration: 58 minutes

#### **Summary**

- Do human beings not radically transform themselves because they are really frightened not to belong to a group, to something definite? Are they afraid to stand completely alone?

To be alone implies not to carry the burden of tradition with you. Tradition being knowledge. To be alone implies total freedom.

Alone is all one, when there is no fragmentation. That is total order.

Can we step out of the stream of this utter confusion, disorder, sorrow, hope, travail, and despair?

Our whole society, all religion, all culture is based on thought. Does thought realize it has made this mess, this chaos? Is thought aware of itself as a movement, which brings about a fragmentary action?

When the movement of thought comes to an end, there is total action.

When you are faced with fact, there is no fear.

**From series:** [BR76CTM1-7 - Brockwood Park 1976 - Small Group Discussions - The transformation of man](#)

### **BR76CTM5 - Brockwood Park 1976 - Small Group Discussion 5 - Your image of yourself prevents relationship**

Duration: 58 minutes

#### **Summary**

- Is there such a thing as the unconscious?

The process of fragmentation is a state of mind that divides, that says there is the unconscious and the conscious.

Every human being has an image of himself of which he is unconscious, not aware. What is the origin of making images about oneself?

Who is the image-maker? What is the machinery or the process that is making images? Our consciousness is our images, conclusions, ideas. If there is no image-making then what is consciousness?

As long as we have images there is not going to be peace in the world, there will be no love in the

world.

If one remains with the fact there is a transformation.

**From series:** [BR76CTM1-7 - Brockwood Park 1976 - Small Group Discussions - The transformation of man](#)

### **BR76CTM6 - Brockwood Park 1976 - Small Group Discussion 6 - Images and consciousness**

Duration: 57 minutes

#### **Summary**

- What will bring about a radical transformation in the total consciousness of human beings?

Right relationship begins with the realization of the responsibility I have for myself.

Is the observer different from that which is observed? If there is a difference between the observer and the observed there is division, and therefore conflict.

My consciousness is the consciousness of the world because it is filled with the things of thought sorrow, fear, pleasure, despair, attachment. In that state you cannot have any relationship with any human being.

When there is no movement of thought, which is the image-making, what then takes place? When there are none of the things that create division, what comes into being?

**From series:** [BR76CTM1-7 - Brockwood Park 1976 - Small Group Discussions - The transformation of man](#)

### **BR76CTM7 - Brockwood Park 1976 - Small Group Dialogue 7 - Life is sacred**

Duration: 57 minutes

#### **Summary**

- Do you know what it means to love somebody?

Without compassion, human beings are destroying themselves.

Is compassion the result of the ending of sorrow, the universal sorrow?

Have an insight into sorrow, not the sorrow of thought but the universal sorrow of mankind; and out of that insight is compassion. Is compassion the end of all life, end of all death?

A real, penetrating meditation brings insight.

**From series:** [BR76CTM1-7 - Brockwood Park 1976 - Small Group Discussions - The transformation of man](#)

### **BR77DSG - Brockwood Park 1977 - Small Group Discussion - What is preventing change?**

Duration: 112 minutes

#### **Summary**

- Does time prevent insight? Find out whether time can stop.

There is no transition from this to that.

Q: What is stopping us from understanding?

How does the man out of the field of time affect those in it?

The very act of listening is the awakening of intelligence.

Q: Is your teaching having any effect?

What is preventing change?

The amorphous laziness of comfort.

Putting things in their right place.

Reward and punishment.

Why don't we listen?

**From series:** [BR77DSG - Brockwood Park 1977 - Small Group Discussion](#)

### **[BR7879CBS1 - Brockwood Park 1978-79 - Buddhist Scholars Discussion 1 - Are you not saying what the Buddha said?](#)**

Duration: 98 minutes

#### **Summary**

- Q: Does knowledge condition human beings?

Knowledge means accumulation of information, experience, facts, theories and principles, the past and the present. This bundle we call knowledge.

Can a mind that is burdened with knowledge see truth?

Will we get more knowledge by reading what the Buddha or Christ said? We are full of this accumulative instinct that we think will help us to jump into heaven.

Can I look at the fact without the word with all its intimations, content and tradition?

Can I look at something without the association of words and past remembrances? Then only I see the fact.

**From series:** [BR7879CBS1-5 - Brockwood Park 1978-79 - Buddhist Scholars Discussions - Can humanity change?](#)

### **[BR7879CBS2 - Brockwood Park 1978-79 - Buddhist Scholars Discussion 2 - Is there a state of mind without the self?](#)**

Duration: 94 minutes

#### **Summary**

- Q: What is the state of the mind that is in the process of dying?

What is death? Is there life after death, is there a continuity? If not, what is the point of living at all?

Why is there the whole process of identification: my possessions, what I will be, success, power, prestige?

The identification process is the essence of the self.

Is it possible to live in daily life without this identification process which brings about the structure and the nature of the self, which is the result of thought?

Is it possible to be free of the 'me' which produces all this chaos, this constant effort?

Can thought end?

Is it possible to live a daily life with death, which is the ending of the self?

**From series:** [BR7879CBS1-5 - Brockwood Park 1978-79 - Buddhist Scholars Discussions - Can humanity change?](#)

### **[BR7879CBS3 - Brockwood Park 1978-79 - Buddhist Scholars Discussion 3 - Does free will exist?](#)**

Duration: 114 minutes

### Summary

- We say free will exists because we can choose between this and that. Apart from material things, why is there choice?

Is there an action in which there is no effort of will at all and therefore no choice?

Why does thought identify with sensations? Is there duality in identification?

How did thought begin in me? Was it handed down by parents, education, environment, the past?

Does the word create the thought or thought creates words?

Why does thought enter into action? Is there an action which is complete, total, whole, not partial?

Can you see someone as a whole being? Then there is love.

**From series:** [BR7879CBS1-5 - Brockwood Park 1978-79 - Buddhist Scholars Discussions - Can humanity change?](#)

### [BR7879CBS4 - Brockwood Park 1978-79 - Buddhist Scholars Discussion 1 - What is truth?](#)

Duration: 92 minutes

#### Summary

- Q: Is there a difference between reality and truth?

All the things that thought has put together – literature, poetry, painting, illusions, gods and symbols – that is reality for us. But nature is not created by thought.

Can the mind, the network of all the senses apprehend, see and observe truth?

Psychological time is the invention of thought, which we use as a means of achieving enlightenment. Is such time an illusion? Is truth measurable by words? Truth is timeless, thought is of time, and the two cannot run together.

Without love, without compassion, truth cannot be. I cannot go to truth, I cannot see truth. Truth can only exist when the self is not.

**From series:** [BR7879CBS1-5 - Brockwood Park 1978-79 - Buddhist Scholars Discussions - Can humanity change?](#)

### [BR7879CBS5 - Brockwood Park 1978-79 - Buddhist Scholars Discussion 2 - Is there life after death?](#)

Duration: 106 minutes

#### Summary

- Q: Is there life after death?

When the body dies the desires, the anxieties, the tragedies and the misery go on. They go on contributing to the vast common stream in which mankind lives. Each of us is representative of the whole of that stream.

By inquiring into the whole nature of suffering can one end it and be out of the stream? The free inquiry into suffering is insight. As long as I accept any authority, Buddhist or otherwise, can there be insight?

For the man who is no longer a manifestation of the stream, intelligence, love and compassion are operating.

Q: How do you discriminate between mindfulness, awareness and attention?

**From series:** [BR7879CBS1-5 - Brockwood Park 1978-79 - Buddhist Scholars Discussions - Can humanity change?](#)

## **BR80DCO1 - Brockwood Park 1980 - Committees Discussion 1 - Why haven't we changed?**

Duration: 82 minutes

### **Summary**

- Is there a single cause or are there are many causes for the lack of deep, profound interest?

Can the body regain or capture the original capacity to live a very sensitive, healthy life?

Am I allowing my emotions to have an extraordinary part in my life?

What is my relationship to the rest of the world, to the particular and to the general?

Loneliness is part of the wounds that I have received from childhood.

Do I function from knowledge?

Can I capture the essence of what K has been saying? If I can capture the essence of it, that may really change my whole being.

**From series:** [BR80DCO1-2 - Brockwood Park 1980 - Committees Discussions - Why has the mind become so extraordinarily mechanical?](#)

## **BR80DCO2 - Brockwood Park 1980 - Committees Discussion 2 - Are you aware that your mind is functioning in a groove?**

Duration: 83 minutes

### **Summary**

- What do we mean by awareness?

Begin simply, not elaborately; then move from the outer to the inner. If you are not aware of the outer, you have no criterion for the inner.

Why is my mind living in the past and dictating from the past what the present should be?

Am I aware that I am functioning in a groove? Who is that says, 'I must get out of the groove'?

A mechanical mind is not a fresh mind.

Is the observer different from the observed? How am I observing the grooves in my mind?

**From series:** [BR80DCO1-2 - Brockwood Park 1980 - Committees Discussions - Why has the mind become so extraordinarily mechanical?](#)

## **BR85DSG1.1 - Brockwood Park 1985 - Small Group Discussion 1 - Why don't you listen?**

Duration: 75 minutes

### **Summary**

- Why don't you fundamentally change?

There is no other movement than 'what is'.

Is there an observation without any reaction?

Can you look at your anger without any judgement?

Will you break your habit completely within three days?

You don't listen to K. You read his books, hear his recordings over and over again. Work, find out, instead of going on in the old way.

When I try to find an answer to a question it means the brain is never with the question.

Why are you not alert?

Note: an unknown amount of footage is missing in the original recording, starting at 21m 21s.

From series: [BR85DSG1.1-2 - Brockwood Park 1985 - Two Discussions with Mary Zimbalist and Scott Forbes](#)

### **BR85DSG1.2 - Brockwood Park 1985 - Small Group Discussion 2 - Will Brockwood be a place where people come to listen to something very deep?**

Duration: 63 minutes

#### **Summary**

- Together we are trying to find a different way of living, a different kind of brain.

See that there is a feeling of real affection here.

The quality of something sacred, holy.

What kind of people would come to the Centre and how long will they stay?

Apart from books, audio and video, what is it you want here?

You have listened, watched and read – what does it all mean to you?

What you are building is more important than the structure.

I have seen organisations flourish, and some rascal comes along and it is gone. Watch out, do not let this happen.

Legally and geographically the Foundations are separate, but K has always said it is one body.

From series: [BR85DSG1.1-2 - Brockwood Park 1985 - Two Discussions with Mary Zimbalist and Scott Forbes](#)

### **GS62DSG1 - Gstaad 1962 - Small Group Discussion 1 - A passion which has no motive**

Duration: 77 minutes

#### **Summary**

- Real passion is a state in which there is no motive; not passion for something.

Is there anything in your life which has no cause?

What happens when I realise that everything I do or don't do, feel or don't feel, has a cause, a motive?

Whatever I do about the fact will have a motive because my whole being is full of motive.

Is your mind capable of remaining quietly with the fact, not chasing, doing, acting, answering?

Why does the mind escape from the fact?

What is passion without motive or cause?

From series: [GS62DSG1-8 - Gstaad 1962 - Small Group Discussions - The extraordinary state of mind when there is no authority](#)

### **GS62DSG2 - Gstaad 1962 - Small Group Discussion 2 - Imitation and negative thinking**

Duration: 76 minutes

#### **Summary**

- How deeply does the imitative process go?

Negative thinking can begin only when the imitative process stops.

Can the mind be free from imitation and in a state of negation, an emptiness from which it acts?

Security in any form breeds imitation.

We have accepted the imitative process, refined it, modified it; we have never asked, 'Can it end?' and, 'If it ends, then what?'

There is security, which is positive, imitative, and negative thinking is not.

Nobody, no leader, no book can help you find out.

**From series:** [GS62DSG1-8 - Gstaad 1962 - Small Group Discussions - The extraordinary state of mind when there is no authority](#)

### **GS62DSG3 - Gstaad 1962 - Small Group Discussion 3 - Do we go to the end of anything?**

Duration: 80 minutes

#### **Summary**

- A mature mind must have reached the end of its tether, finished with the church, communism, nationalism, gods.

Understanding one facet of life will bring understanding of all other facets, you haven't go through them all.

I have watched, I have listened, I have gone into myself, I have finished. At the end of it all I come to the point when I am completely empty; there is no movement.

We are always thinking what to do, never saying, 'I can't do anymore,' and waiting.

Why should I know about anyone else? Somebody has reached and somebody has not. I don't want to know what they have reached; I want to find out.

We don't go to the end of anything, such as authority; we go halfway and then on to something else.

**From series:** [GS62DSG1-8 - Gstaad 1962 - Small Group Discussions - The extraordinary state of mind when there is no authority](#)

### **GS62DSG4 - Gstaad 1962 - Small Group Discussion 4 - Authority and imitation**

Duration: 65 minutes

#### **Summary**

- What is involved in accepting 'spiritual' authority? Why does one accept it?

Can you remain with the discontent, a fury inside you, and not with the object?

I reject authority, either outer or inner.

Why do we want a permanent relationship with anybody?

Thought gives continuity.

There is a continuity through recognition, through like and dislike.

When stripped of everything society has imposed, what have I left?

The fact is this thing called 'me' is empty.

How does one face a fact?

When you have denied everything, you come to a point where you really don't know what you are.

What is the state of the mind that has completely wiped away everything that it knows?

**From series:** [GS62DSG1-8 - Gstaad 1962 - Small Group Discussions - The extraordinary state of mind when there is no authority](#)

### **GS62DSG5 - Gstaad 1962 - Small Group Discussion 5 - Seeing authority as a poison**

Duration: 83 minutes

#### **Summary**

- Through choice, deliberation, through purposive, directive focusing, we pursue a particular path or tendency.

There is a much deeper action than the action brought through choice.

Idea and action.

Is it possible to be free from inward psychological states of authority?

To free oneself from authority, one has to understand reaction.

If you see authority as poison it is finished.

I have taken 30 years to see but you immediately see. What has taken place? Why have I taken 30 years?

What happens if you are seeking answers, explanations? This dissipation prevents you from seeing instantly.

**From series:** [GS62DSG1-8 - Gstaad 1962 - Small Group Discussions - The extraordinary state of mind when there is no authority](#)

### **GS62DSG6 - Gstaad 1962 - Small Group Discussion 6 - What is the state of the mind that discovers?**

Duration: 72 minutes

#### **Summary**

- What is the state of the mind that discovers itself, its own habits, patterns and ways of thinking?

Do you discover jealousy or do you recognise it?

Is the mechanism of discovery similar to recognition or is it entirely different?

The process of recognition makes the mind insensitive.

In the process of analysis there is always the observer and the thing observed.

As long as there is a censor or conflict of any kind, there is no discovery.

The process of recognition and the process of analysis have a centre which is time.

There is no discovery while the mind functions in time and space.

What is the relationship of discovery and creation?

**From series:** [GS62DSG1-8 - Gstaad 1962 - Small Group Discussions - The extraordinary state of mind when there is no authority](#)



### [GS62DSG7 - Gstaad 1962 - Small Group Discussion 7 - Fear is preventing us from looking](#)

Duration: 70 minutes

#### **Summary**

- There is creation when authority in the deep sense ceases.

How do you break habit?

I see that my life is based on fear. What do I mean by 'see'?

At what level do I see? Verbally? Emotionally? At a level of recognising and translating?

Why don't we see intellectually, verbally or emotionally how our life is guided by a pattern?

I am afraid of breaking my settled, habitual thinking, attitude and relationship.

Learning about the whole anatomy of authority.

The mind must be in a most extraordinary state when there is no authority.

You have to get up and go, uproot your moorings, not comfortably say, 'Let's talk about it.'

**From series:** [GS62DSG1-8 - Gstaad 1962 - Small Group Discussions - The extraordinary state of mind when there is no authority](#)

### [GS62DSG8 - Gstaad 1962 - Small Group Discussion 8 - Once discovery is deeply taking place there is nothing more to discover](#)

Duration: 63 minutes

#### **Summary**

- How can one come to this inward awakened state which answers all our problems?

Have you gone to the very end of envy or jealousy so that you are out of it?

What is the state of the mind that has completely understood authority and is free from it?

If there is real attention jealousy disappears. Apparently we don't have that attention.

Knowledge is tremendously important to us but it is necessary to be free of knowledge to discover.

To end seeking is a marvellous thing, implying the ending of all experience and demand for experience.

The mind is tremendously alert. You don't have to seek it, it is there.

In alertness something else takes place, a totally different movement.

**From series:** [GS62DSG1-8 - Gstaad 1962 - Small Group Discussions - The extraordinary state of mind when there is no authority](#)

### [GS64DSG1 - Gstaad 1964 - Small Group Discussion 1 - Start at the very depth of things](#)

Duration: 102 minutes

#### **Summary**

- We must be very clear in ourselves what we want.

One who talks of a peripheral approach is not mature.

How do we come upon something unintentional that is impossible to possess?

The quality of a creative mind.

The energy required to possess outwardly or inwardly has nothing to do with that other energy.

**From series:** [GS64DSG1-8 - Gstaad 1964 - Small Group Discussions - Learning is without accumulation](#)

### **GS64DSG2 - Gstaad 1964 - Small Group Discussion 2 - Action from the unknown**

Duration: 91 minutes

#### **Summary**

- Can we pool our energies to examine wholly?

We act from the known; we don't know what it means to act from the unknown.

To investigate, I must have a very clear eye and ears that hear the minutest sound.

Any disturbance in the eye or ear prevents looking and hearing.

Is there an activity, a movement, a way of living in which the time element and the mechanical element do not operate?

Can I look at myself without denying or accepting?

Being totally aware of the significance and insignificance of the known.

**From series:** [GS64DSG1-8 - Gstaad 1964 - Small Group Discussions - Learning is without accumulation](#)

### **GS64DSG3 - Gstaad 1964 - Small Group Discussion 3 - An action beyond the bondage of time**

Duration: 90 minutes

#### **Summary**

- How am I to find out if there is an activity, action or movement that is not time-binding?

What is the trap in which the mind is so easily caught?

Why I fall into the trap is much more important than the trap itself.

The unknown is the ideal, and the fact is the known.

The trap is the ideational unknown, not the actual unknown.

When you don't move, you look.

A tremendously awake intelligence without any movement.

**From series:** [GS64DSG1-8 - Gstaad 1964 - Small Group Discussions - Learning is without accumulation](#)

### **GS64DSG4 - Gstaad 1964 - Small Group Discussion 4 - The mind that sees the whole**

Duration: 87 minutes

#### **Summary**

- What is it that sees that the known is mechanical and time-binding?

An intelligence not born of knowledge.

Is there another movement, not of the mechanical known?

From immobility, when one doesn't react, one puts the right question.

When one sees something completely, there is no reaction.

Can intelligence function under all circumstances?

What makes the mind see the whole?

Is understanding a matter of persuasion or logical conclusion?

**From series:** [GS64DSG1-8 - Gstaad 1964 - Small Group Discussions - Learning is without accumulation](#)

### **GS64DSG5 - Gstaad 1964 - Small Group Discussion 5 - Where there is accumulation there is fragmentation**

Duration: 98 minutes

#### **Summary**

- Why do we think in fragments?

How do we find the answer to a new question? Is memory going to respond?

Is there something powerful and dominant that makes us think partially or fragmentarily?

The process of accumulation gives the impression of activity and creates division.

Why do we collect or accumulate knowledge and experience inwardly?

What is action?

**From series:** [GS64DSG1-8 - Gstaad 1964 - Small Group Discussions - Learning is without accumulation](#)

### **GS64DSG6 - Gstaad 1964 - Small Group Discussion 6 - Is there action apart from animalistic action?**

Duration: 99 minutes

#### **Summary**

- How do you find out if there is an action other than animalistic action?

What is the state of the mind capable of learning?

Is it possible for the mind to learn about something it has never known?

The totality of the animalistic movement has not been grasped immediately. By seeing the whole of it, it is finished.

The dormant intelligence can become tremendously awake and the animalistic intelligence moves away.

**From series:** [GS64DSG1-8 - Gstaad 1964 - Small Group Discussions - Learning is without accumulation](#)

### **GS64DSG7 - Gstaad 1964 - Small Group Discussion 7 - Learning is the act of intelligence**

Duration: 88 minutes

#### **Summary**

- Learning is only possible when there is no accumulative, additive process.

In learning is an action of a different, non-animalistic quality.

What does it mean to learn?

The mind must be fresh, innocent, non-accumulative to learn.

Has your mind seen what it means to learn?

When there is the intelligence of learning, it will operate rightly in the moment.

The word is not the thing.

**From series:** [GS64DSG1-8 - Gstaad 1964 - Small Group Discussions - Learning is without accumulation](#)

### **GS64DSG8 - Gstaad 1964 - Small Group Discussion 8 - Knowing without experiencing**

Duration: 73 minutes

#### **Summary**

- There is a challenge and an interval, then the wave of the past comes in. Is there a way of being alert so as to be ahead of the wave?

Being aware of the totality of the known gives to the mind a quality of being a step ahead of the known.

What is the mind that knows something to be false? How has it come about, uncontaminated, untouched by civilisation?

What is the factor that liberates from all experience?

**From series:** [GS64DSG1-8 - Gstaad 1964 - Small Group Discussions - Learning is without accumulation](#)

### **GS65DSG1.1 - Gstaad 1965 - Small Group Discussion 1 - Choice and its relationship to time**

Duration: 68 minutes

#### **Summary**

- Is there such thing as choice at all?

Why do we build images of ourselves?

Why do we choose?

What is action if I have no image with which I have identified myself, no choice and no will?

Only when you are seeking is there a challenge and an answer.

Is there a state of action in which there is no choice at all?

How can we take decisions in life when it is such a tremendous movement?

Life is like a river flowing at speed and depth, and we want to carve a little corner on a bank.

**From series:** [GS65DSG1.1-1.3 - Gstaad 1965 - Small Group Discussions - Series 1 - Awareness creates energy](#)

### **GS65DSG1.2 - Gstaad 1965 - Small Group Discussion 2 - Is it possible for the mind to be free of the process of habit?**

Duration: 66 minutes

#### **Summary**

- If I become aware of the mechanism that creates habits, need I go through all my habits?

The mind is aware of the problem and aware of itself watching the problem. Is the mind watching the problem as something apart from itself?

The energy which has come about by being aware brings about a greater, more intense awareness.

We do not have to try to be aware.

It is only when we don't know what to do that fear comes in.

Action based on a formula is considered order, but it has produced disorder.

If there is only thought why should there be a thinker? Who is it that thinks?

If I do something which I love to do, not to give me profit or to be better than somebody else, then it is tremendously vital.

What is the state of mind that says, 'I don't know'?

I am lost, I don't know any way and there is nobody to tell me – what do I do?

**From series:** [GS65DSG1.1-1.3 - Gstaad 1965 - Small Group Discussions - Series 1 - Awareness creates energy](#)

### **GS65DSG1.3 - Gstaad 1965 - Small Group Discussion 3 - Going deeply into the unconscious**

Duration: 95 minutes

#### **Summary**

- Is the mind aware consciously of the conscious mind?

Is it possible to go into the unconscious without knowing the surface activities?

Our awareness is thwarted, blocked when there is like and dislike.

How do reactions arise?

I can't begin anew until the past has undergone a tremendous change.

How is the mind to break through?

Is all my thinking and behaviour conditioned, and to what depth does this conditioning go?

Apart from pleasure and pain there is a deeper urge not to be disturbed; that is why we cling to beliefs.

Is there such thing as security?

There is no certainty. Why don't we accept this fact?

The mind that understands there is no certainty is free and in a different dimension.

Is there permanency?

**From series:** [GS65DSG1.1-1.3 - Gstaad 1965 - Small Group Discussions - Series 1 - Awareness creates energy](#)

### **GS65DSG2.1 - Gstaad 1965 - Small Group Discussion 1 - Is thought detrimental?**

Duration: 63 minutes

#### **Summary**

- Why does one seek pleasure?

Can the mind only face facts and not thought?

Why have I never said, 'Thought is poison,' to myself?

Meeting something one doesn't know, facing something which has no answer.

Acting without knowing.

What is a state of mind which is silent?

Time is detrimental.

Are we twisting everything to our core of pleasure?

**From series:** [GS65DSG2.1-2.6 - Gstaad 1965 - Small Group Discussions - Thought, stillness and time](#)

### **GS65DSG2.2 - Gstaad 1965 - Small Group Discussion 2 - Am I aware of the process of thinking?**

Duration: 60 minutes

#### **Summary**

- Can I see that thought is destructive, except where it is essential?

Why is it that we don't see something immediately?

Do you know when you are thinking?

Is the thing that we call thinking, thinking at all?

Do you think from the background noise when a problem arises?

When the mind becomes totally aware of the background, is there thinking when a problem arises?

What happens when I am aware of this hum, this noise incessantly going on?

Is the background noise different from the observer?

How am I to live an everyday life with complete silence?

**From series:** [GS65DSG2.1-2.6 - Gstaad 1965 - Small Group Discussions - Thought, stillness and time](#)

### **GS65DSG2.3 - Gstaad 1965 - Small Group Discussion 3 - What will make me see that thought breeds frustration?**

Duration: 78 minutes

#### **Summary**

- What is the function of thought?

Can the mind see the fact that thought will always breed frustration?

Function is necessary, but function with status, position and power must breed frustration.

Without frustration thought says to itself, 'I am not seeking. I don't want anything.'

If there is no thought, what happens?

The very perception of the limitation of thought is the act of opening the door, rather than thought opening the door.

To function without prestige, without frustration, that itself is an extraordinary state, meaning to function without self-centred activity.

**From series:** [GS65DSG2.1-2.6 - Gstaad 1965 - Small Group Discussions - Thought, stillness and time](#)

### **GS65DSG2.4 - Gstaad 1965 - Small Group Discussion 4 - From where do attachment and detachment come?**

Duration: 65 minutes

#### **Summary**

- What is the relationship of the brain to the totality of the mind?

Fear of not being, fear of isolation, fear of not having pleasure, fear of having no relationship, is the soil from which the stem of contradiction grows.

I want to be free of this stem to see what happens if there is no attachment, no detachment, because I am not afraid.

Is there a peace with no entity saying, 'I am peaceful'?

**From series:** [GS65DSG2.1-2.6 - Gstaad 1965 - Small Group Discussions - Thought, stillness and time](#)

### **GS65DSG2.5 - Gstaad 1965 - Small Group Discussion 5 - A complete stillness**

Duration: 65 minutes

#### **Summary**

- Is there a single movement that will completely transform my whole way of life?

The passion is there but the perfume doesn't take place. What am I to do?

Am I in a position of a man who for the first time is walking on a road by himself and discovering?

Does one know what a complete stillness means?

It is only from a very still mind that a mutation takes place.

Is there an ending to thought, therefore an ending to time?

If I have no thought and therefore no time, and so no wasting of energy, there is no movement, therefore there is complete stillness.

Is it possible to look at everything without thought, therefore without time, and so walk with silence?

**From series:** [GS65DSG2.1-2.6 - Gstaad 1965 - Small Group Discussions - Thought, stillness and time](#)

### **GS65DSG2.6 - Gstaad 1965 - Small Group Discussion 6 - When the mind is completely quiet, how can there be time?**

Duration: 85 minutes

#### **Summary**

- What does time mean to you, as a human being?

Is there such thing as existence?

Quietness has come because I have understood the nature of time, function, thought and pleasure.

What takes place when there is great intensity?

Thought has a movement in function. Here there is no movement which thought can recognise, because thought is not coming into this at all.

When time comes to an end, is there distance and space?

If you look at the mountain without the layer of thought as function, as the experiencer, what is space?

When there is no experiencer, no thinker, in that stillness is there time?

Time exists only when there is an observer.

**From series:** [GS65DSG2.1-2.6 - Gstaad 1965 - Small Group Discussions - Thought, stillness and time](#)

## LO67DSG1.1 - London 1967 - Small Group Discussion 1 - Thought is the observer

Duration: 61 minutes

### Summary

- Yoga must be taught properly, you can't learn it from a book.

What is watching, looking?

Is it possible to see with the eye but not let the process of mentation take place?

Images are time-binding; I am living in the past.

What is the state of the human being who has no observer?

It is much easier to have images, but to have no image means a tremendous awakened state.

Thinking gives continuity to an incident. Is it possible not to think about it?

If there is an observer there must be a space and time interval, and hence the whole mechanism of conflict.

What is the beginning of thought?

Unless there is profound self-knowledge, the mind cannot be quiet.

**From series:** [LO67DSG1.1-1.3 - London 1967 - Small Group Discussions - If there is an observer there must be duality](#)

## LO67DSG1.2 - London 1967 - Small Group Discussion 2 - Can I look at myself without thought?

Duration: 63 minutes

### Summary

- Can anyone teach me about myself?

How do I uncover the whole network of myself?

Can I actually, not theoretically or verbally, discard the idea of gradualness?

If you have no tomorrow what will you do?

Time is one of our greatest bondages.

Can thought come to an end? Otherwise I function within the field of time.

If there is no thought about myself, what is there to look?

Thought cannot possibly totally reveal myself as I am.

How did thought begin?

You can only see out of silence.

Unless I learn about myself completely, immediately, timelessly, I am destroying myself and everybody.

What is the factor that brings deterioration in us?

**From series:** [LO67DSG1.1-1.3 - London 1967 - Small Group Discussions - If there is an observer there must be duality](#)



### [LO67DSG1.3 - London 1967 - Small Group Discussion 3 - Images, change, the observer and the observed](#)

Duration: 67 minutes

#### **Summary**

- What is the mechanism that builds images preventing seeing?

I refuse to see myself as I am because I have an image about myself.

Why do we give continuity to insult or flattery?

What is it in me that refuses to face facts?

What will change me who refuses to change?

Do I know my dullness because I compare myself with somebody?

Can you stop measuring yourself?

Through comparison I feel I am advancing, living, moving, changing, becoming. If there is no comparison does all this come to an end?

As long as there is an observer there must be duality and hence the conflict of the opposites.

I only know silence when noise ceases. If my mind is not silent it cannot see.

What is real peace?

**From series:** [LO67DSG1.1-1.3 - London 1967 - Small Group Discussions - If there is an observer there must be duality](#)

### [LO67DSG2.1 - London 1967 - Small Group Discussion 1 - What is sacred?](#)

Duration: 96 minutes

#### **Summary**

- How do I find out if there is something holy?

Have you rejected the outward symbols in which you have invested a sense of holiness, sacredness?

You had an experience of a feeling of sacredness with this person. How do you wipe it away, discard it?

How do you inquire into something you don't know?

If you have put the right question, it is bound to act, open a door to find out.

A noisy mind cannot be alert.

The alert mind is quiet and therefore it has put the right question. There is beauty in that.

It is only an alert and quiet mind that can discover.

**From series:** [LO67DSG2.1-2.2 - London 1967 - Small Group Discussions - The sacred](#)

### [LO67DSG2.2 - London 1967 - Small Group Discussion 2 - Meditation and experience](#)

Duration: 50 minutes

#### **Summary**

- The demand to find something through meditation prevents the real meditative mind.

Your mind must be sufficiently awake so as not to be caught in the trap of greater experience, a better method.

You are preventing yourself completely because you want greater experience.

You may be having the very profoundest experience now but you don't know it because you cannot recognise it.

Every expectation, every experience must inevitably bring illusion.

The extraordinarily watchful mind is very subtle, sensitive, which means it is free.

When there is love there is order.

Can I completely discard satisfaction with sex, with food, with pleasure, in fulfilling, having my name in a newspaper or dominating somebody?

**From series:** [LO67DSG2.1-2.2 - London 1967 - Small Group Discussions - The sacred](#)

### [LO67DSG3.1 - London 1967 - Small Group Discussion 1 - How will you live a different kind of life?](#)

Duration: 71 minutes

#### **Summary**

- How will one earn a livelihood?

How will you arrange not to be trapped, drowned in a world which has very little meaning?

First, I want to keep an alert mind, then I have to have food, clothes and shelter.

Work must be of a kind that won't make me dull, stupid.

After my education I am going to let life ripen; I am going to trust life, see what happens. Could you ride that wave, completely abandoning yourself to life?

Why do I want to dictate to life what it should do to me? Why can't I leave the door open?

Know what it means to abandon yourself, never demanding a thing of life. This means no fear.

**From series:** [LO67DSG3.1-3.2 - London 1967 - Small Group Discussions - Education and the purpose of life](#)

### [LO67DSG3.2 - London 1967 - Small Group Discussion 2 - What are we educated for?](#)

Duration: 74 minutes

#### **Summary**

- What do we mean by education?

Is the purpose of life just to become a factory worker, a professor in a university?

It is tremendously important to find out what we are training a child for before we train him.

Is life meant to be survival at any price or is life something of such immense significance which demands freedom first?

The individual is conditioned by the state and culture, but man is much more than the individual.

Do I look at myself as an individual or as a human being?

Is there a school that treats each child as a human being?

What am I living for?

The mind has to investigate why it refuses to see something deadly. Is it afraid of change, afraid of what might happen after?

**From series:** [LO67DSG3.1-3.2 - London 1967 - Small Group Discussions - Education and the purpose of life](#)

### **ML70DSG1 - Malibu 1970 - Small Group Discussion 1 - Living with a sustained seriousness**

Duration: 91 minutes

#### **Summary**

- What does it mean to be serious?

Becoming.

Why do I compare myself with you or with somebody else?

Do I look at people through images?

**From series:** [ML70DSG1-8 - Malibu 1970 - Small Group Discussions - Can the mind observe without comparison?](#)

### **ML70DSG2 - Malibu 1970 - Small Group Discussion 2 - Can the brain operate without recourse to the past?**

Duration: 92 minutes

#### **Summary**

- Is there self-progress?

Conflict.

Security.

Any form of division within oneself is a source of conflict.

Can the brain be quiet?

**From series:** [ML70DSG1-8 - Malibu 1970 - Small Group Discussions - Can the mind observe without comparison?](#)

### **ML70DSG3 - Malibu 1970 - Small Group Discussion 3 - What makes one control?**

Duration: 97 minutes

#### **Summary**

- Violence.

Why do you control?

Security means to be in a state in which there is no choice at all.

The mind has become sensitive because it has observed, not because it has experienced.

Either you see the fact with the past or you see the fact as it is now.

The word is of the past.

**From series:** [ML70DSG1-8 - Malibu 1970 - Small Group Discussions - Can the mind observe without comparison?](#)

### **ML70DSG4 - Malibu 1970 - Small Group Discussion 4 - Being serious without belief**

Duration: 77 minutes

#### Summary

- Can the intellect, a fragment, ever be serious? Serious in the sense of a sustained observation without any distortion.

Control.

What is living?

How does it happen that one can be completely harmonious?

What does awareness mean?

**From series:** [ML70DSG1-8 - Malibu 1970 - Small Group Discussions - Can the mind observe without comparison?](#)

### **ML70DSG5 - Malibu 1970 - Small Group Discussion 5 - Attention leads to learning**

Duration: 93 minutes

#### Summary

- Inattention and attention.

Observing without the word.

What is the function of sleep?

Is love a matter of culture, a thing of pleasure and therefore dependency?

**From series:** [ML70DSG1-8 - Malibu 1970 - Small Group Discussions - Can the mind observe without comparison?](#)

### **ML70DSG6 - Malibu 1970 - Small Group Discussion 6 - Fear in consciousness**

Duration: 89 minutes

#### Summary

- How does it happen that the deep layers hidden in consciousness can be exposed?

Comparison between what is and what has been and what will be is the process of fear.

Can the mind observe without comparison?

**From series:** [ML70DSG1-8 - Malibu 1970 - Small Group Discussions - Can the mind observe without comparison?](#)

### **ML70DSG7 - Malibu 1970 - Small Group Discussion 7 - What is order?**

Duration: 81 minutes

#### Summary

- Order and disorder.

Why does the mind accumulate?

How do you receive something that is not of the mind?

**From series:** [ML70DSG1-8 - Malibu 1970 - Small Group Discussions - Can the mind observe without comparison?](#)

### **ML70DSG8 - Malibu 1970 - Small Group Discussion 8 - How is one to be entirely free from fear?**

Duration: 90 minutes

#### Summary

- Fear.

All the escaping and the strengthening of fear comes because we are inattentive.

What is sleep?

**From series:** [ML70DSG1-8 - Malibu 1970 - Small Group Discussions - Can the mind observe without comparison?](#)

### **OJ72DSG1 - Ojai 1972 - Small Group Discussion 1 - Conflict and choice**

Duration: 95 minutes

#### **Summary**

- What do we mean by learning?

Why is one frightened of the past?

Knowing and looking at oneself.

Can that mess which is me be washed away?

How are you aware of conflict?

Choice and clarity.

Looking without any distortion.

**From series:** [OJ72DSG1-4 - Ojai 1972 - Small Group Discussions - Being a light to oneself](#)

### **OJ72DSG2 - Ojai 1972 - Small Group Discussion 2 - A life without measurement**

Duration: 87 minutes

#### **Summary**

- Human beings have tried everything to be harmonious.

Can we live without concept, ideology and myth?

Comparison and fear.

Can you look at the fact without measurement?

I see in relationship what I am.

Any form of psychological measurement is the beginning of conflict.

When you see the false, what takes place?

**From series:** [OJ72DSG1-4 - Ojai 1972 - Small Group Discussions - Being a light to oneself](#)

### **OJ72DSG3 - Ojai 1972 - Small Group Discussion 3 - Direct perception**

Duration: 92 minutes

#### **Summary**

- One has to be a light to oneself

Mantra yoga.

Physical sensitivity.

In analysis there is division.

The world accepts conflict as a way of life.

The intelligence that comes out of direct perception.

What does it mean to see directly?

The danger of the image.

Does seeing take time?

Is a challenge needed in order to see?

**From series:** [OJ72DSG1-4 - Ojai 1972 - Small Group Discussions - Being a light to oneself](#)

### **[OJ72DSG4 - Ojai 1972 - Small Group Discussion 4 - Can thought bring about a change in our daily life?](#)**

Duration: 100 minutes

#### **Summary**

- Can thought bring about a change in our daily life?

Q: Is this an authentic inquiry or is the conclusion already there?

What is the function of thought?

To see something totally thought must be quiet.

Order and sleep.

Thought and security.

Q: Isn't your teaching a system?

Is there a depth that is measureless, from the beginning, not at the end?

**From series:** [OJ72DSG1-4 - Ojai 1972 - Small Group Discussions - Being a light to oneself](#)

### **[OJ81DSG - Ojai 1981 - Small Group Discussion - Computers, thought and insight](#)**

Duration: 88 minutes

#### **Summary**

- If the computer can do the things thought can do, what happens to man?

A human being may have the capacity for insight; the computer has not because it's programmed by the human mind which is itself limited.

Insight may take place in absolute silence.

A perception in which there is no division as perceiver and perceived.

Does the mechanical process of thinking ever stop or is the brain is perpetually occupied?

The brain is infinite; it's not your brain or my brain; it's not personal.

From a new perception you can go on to reason, but if you start from logic you are starting from what you know, which is fundamentally wrong.

Once you have insight, thought can operate logically.

Insight is non-mechanical.

From series: [OJ81DSG - Ojai 1981 - Small Group Discussion - Computers, thought and insight](#)

### [OJ82CNM1 - Ojai 1982 - Scientists Discussion 1 - Roots of psychological disorder](#)

Duration: 71 minutes

#### Summary

- Q: What is the source of psychological disorder?

Is not the self the beginning of all disorder?

I have created society through my anxiety, through my desire for security, through my desire to have power. Like the animal. It's biologically inherited. Also my own individualistic activity has created this society.

Is it possible to be free of my conditioning?

If my relationship with life is not 'right' how can I find out something that's immensely beyond all this, beyond time, beyond thought, beyond measure?

Will knowledge transform me?

Is there a deep, abiding security?

From series: [OJ82CNM1-4 - Ojai 1982 - The Nature of the mind](#)

### [OJ82CNM2 - Ojai 1982 - Scientists Discussion 2 - Psychological suffering](#)

Duration: 63 minutes

#### Summary

- What is security?

I have an image about myself. I am a great cook, a great scientist, a great carpenter, whatever you will. I have got that picture in myself and you come along and put a pin into it. And that gets hurt, the image gets hurt. The image is me.

What is a human being?

You are not basically different from me. You may be tall, you may be born in England, I may be born in Africa, I have dark skin, but deep down, the river, the content of the river is the water. The river is not an Asiatic river or European river, it is a river.

Love is not English, American or Indian. Agony is not yours or mine, it is agony. But we identify ourselves with agony - it is my agony, which is not yours.

Why do we want to identify with something?

Is there a learning about oneself which is not constant accumulation about myself?

From series: [OJ82CNM1-4 - Ojai 1982 - The Nature of the mind](#)

### [OJ82CNM3 - Ojai 1982 - Scientists Discussion 3 - The need for security](#)

Duration: 62 minutes

#### Summary

- Why do we want security?

Am I separate from the agony I go through?

When one is frightened, actually, there is no me separate from fear.

The whole content of one's consciousness is unclear, messy. There is no part of it that is clear. We think there is a part, which is the observer, separating himself from the mess. The observer is the observed.

When there is observation that consciousness is messy, that fact can only exist when there is total attention. When there is total attention, confusion doesn't exist anymore. It is only inattention that creates the problems.

If I know how to read myself I don't need anybody to tell me. But we have never attempted deeply to read the book of myself. I come to you and say, 'Please, help me to read,' and then the whole thing is lost.

You must be free to examine. Free from your prejudice, from your previous experience, otherwise you can't examine. You can't investigate. Investigare means explore, push it, push it, further and further. Are you willing to do that, so that actually the self is not?

**From series:** [OJ82CNM1-4 - Ojai 1982 - The Nature of the mind](#)

### **[OJ82CNM4 - Ojai 1982 - Scientists Discussion 4 - What is a healthy mind?](#)**

Duration: 60 minutes

#### **Summary**

- What is analysis and what is observation?

Attention implies a great deal of care, affection, love. It's not just mental attention, it's attention with all your being.

- You have established a kind of relationship, perhaps very profound, when there is love. I may reject you but you have that responsibility of love - not only to the particular person but to the whole of humanity.

What is an enemy? Is there such thing as an enemy?

I am mankind. Because I suffer or I enjoy, I go through all the tortures, and so do you. You are the rest of mankind, and therefore you have a terrible responsibility for that, in that.

Is there anything sacred in life? Not thought creating something sacred and then worshipping that as sacred, which is absurd.

If there is something beyond, why do we create the symbol, the intermediary?

If I want to find out if there is anything sacred I must start very near. The very near is me. Can I free myself from fear, agony, sorrow, despair? When there is freedom I can move, I can climb mountains.

Is silence of the mind a state of attention?

What is a healthy mind?

**From series:** [OJ82CNM1-4 - Ojai 1982 - The Nature of the mind](#)

### **[RO72DSG1 - Rome 1972 - Small Group Discussion 1 - Can I live a life which is totally harmonious?](#)**

Duration: 87 minutes

#### **Summary**

- We have been cultured in conflict.

Can there be a movement without any sense of conflict?

Escapes cause further problems.

Can the mind be free of prejudice without the action of will?



Choice prevents action.

Is your mind fragmented?

Has your mind conclusions?

**From series:** [RO72DSG1-3 - Rome 1972 - Small Group Discussions - Seeing in freedom](#)

### **RO72DSG2 - Rome 1972 - Small Group Discussion 2 - The world is on fire**

Duration: 88 minutes

#### **Summary**

- Putting the fire out.

What is my action in this world?

Rejecting the whole structure of thought.

Is it a judgment to say the world is on fire?

What love is not.

Seeing in freedom is insight.

Q: Why do you use words in a talk to convey love?

**From series:** [RO72DSG1-3 - Rome 1972 - Small Group Discussions - Seeing in freedom](#)

### **RO72DSG3 - Rome 1972 - Small Group Discussion 3 - Is there anything new at all?**

Duration: 82 minutes

#### **Summary**

- Nonverbal communication.

Thought is responsible for the pursuit of pleasure and the denial of fear.

What is thinking?

The new can take place only when thought is absent.

Can the mind be still?

Is the observer different from the thing observed?

As long as the mind lives in the movement of thought there is no freedom.

The greatest security.

**From series:** [RO72DSG1-3 - Rome 1972 - Small Group Discussions - Seeing in freedom](#)

### **RO73DSG1 - Rome 1973 - Small Group Discussion 1**

Duration: 87 minutes

#### **Summary**

- There is awareness of external things but what is awareness inwardly?

Thought is the movement of memory. Who is it that is aware of thought?

Without thought is there a thinker?

Why is there division between greed and the entity that says I must not be greedy?

Where there is division as the observer and the observed there is wastage of energy.

Recognition is the movement of memory in time.

Seeing is only possible when there is no image.

Can the mind listen without abstraction?

**From series:** [RO73T DSG1-2 - Rome Meetings 1973 - When the observer is the observed](#)

### **RO73DSG2 - Rome 1973 - Small Group Discussion 2**

Duration: 87 minutes

#### **Summary**

- One should know oneself, otherwise there is no foundation for clear thinking.

We are conditioned to the idea of gradual progress.

When there is chattering it is a dissipation of the energy of thought.

Is thought functioning objectively, sanely and non-fragmentarily?

What is thinking?

When thought is constantly in operation it wears itself out, becomes mechanical, has no depth or vitality and there is nothing new.

What place has knowledge in the transformation of man and society?

How is the mind to change so radically that it is totally different?

What is the place of thought in relationship?

**From series:** [RO73T DSG1-2 - Rome Meetings 1973 - When the observer is the observed](#)

### **SY70DSG1 - Sydney 1970 - Small Group Discussion 1 - What does it mean to look at something as a whole?**

Duration: 93 minutes

#### **Summary**

- The space between the observer and the observed.

Action according to knowledge becomes inaction.

Looking at something as a whole.

Is there an action without the past?

Seeing the danger of something.

Nationalism.

A total action out of emptiness.

**From series:** [SY70DSG1-2 - Sydney 1970 - Small Group Discussions - Action and conformity](#)

### **SY70DSG2 - Sydney 1970 - Small Group Discussion 2 - Comparison and conformity**

Duration: 100 minutes

### Summary

- Confidence.
- Dependency.
- Conclusions.
- Conflict.
- Conformity.
- Becoming.
- Measurement.
- Awareness.

From series: [SY70DSG1-2 - Sydney 1970 - Small Group Discussions - Action and conformity](#)

## 3 B - Small Group Discussions (India and Sri Lanka)

### [MA79DSG1.1 - Madras \(Chennai\) 1979 - Small Group Discussion 1 - What is the nature of the religious life?](#)

Duration: 81 minutes

#### Summary

- Does knowledge interfere with a religious life?

The movement away from the fact does not bring about the understanding of the fact.

When there is suffering, is that suffering a concept?

Why does the registration of pain take place?

The field of the known.

Consider a quiet pond, absolutely quiet, and you drop a stone into it. When the waves are over it is completely normal again. The normality is non-registration, because it's back to its original condition.

A religious life is a life which is holistic, with total insight into the whole structure and nature of consciousness and the ending of that.

From series: [MA79DSG1.1-1.3 - Madras \(Chennai\) 1979 - Small Group Discussions - What is a religious life?](#)

### [MA79DSG1.2 - Madras \(Chennai\) 1979 - Small Group Discussion 2 - What is a religious mind?](#)

Duration: 80 minutes

#### Summary

- Thought in itself being a fragment, whatever it does will bring about fragmentation. A religious mind is not fragmentary.

When there is perception without the observer, there is no duality. Duality occurs when there is the observer as the past and the observed.

In religious life there is a total absence of the self.

Can I be free from my daily little rituals, from nationalism and from following an authority?

The very watching is the transformation of that which is being observed.

Examining the fragments in my consciousness is endless.

What is the root of fragmentation?

From series: [MA79DSG1.1-1.3 - Madras \(Chennai\) 1979 - Small Group Discussions - What is a religious life?](#)

### [MA79DSG1.3 - Madras \(Chennai\) 1979 - Small Group Discussion 3 - What is a holistic perception?](#)

Duration: 81 minutes

#### Summary

- Is it possible to find a religious way in a modern world with all the technological advancement and crumbling relationship?

We are trying to examine a way of life which is non-fragmentary, holistic, whole. Perhaps that will lead us to a truly religious life.

Can the fragmentary movement end?

Has consciousness the capacity to observe itself?

Can thought become aware of itself?

If there is an observation which is not of the observer, that observation operates on the whole of consciousness.

Can I observe my wife or husband without accumulated memory?

When you put away something false, your mind is lighter.

From series: [MA79DSG1.1-1.3 - Madras \(Chennai\) 1979 - Small Group Discussions - What is a religious life?](#)

### [MA82DSG - Madras \(Chennai\) 1982 - Small Group Discussion - Is it possible for the brain to act totally?](#)

Duration: 85 minutes

#### Summary

- The movement of the brain.

Can the brain act fully, completely?

What is that state of the brain when there is an intense challenge?

When I am utterly lonely, my brain feels a sense of isolation. Is there in that isolation a factor which says, 'Remain with 'what is', don't escape'?

Am I aware of the immense fact that I am my own time-maker?

What brings about mutation in the brain cells?

What is insight?

There is a vast difference between the brain and the mind.

The ending of the self opens a door into the universal mind.

Once there is a perception of the enormity of the mind, the brain becomes contaminated with that.  
**From series:** [Madras \(Chennai\) 1982 - Small Group Discussion - Is it possible for the brain to act totally?](#)

### **MA84DSG - Madras (Chennai) 1984 - Small Group Discussion - Ideas have divided people**

Duration: 90 minutes

#### **Summary**

- What do we mean by social change?

Our brain is conditioned by so-called culture. That conditioning has given us a personal attitude and outlook. We are questioning whether the individual exists at all.

If love is the opposite of hate, then it is not love.

Human consciousness is shared by all of us. It is not your consciousness or my consciousness it is human consciousness. Therefore, psychologically we are not individuals.

There must be a radical, fundamental mutation in the consciousness of man, which is where the crisis is.

Question everything to find out what truth is.

Nationalism is creating war.

To explore we must put aside our experiences, knowledge and conditioning.

Why do we believe?

Be aware, choicelessly, that you are conditioned.

Note: a total of 22 minutes and 3 seconds of missing video is replaced by audio only.

**From series:** [MA84DSG - Madras \(Chennai\) 1984 - Small Group Discussion - Ideas have divided people](#)

### **MA84DSG1.1 - Madras (Chennai) 1984 - Small Group Discussion 1 - Living is a constant movement**

Duration: 99 minutes

#### **Summary**

- Would you agree that matter is solidified energy?

Knowledge is part of a material process, as thought.

When there is a recording process going on, knowledge is born.

Where there is movement there is also non-movement. When both run together harmoniously, life is something entirely different.

If there is no attachment, it does not mean lack of affection, love.

Freedom from attachment is death, non-movement.

Living and dying at the same time.

When there is gathering and letting go, there is no interval, it is constant movement. Holding separates the two. The holding is the 'me'.

The holding makes the brain old and is a wastage of energy.

Note: One participant speaks in Hindi and is translated.

**From series:** [MA84DSG1.1-1.2 - Madras \(Chennai\) 1984 - Small Group Discussions - Series 1 - Living and dying at the same time](#)

### **MA84DSG1.2 - Madras (Chennai) 1984 - Small Group Discussion 2 - Understanding death**

Duration: 94 minutes

#### **Summary**

- Is there a movement totally different from the movement of time and thought?

The mind is something totally unrelated to the conditioning of the brain. It is something not measurable by words or thought.

The self is the product of time.

As long as my brain is conditioned, it becomes very limited. The brain has an infinite capacity and that capacity is being denied by its own limitation.

My father and mother met, I am born; at the end of my life, I die. Is this causation and the end of causation what you call death?

You have explained and described death but have you understood the quality of dying?

I do not want to be reincarnated next life. What is important is to incarnate now, which means to die to all the things I have known.

We must experience what it means to die, while living.

Note: One participant speaks in Hindi and is translated.

**From series:** [MA84DSG1.1-1.2 - Madras \(Chennai\) 1984 - Small Group Discussions - Series 1 - Living and dying at the same time](#)

### **ND81DTV - New Delhi 1981 - Conversation with Pupul Jayakar and Achyut Patwardhan**

Duration: 46 minutes

#### **Summary**

- Q: You say that gods are man-made and that the gods that we have made did not make us. Does that mean that in your teaching God does not exist? And yet you are not a materialist. How do you explain this paradox?

Can man wipe out all that he has accumulated as psychological knowledge?

How you negate matters, because in that very negation the positive is taking place.

The speaker has a certain reputation and the audience is creating an image. Is the person who is speaking more vital than the image they have created about him?

If there is extraordinary quietness which has no cause, that very silence which is space, which is timeless, is infinite.

Note: several gaps of unknown duration are missing from the original recording.

**From series:** [ND81DTV - New Delhi 1981 - Conversation with Pupul Jayakar and Achyut Patwardhan](#)

### **RV78DSG - Rishi Valley 1978 - Small Group Discussion - The mind of Krishnamurti**

Duration: 78 minutes

#### **Summary**

- Q: How do you receive a question which is put to you? Could we go into the state of mind which receives?

There is hearing with the ear and also a hearing with the non-ear, which means the mind is in a state of no remembrance, conclusion or previous recording of the question.

Seeing thought implies there is the see-er and thought. The see-er is thought. There is only thought, which cannot be seen in the mirror. There is no inward looking.

Q: What is the inner nature of yourself?

There is a state of absolute nothingness. Nothingness cannot be examined, because that implies measurement. There is no measurement to nothingness.

Don't take time over this. Don't say, 'I will do it tomorrow.' It must be done instantly.

Every problem must be dissolved, resolved instantly. Don't accumulate memories and problems.

**From series:** [RV78DSG - Rishi Valley 1978 - Small Group Discussion](#)

### **[RV82CPA - Rishi Valley 1982 - Small Group Discussion - Reading the book of mankind](#)**

Duration: 60 minutes

#### **Summary**

- As a human being, do you admit or see the truth that you are the result of the history of the world and that you hold the whole human heritage and the vast, complex book of the story of man?

What is the instrument with which I read that book?

Take any factor like sorrow. In investigating my sorrow, my loneliness, which I have been scrupulously keeping in my courtyard, my private ground, there is the discovery that it is the rest of man. All men are lonely, all people suffer.

As long as the brain is conditioned it can never understand the immensity of the nature of the mind.

Thought can never be free from its limitation because it is born out of limitation.

Is there a movement of all the senses, total senses, without the interference of thought?

When there is the heightened excellency of the senses, the senses are not aware that they are aware.

The story of mankind is an endless movement. It has no beginning and no end.

Love has no end. I may love my wife. She dies or I die, but the thing called love has no end. But I have identified myself with my wife and when she dies my love has gone – or I love somebody else, which then becomes pleasure.

**From series:** [RV82CPA - Rishi Valley 1982 - Small Group Discussion](#)

### **[RV84DSG1.1 - Rishi Valley 1984 - Small Group Discussion 1 - Have you ever looked with all your senses?](#)**

Duration: 40 minutes

#### **Summary**

- Q: How is a new mind and a new culture to come about?

The brain is limited by our psychological activity. The mind is something totally outside the brain.

It is self-interest that has conditioned the brain. Self-interest is very limited and destructive.

Is it possible to be fully aware of the particular limited senses and become attentive to the unfolding of all the senses, without suppressing any sense?

From series: [RV84DSG1.1-1.2 - Rishi Valley 1984 - Small Group Discussions - What will change man?](#)

### [RV84DSG1.2 - Rishi Valley 1984 - Small Group Discussion 2 - Why have I not radically changed?](#)

Duration: 58 minutes

#### Summary

- Q: We started discussing the ground of the mind from which a new mind can flower. You also spoke about the senses operating at their highest, simultaneously. As a newcomer, where do I begin?

If we lose touch with nature, of which we are a part, then we lose touch with humanity, our fellow beings.

Do you only look with your eyes?

Ask yourself why after forty years you are exactly as you were, modified. There has been no radical change. Why?

Our brains are conditioned to reward and punishment.

The essential nature of meditation is never to be conscious that you're meditating.

Can the brain be so quiet that the activity of thought has completely ended, or is it always chattering away?

Note: a total of 1 minute and 13 seconds of missing video is replaced by audio only.

From series: [RV84DSG1.1-1.2 - Rishi Valley 1984 - Small Group Discussions - What will change man?](#)

## 4 A - Conversations (Allan W Anderson)

### [SD72CA1 - San Diego 1972 - Dialogue 1 - Living Without Sorrow](#)

Duration: 57 minutes

#### Summary

- Q: What is it that, as a renowned spiritual teacher, you would care to say you teach?

Seriousness implies to have the capacity to examine very, very deeply and give your whole life to that examination.

'What is' can only be observed totally, read totally, understood totally, when there is no interpretation, no translation, no nuance according to my prejudices, inclinations, so that in this attention the 'what is' undergoes a radical change.

If I have no image of you then I'm seeing you anew, fresh.

Must one go through life with sorrow?

From series: [SD72CA1-2 - San Diego 1972 - Dialogues - It's only when the mind is quiet you see things clearly](#)

### [SD72CA2 - San Diego 1972 - Dialogue 2 - What Is The Point of Education?](#)

Duration: 60 minutes

#### Summary

- What is the function of an educator?

Why in the modern world are children so violent, disorganized?



What is meditation?

Meditation is to cleanse the mind of every form of deception.

It's only when the mind is quiet you see things clearly.

Any conscious effort to meditate is not meditation.

Self-knowing is so much more important than meditation.

Wisdom is self-knowing. There is no wisdom in a book.

**From series:** [SD72CA1-2 - San Diego 1972 - Dialogues - It's only when the mind is quiet you see things clearly](#)

### **SD74CA1 - San Diego 1974 - Dialogue 1 - Knowledge and the transformation of man**

Duration: 58 minutes

#### **Summary**

- Q: Is there freedom in knowledge?

It is our business as human beings to realize the enormous suffering, misery, confusion in the world. Do we realize with all seriousness our responsibility to the whole of mankind?

Do we see the basic factor that we are the world, that the world is not separate from us?

What place has knowledge, experience in changing the quality of a mind that has become violent, petty, selfish, greedy, ambitious?

What are the limits of knowledge? Can the mind be free from the known, not verbally but actually?

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA2 - San Diego 1974 - Dialogue 2 - Knowledge and conflict in human Relationships**

Duration: 58 minutes

#### **Summary**

- Q: What place has knowledge in relationship?

There must be freedom from the known, otherwise the known is merely the repetition of the past, the tradition, the image.

The observer is tradition, the past, the conditioned mind that looks at things, at itself, at the world.

When the observer observes he does so with memories, experience, hurts, despairs, hopes, with the background of knowledge.

Whenever man operates with that knowledge in relationships there is division and therefore conflict.

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA3 - San Diego 1974 - Dialogue 3 - What is communication with others?**

Duration: 58 minutes

#### **Summary**

- Q: What does it mean to be serious?

In the word 'communication' is implied the art of listening.

Listening demands a quality of attention in which there is a real sense of having an insight as we go along, each second.

Communication implies that we must be at the same level at the same time, with the same intensity, walking together on the same road, thinking together in the same tongue, observing together, sharing together.

Responsibility means total commitment. The world is in a mess and it's my responsibility, living in this world as a human being who has created this mess, to be serious about its resolution.

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA4 - San Diego 1974 - Dialogue 4 - What is a responsible human being?**

Duration: 59 minutes

#### **Summary**

- Q: What is responsibility in human relationship?

What is your responsibility for human growth, human culture, human goodness? What is your responsibility to the earth?

When you feel responsible for a child there is a flowering of real affection and care and you don't train him or condition him to kill another for the sake of your country.

Human beings are now conditioned to be irresponsible. What are the serious people going to do with the irresponsible people?

If you show me how irresponsible I am, what responsibility means, you care for me. When there is total responsibility in which freedom and care go together, the mind has no image in relationship.

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA5 - San Diego 1974 - Dialogue 5 - Understanding of our disorder**

Duration: 59 minutes

#### **Summary**

- Q: What is order in freedom?

Unless we understand the nature and structure of disorder we can never find out what is order. How has the whole phenomenon of disorder come about?

Is order something imposed, a discipline, which is conformity, suppression, imitation? Is order acceptance, obedience?

Unless we understand the movement of thought we cannot understand disorder. A mind that is caught in measurement can never find truth. Is it possible to look without measurement?

Is it possible to live a life, the whole of life, acting, laughing, crying, without a shadow of comparison?

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA6 - San Diego 1974 - Dialogue 6 - The nature and total eradication of fear**

Duration: 57 minutes

#### **Summary**

- Q: Can the mind be free of fear?

Physical fears and psychological fears are interrelated. There are conscious as well as unconscious

fears.

The racial fears, the fears that society has taught me, the fears that the family has imposed, all those crawling, ugly, brutal things that are hidden, how can they all come up naturally and be exposed so that the mind sees them completely?

What is the answer to this fact of fear which has been carried on from generation to generation?

Is there a way of dealing with fear, not the branches but the root of it?

Behind the words, the descriptions, the explanations, what is fear?

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA7 - San Diego 1974 - Dialogue 7 - Understanding, not controlling, desire**

Duration: 58 minutes

#### **Summary**

- Q: What is pleasure? What is desire?

We are not condemning pleasure but observing it. To go into the question of pleasure one has to look into desire. Through propaganda desire is inflamed.

What is desire? How does it come about that this very strong desire is born, cultivated? Must desire be controlled at all? Desire seems to be a very active and demanding instinct that is going on all the time.

Why has pleasure, whether of sex, possession, power, knowledge or enlightenment, become so extraordinarily important in life? Pleasure is an extraordinary thing. To see a beautiful thing and to enjoy it, what is wrong with that?

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA8 - San Diego 1974 - Dialogue 8 - Does pleasure bring happiness?**

Duration: 58 minutes

#### **Summary**

- Q: What relationship has pleasure to joy? Is pleasure happiness?

Is there any relationship between pleasure and enjoyment? What is pleasure and what keeps it going? What is the pursuit, the constant direction of it?

A single tree standing on the hill. You see that it is really beautiful, the flowers, the deer, the meadows, the water, and the single tree and its shadow. It is almost breath-taking.

Does thought then come along and say how extraordinary it was, what a delight it was? Isn't there then desire for repetition? So thought gives nourishment, sustains it and gives a direction to pleasure. Why should thought come into it at all?

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA9 - San Diego 1974 - Dialogue 9 - Sorrow, passion and beauty**

Duration: 58 minutes

#### **Summary**

- Q: What is beauty?

We are becoming more and more artificial, superficial and verbal. Has man lost touch with nature?

Has he lost the delicacy, the sensitivity of the mind, heart and body?

What is beauty? Must it be expressed? Does it need the word, the stone, the colour, the paint, or is it something that cannot be put into words, into a building, a statue?

Without passion you can't have beauty. Passion comes when there is suffering. Remaining with that suffering, not escaping from it, brings passion. Passion means the complete abandonment of the 'me', the self, the ego, and therefore the austerity of great beauty.

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA10 - San Diego 1974 - Dialogue 10 - The art of listening**

Duration: 58 minutes

#### **Summary**

- Q: What is seeing? What is listening? What is learning?

Do we see actually or through a screen darkly, through a screen of prejudice, a screen of our experiences, wishes, pleasures, fears, between us and the object of perception? Do we ever see the thing at all?

Does the act of listening bring about complete freedom from all statements? Is the mind completely attentive? Then the mind is extraordinarily free to act. Then the seeing is doing.

I learn in order to gain reward or avoid punishment. I learn a particular job or craft to earn a livelihood. Is learning a process of accumulation? Is there any other kind of learning that is not accumulating, and acting from that?

Have we learned anything from sorrow? What is there to learn?

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA11 - San Diego 1974 - Dialogue 11 - Being hurt and hurting others**

Duration: 58 minutes

#### **Summary**

- Q: What is a religious life?

The word 'religion' means gathering together all energy, at all levels, so that it will bring about great attention. Can the mind be so totally attentive that the unnameable comes into being?

What is the quality, structure, nature of a mind, and therefore of a heart and brain, that can perceive something beyond the measurement of thought, something that is not only sacred and holy in itself but that is capable of seeing something immense?

In discussing religion we ought to inquire into the nature of hurt, because a mind that is not hurt is an innocent mind. Can our hurts be healed so that not a mark is left and can future hurts be prevented, without any resistance?

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA12 - San Diego 1974 - Dialogue 12 - Love, sex and pleasure**

Duration: 58 minutes

#### **Summary**

- Q: What is love?

Is love pleasure, the expression of desire? Is love the fulfilment of sexual appetite?

Is love the pursuit of a desired end? Is love a thing that can be cultivated?

Love has been identified with sex which means, basically, with pleasure. Why have we made sex such an enormous, fantastic, romantic, sentimental affair? What is the relationship of joy, enjoyment and pleasure to love?

To come upon this thing called love you must understand the place of pleasure. A mind that has been trained, sustained in this rotten social conditioning must first free itself before it can talk about love.

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA13 - San Diego 1974 - Dialogue 13 - A different way of living**

Duration: 58 minutes

#### **Summary**

- Q: What is living?

What actually is existence, living, this whole field of man's endeavour to better himself, not only in the technological world but also psychologically? Man wants to be different, he wants to be more than he is.

Isn't the way we live most impractical, an insane way of living, destructive, with utter indifference to the earth? Is this the way to behave, to appreciate the beauty of living? Is there a way of living without conflict?

As a human being am I ever conscious? And what is consciousness? Is consciousness its content? Is death a continuity of that consciousness, or the ending of consciousness with its content?

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA14 - San Diego 1974 - Dialogue 14 - Death, life and love are indivisible**

Duration: 58 minutes

#### **Summary**

- Q: What is death?

If one is not frightened then what is death? What is it one is frightened of in death? Is it of losing the content of consciousness?

Death becomes living when the content of consciousness, which makes its own frontier, its own limitations, comes to an end. Can that content empty itself?

Can the mind be aware totally of all the content: the collective, the personal, the racial, the transitory?

You can only incarnate now when you die to the content. You can be reborn, regenerate totally if you die to the content. So living is dying.

Living, love and death are one, moving and indivisible, and that is immortal.

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA15 - San Diego 1974 - Dialogue 15 - Religion, authority and education - Part 1**

Duration: 57 minutes

#### **Summary**

- Q: What is religion?

In the West and the East, in the world of Islam, Buddhism or Christianity the same principle goes on, worshipping an image which has been created. It is the human being that has created the image. Can the mind observe this phenomenon and see its own demand for security, permanency, and deny all that?

Why does the mind divide life, accepting authority in one way and denying it in another? We accept the tyranny of a petty little guru with fanciful ideas and reject a political tyranny or a dictatorship.

What is the importance of authority? What is behind this acceptance of authority?

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA16 - San Diego 1974 - Dialogue 16 - Religion, authority and education - Part 2**

Duration: 57 minutes

#### **Summary**

- How am I to inquire into religion?

What is religion, what is God, what is immortality, what is beauty? Can the mind put aside totally the structure of thought with regard to religion?

Can the mind be free of the authority of another, however divine or not divine? Can the mind put away everything that man has taught, invented, imagined about religion, God? Can wisdom be sought through a book, a teacher, from another, through sacrifice, torture, renunciation?

Can the mind be free of all the things that are born of fear, desire, pleasure?

Your thoughts, speech and behaviour are the very essence of religion. If they are not, religion can't exist.

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA17 - San Diego 1974 - Dialogue 17 - Meditation, a quality of attention that pervades all of one's life**

Duration: 58 minutes

#### **Summary**

- Q: What is meditation?

Do we accept the orthodox, traditional, Christian, Hindu, Buddhist, Sufi meditation, or could we put away all that and ask: what is meditation?

To start from not knowing what meditation is, then I'm free to flow in the inquiry.

Is meditation divorced from daily living or does meditation cover the whole field of existence?

In my inquiry am I awake or is the past so alive that it is dictating my life in the present?

Is there a way of living without control? Can I live a life of meditation in which there is no control?

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

### **SD74CA18 - San Diego 1974 - Dialogue 18 - Meditation and the sacred mind**

Duration: 57 minutes

#### **Summary**

- Q: What place has will in meditation?

Can you be choicelessly aware of this movement of desire, control, will, action?

What is space? Do we have space? Can the mind have space? When the mind is occupied with family, business, God, drink, sex, is there space? When knowledge occupies the whole field of the mind there is no space. Outward space is not going to give inner space.

There is no silence when there is direction. Can the mind empty itself of its content? Can the mind, the brain, the body be really silent? When the mind is utterly silent what is the immeasurable? In silence, time stops.

**From series:** [SD74CA1-18 - San Diego 1974 - Conversations with Allan W. Anderson - A wholly different way of living](#)

## 4 B - Conversations (David Bohm)

### [BR72CB - Brockwood Park 1972 - Dialogue 1 - On intelligence](#)

Duration: 90 minutes

#### Summary

- Q: Thought is a material process. What is the relationship between that and intelligence?

Thought is mechanical, measurable, a movement in time. Is intelligence mechanical, in time?

Does intelligence use thought?

Thought is a pointer. Without intelligence the pointer has no value.

Politically, religiously and psychologically thought has created a world of tremendous contradiction and fragmentation.

Can life be guided by intelligence and lived in harmony?

The desire for intelligence has created the image of God.

Thought must be completely still for the awakening of intelligence. You come upon it when you see the whole.

The quality of a mind that sees the whole is not touched by thought. Therefore there is perception and insight.

**From series:** [Brockwood Park 1972 - Dialogues](#)

### [BR83CB1 - Brockwood Park 1983 - Dialogue 1 - Is there an action not touched by thought?](#)

Duration: 82 minutes

#### Summary

- Q: What is the future of man?

All the problems that humanity has now, psychologically and in other ways, are the result of thought.

We are pursuing the same pattern of thought. Thought will never solve our problems.

The whole structure of the 'me' is put together by thought.

The 'me' is my consciousness, which is my name, form and experiences.

Is consciousness individual or is there one inseparable consciousness of mankind?

Action born of limited thought must inevitably breed conflict.

Dividing humanity geographically and religiously has created havoc in the world.

The 'me' is a divisive entity.

Why is there division?

**From series:** [BR83CB1-2 - Brockwood Park 1983 - Dialogues - The future of humanity](#)

### **[BR83CB2 - Brockwood Park 1983 - Dialogue 2 - Is there evolution of consciousness?](#)**

Duration: 67 minutes

#### **Summary**

- Can the consciousness of mankind be changed through time?

Is the brain conditioned physically, chemically?

Is psychological conditioning centred in the self?

The conditioning which determines the self is creating great damage.

Can conditioned brain cells change?

As long as the brain is conditioned its relationship to the mind is limited.

When it is not conditioned, is the brain the instrument of the mind?

If the brain is quiet, is it related to the mind?

Is intelligence different from perception? Is the action of perception itself intelligence?

**From series:** [BR83CB1-2 - Brockwood Park 1983 - Dialogues - The future of humanity](#)

### **[BRGS75CB1 - Brockwood Park and Gstaad 1975 - Dialogue 1 - What is truth and what is reality?](#)**

Duration: 70 minutes

#### **Summary**

- What is truth and what is reality?

Anything that thought thinks about or reflects upon or projects, that is reality. And that reality has nothing to do with truth.

The art of seeing is to place reality where it is, and not move that in order to get truth. You can't get truth.

How am I to empty that consciousness and yet retain knowledge – otherwise I couldn't function – and reach a state which will comprehend reality?

**From series:** [BRGS75CB1-12 - Brockwood Park and Gstaad 1975 - Dialogues - Truth, actuality, and the limits of thought](#)

### **[BRGS75CB2 - Brockwood Park and Gstaad 1975 - Dialogue 2 - Seeing 'what is' is action](#)**

Duration: 122 minutes

#### **Summary**

- If truth is something totally different from reality then what place has action in daily life, in relation to truth and reality?

Seeing what is is action.



What place has love in truth?

When I separate you, in that separation love cannot exist.

How are you to convey the sense of truth to a student?

As long as I live in the field of reality, which has its own energy, that energy will not free me.

When the mind is empty, when the mind is nothing, not a thing, in that there is perception.

**From series:** [BRGS75CB1-12 - Brockwood Park and Gstaad 1975 - Dialogues - Truth, actuality, and the limits of thought](#)

### **BRGS75CB3 - Brockwood Park and Gstaad 1975 - Dialogue 3 - Thought cannot bring about an insight**

Duration: 81 minutes

#### **Summary**

- Is there a thinking without the word?

The action brought about by thought into the investigation of an analysis is always incomplete.

Insight is complete. It is not fragmented as thought is. So thought cannot bring about an insight.

I must have an insight into conditioning otherwise I can't dissolve it.

What takes place when I have an insight that the observer is the observed?

In nothingness there is complete security and stability.

**From series:** [BRGS75CB1-12 - Brockwood Park and Gstaad 1975 - Dialogues - Truth, actuality, and the limits of thought](#)

### **BRGS75CB4 - Brockwood Park and Gstaad 1975 - Dialogue 4 - How does desire arise from perception?**

Duration: 87 minutes

#### **Summary**

- Why has desire become such an extraordinarily important thing in life?

How does desire arise from perception?

Can I desire truth?

Is the energy of nothingness different from the energy of things?

Is that nothingness a hypothesis, a theory, a verbal structure, or truth?

In dying to the reality only then there is nothingness.

**From series:** [BRGS75CB1-12 - Brockwood Park and Gstaad 1975 - Dialogues - Truth, actuality, and the limits of thought](#)

### **BRGS75CB5 - Brockwood Park and Gstaad 1975 - Dialogue 5 - Attention implies that there is no centre**

Duration: 126 minutes

#### **Summary**

- Consciousness, because it is in constant movement, has never found an energy which is not contradictory, which is not produced by desire and thought.

Can thought ever see its own movement and the futility of its own movement?

Attention implies that there is no centre.

Is there a perception, a seeing outside the space which is part of consciousness?

There are two human beings, one gets conditioned and the other doesn't. Why? How has it happened the other doesn't get conditioned?

How does this perception which is beyond attention, beyond awareness, beyond concentration come about?

Thought is rather superficial, it's merely a very small part of the operation of the brain.

Can consciousness be completely empty of its content?

Order and disorder

**From series:** [BRGS75CB1-12 - Brockwood Park and Gstaad 1975 - Dialogues - Truth, actuality, and the limits of thought](#)

### **[BRGS75CB6 - Brockwood Park and Gstaad 1975 - Dialogue 6 - Perceiving without the perceiver](#)**

Duration: 139 minutes

#### **Summary**

- Can thought naturally cease?

Perceiving without the perceiver

Facing the truth of death

Krishnamurti's 'process' and early years.

Kundalini

If you can understand suffering, face it and not escape from it, that has quite a different energy.

Truth is a pathless land.

There is something really tremendously mysterious.

Knowledge is becoming the curse.

When the mind, with all the confusion, is nothing, not a thing, then perhaps there is the other.

**From series:** [BRGS75CB1-12 - Brockwood Park and Gstaad 1975 - Dialogues - Truth, actuality, and the limits of thought](#)

### **[BRGS75CB7 - Brockwood Park and Gstaad 1975 - Dialogue 7 - If thought cannot achieve, why should it suffer?](#)**

Duration: 101 minutes

#### **Summary**

- How does science investigate the mysterious?

If thought cannot achieve, why should it suffer?

Can consciousness, which is filled with the things of thought, empty itself?

Thought cannot possibly apprehend, comprehend or be aware of the whole.

Time.

Krishnamurti's early years.

**From series:** [BRGS75CB1-12 - Brockwood Park and Gstaad 1975 - Dialogues - Truth, actuality, and the limits of thought](#)

### **BRGS75CB8 - Brockwood Park and Gstaad 1975 - Dialogue 8 - What is the substance of thought?**

Duration: 105 minutes

#### **Summary**

- What is the basic reason for thought to be fragmented?

What is the substance of thought? Is it a material process, a chemical process?

There is a total perception, which is truth. That perception acts in the field of reality. That action is not the product of thought.

Thought has no place when there is total perception.

Thought never acknowledges to itself that it is mechanical.

Total perception can only exist when the centre is not.

**From series:** [BRGS75CB1-12 - Brockwood Park and Gstaad 1975 - Dialogues - Truth, actuality, and the limits of thought](#)

### **BRGS75CB9 - Brockwood Park and Gstaad 1975 - Dialogue 9 - Is there in the brain anything untouched by culture?**

Duration: 110 minutes

#### **Summary**

- Can there be a total perception which completely heals the brain?

What benefit has culture?

Does speech come before thought?

Is it possible to say something without the operation of thought?

Is there in the brain anything untouched by culture?

Is attention a conscious process?

Is love the factor of profound change?

You explain all this, and you say that whatever the damaged brain – which is the result of thought and tradition and all the rest of it – whatever it does will produce further damage. So, because you point it out, I realise that. That is the first necessity – I realise it. Then, after I've realised it, you talk to me at a depth which thought has not touched. You planted a seed.

**From series:** [BRGS75CB1-12 - Brockwood Park and Gstaad 1975 - Dialogues - Truth, actuality, and the limits of thought](#)

## **[BRGS75CB10 - Brockwood Park and Gstaad 1975 - Dialogue 10 - Truth does not belong to an individual](#)**

Duration: 75 minutes

### **Summary**

- Krishnamurti's 'process' and his early years.

Suffering.

The Indian tradition says that there is a manifestation of goodness which happens very rarely.

Truth does not belong to an individual.

What one says is truth. But it becomes truth to me only when I have washed away my selfishness.

To stay with – not the word, not the description, not the person – but to stay with that penetrating truth.

**From series:** [BRGS75CB1-12 - Brockwood Park and Gstaad 1975 - Dialogues - Truth, actuality, and the limits of thought](#)

## **[BRGS75CB11 - Brockwood Park and Gstaad 1975 - Dialogue 11 - What is wisdom which is not a movement of thought?](#)**

Duration: 110 minutes

### **Summary**

- Wisdom, intelligence and truth.

If there is attention is there choice?

Why has man divided perception?

What is wisdom which is not the movement of thought?

What place has the man who perceives truth in this world of reality?

Truth operating in one brain clears that brain.

Mustn't there be emptiness for the perception of truth?

Consciousness.

**From series:** [BRGS75CB1-12 - Brockwood Park and Gstaad 1975 - Dialogues - Truth, actuality, and the limits of thought](#)

## **[BRGS75CB12 - Brockwood Park and Gstaad 1975 - Dialogue 12 - Can the brain free itself from all self-delusion?](#)**

Duration: 85 minutes

### **Summary**

- Thought and the brain.

Can the brain free itself from all self-delusion?

Why has the self become important?

Can there be only sensation, thought, and no desire?

Can desire - which brings illusion, self-deception and all the complications of changing desires – can the root of desire be dissipated?

What prevents one from having a real insight? That is, seeing the truth of desire and therefore end it. Is it that we have never asked this question?

When there is no desire whatsoever then there is a total revolution, and that will affect the consciousness of man.

Is there a movement, an action that keeps the brain pure, uncontaminated?

**From series:** [BRGS75CB1-12 - Brockwood Park and Gstaad 1975 - Dialogues - Truth, actuality, and the limits of thought](#)

### **OJ81CB - Ojai 1981 - Dialogue - A feeling for something sacred**

Duration: 92 minutes

#### **Summary**

- The origin is really sacred, which gives one tremendous passion and energy.

Is anyone willing to totally abandon everything that thought has created, including the 'me'?

Is it possible to live a daily life in the modern world without any identification?

How am I to educate myself to have no shocks of any kind?

Only a brain free from shocks can find the origin.

The brain must be always in a state of movement without identification, like a river, then it cannot be shocked.

**From series:** [OJ81CB - Ojai 1981 - Dialogue - A feeling for something sacred](#)

### **OJBR80CB1 - Ojai 1980 - Dialogue 1 - The roots of psychological conflict**

Duration: 82 minutes

#### **Summary**

- Has humanity taken a wrong turn?

What is the root of this tremendous inward conflict of humanity?

When I am trying to become something it is a constant battle.

Can the brain itself see that it is caught in time and as long as it is moving in that direction conflict is eternal, endless?

Can the mind realise, resolve a psychological problem immediately?

Has mankind journeyed through millennia to come to this: that I am nothing and therefore I am everything and all energy?

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB2 - Ojai 1980 - Dialogue 2 - Cleansing the mind of the accumulation of time**

Duration: 79 minutes

#### **Summary**

- Time is the enemy of man.

Is there a beginning which is not enmeshed in time?

We said nothingness is everything and so it is total energy. It is undiluted pure, uncorrupted energy. Is there something beyond that?

Has man ever been free from the 'I'?

That emptiness can only exist when there is death of the particular.

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB3 - Ojai 1980 - Dialogue 3 - Why has man given supreme importance to thought?**

Duration: 84 minutes

#### **Summary**

- Q: Is the 'ground' indifferent to mankind, as the physical universe appears to be?

How does one find out if there is something more than the merely physical?

Q: Why is it that theories are necessary and useful in organising facts about matter outwardly, and yet inwardly, psychologically they are in the way, of no use at all?

Seeking security for myself, for my family, for my group, for my tribe, has brought about division.

Why has man given importance to thought as the supreme thing?

If I accept I am irrational completely, I am rational.

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB4 - Ojai 1980 - Dialogue 4 - Breaking the pattern of egocentric activity**

Duration: 79 minutes

#### **Summary**

- What will make a human being change, deeply, fundamentally, radically?

Will I, as a human being, give up my egocentric activity completely?

The more knowledge I have acquired, as I have evolved, as I have grown, as I have experienced, it has strengthened me, and I have been walking on that path for millennia. Perhaps I may have to look at this problem totally differently - which is not to walk on that path at all; discard all knowledge I have acquired.

Explanations have been the boat on which to cross to the other shore. The man on the other shore says there is no boat. Cross!

What happens to me when I meet something that is completely solid, immovable, absolutely true?

Psychological knowledge has made us dull.

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB5 - Ojai 1980 - Dialogue 5 - The ground of being, and the mind of man**

Duration: 71 minutes

#### **Summary**

- Why has having ideas become so important?

What is the difference between a religious mind and a philosophic mind?

What is the human mind's relationship to the ground?

Why has man accumulated knowledge?

When you love somebody there is no 'me', it is love. In the same way, when I say I am humanity, it is

so. It is not an idea, it is not a conclusion, it is part of me.

There is only one thing and that is to discover that what I have done is useless, ashes. You see, that doesn't depress one. That is the beauty of it. It is like the Phoenix, born out of ashes.

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB6 - Ojai 1980 - Dialogue 6 - Can insight bring about a mutation of the brain cells?**

Duration: 95 minutes

#### **Summary**

- Can insight change the brain cells?

In the brain is there an activity which is not touched by consciousness?

Insight is not dependent on the material process, which is thought.

Where there is violence, peace cannot exist. Where there is peace, is there violence?

As insight is causeless, is not born out of cause, that insight has a definite effect on that which has cause.

The material process acts in ignorance, in darkness. This flash of insight enlightens the whole field, which means ignorance, darkness has been dispelled.

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB7 - Ojai 1980 - Dialogue 7 - Death has very little meaning**

Duration: 96 minutes

#### **Summary**

- Is there a totally different way of approaching the whole turmoil of life?

As long as the centre is creating darkness, and thought is operating in that darkness, there must be disorder, there must be everything as society now is. To move away from that you must have insight.

Insight can only come about when there is a flash which abolishes not only the darkness but the creator of darkness.

Human beings have been acting according to one pattern, responding to hatred by hatred and so on. There are those few, perhaps many, who did not. Why has this division taken place?

The man who is living in darkness can move away at any time to the other. That is the point: at any time.

What happens to a mind that has no conflict?

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB8 - Ojai 1980 - Dialogue 8 - Can insight be awakened in another?**

Duration: 77 minutes

#### **Summary**

- What is the relationship to society of a man who has insight? What is his action with regard to war and the whole world?

Q: What is the significance of mankind in the universe, or in the ground?

'Y' is concerned with 'Show me, prove it to me, what benefit it has, will I get my future...' And he is looking at 'X' with the eyes that are so accustomed to this pettiness. He reduces that immensity to his pettiness and puts it in a temple, and has therefore lost it completely. But there is something so immense that 'X' says, 'Please do look at this,' and 'Y' translates this into, 'Show it to me, prove it to

me, will I have a better life?’

‘X’ brings light. That’s all he can do.

To divert the course of man’s destruction somebody must listen.

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB9 - Brockwood Park 1980 - Dialogue 9 - Senility and the brain cells**

Duration: 90 minutes

#### **Summary**

- Is the human brain deteriorating?

The human brain is not a particular brain, it doesn’t belong to me or to anyone else, it is the human brain which has evolved for millions of years.

Can the brain not only be aware of its own movement but can the brain itself have enough energy to break all patterns and move out of it?

Is psychological knowledge not in itself a factor of the shrinking of the brain?

The ending of suffering comes about when the self, which is built up through time, is no longer there.

If there is an insight into the nature of time the very brain cells which are part of time break down. The brain cells mutate, bring about a change in themselves.

Meditation is insight.

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB10 - Brockwood Park 1980 - Dialogue 10 - Cosmic order**

Duration: 69 minutes

#### **Summary**

- Is there an order which is not man-made?

Can the brain ever be free from the impositions, pressures, wounds, bruises, all the trivialities of existence?

Time is my whole existence. I take refuge in the past, which cannot be changed. Why does the brain accept this way of living, and why doesn’t it break it down?

As long as I have my roots in the past there cannot be order.

If the universe is not of time, can the mind which has been entangled in time, unravel itself and so be the universe?

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB11 - Brockwood Park 1980 - Dialogue 11 - The liberation of insight**

Duration: 73 minutes

#### **Summary**

- Can insight wipe away, banish or dissolve the whole movement of being tied, attached, dependent and lonely?

Is there an order which is not man-made?

Measurement can exist only where there is disorder.



We live in a man-made world, we are the result of man-made minds. Can the mind uncondition itself so completely that it's no longer man-made?

What is the relationship between love and hatred?

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB12 - Brockwood Park 1980 - Dialogue 12 - The intelligence of love**

Duration: 60 minutes

#### **Summary**

- Can the mind, brain, the whole psychological structure ever be free from all conflict, from all shadow of disturbance?

Thought is the outcome of psychological accumulation. That accumulation gives a sense of continuity, which is time.

Why do all human beings throughout the world have the urge to become?

In accumulation man has sought psychological security, and that security with its accumulation is the factor of human division.

Perception without any motive, without any direction, perception of the wall which has been brought into being by this movement of accumulation, the very perception of that is intelligence and love.

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB13 - Brockwood Park 1980 - Dialogue 13 - The ending of psychological knowledge**

Duration: 55 minutes

#### **Summary**

- Why are our minds always operating in a certain direction?

What shall I do, as a human being, realising that knowledge is naturally, inevitably forming a groove in which I live? How am I to break it down?

Pure observation, which is actually listening, is that pure observation love?

When I ask you to tell me what to do, I am back in the field of knowledge.

We have tried everything – fasting, every kind of thing to get rid of the 'me' with all its knowledge, with all its illusions. One tries to identify with something else, which is the same. A serious man has done all this and comes back to the fundamental question: what will make this wall totally disappear?

**From series:** [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### **OJBR80CB14 - Brockwood Park 1980 - Dialogue 14 - The mind in the universe**

Duration: 51 minutes

#### **Summary**

- Is thought a material process?

Is it possible to have a mind that is really completely empty of all the things that thought has put together?

Only the insight into the nature of reaction ends psychological reaction.

There is absolute stillness and in that stillness, or from that stillness, there is a movement which is everlastingly new.

Can the silent movement of order affect my daily life when I have deep inward psychological order?

Freedom is not a reaction.

There is the universal mind, and the human mind can be of that when there is freedom.

From series: [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

### [OJBR80CB15 - Brockwood Park 1980 - Dialogue 15 - Can human problems be solved?](#)

Duration: 70 minutes

#### Summary

- Why have human beings throughout the world not been able to resolve human, daily problems of life? What are the things that prevent the solution of these problems completely?

When there is attention there is no centre from which I attend.

A poor man wants to be rich and a rich man wants to be richer. It is a movement of becoming, becoming, both outwardly and inwardly. Though it brings a great deal of pain and sometimes pleasure, this sense of becoming, fulfilling, achieving psychologically has made my life into all that it is.

Is love something that is common to all of us?

From the particular move to the general, from the general move away still deeper, and there perhaps is this purity of that thing called compassion, love and intelligence. But that means giving your mind and heart to this. Your whole being must be involved in this.

From series: [OJBR80CB1-15 - Ojai 1980 - Dialogues - The ending of time](#)

## 4 C - Conversations (Pupul Jayakar)

### [BR78CPJ1 - Brockwood Park 1978 - Dialogue 1 - Has there been a radical change in Krishnamurti's teaching?](#)

Duration: 78 minutes

#### Summary

- Q: Has there been a radical change in your teaching?

Has there been, after thirty years, a movement away from observation, from the division between the thinker and the thought, and from the whole content of consciousness?

Without preparation, without drill, without examination, is it possible to see the total content of consciousness and move out of it?

It is only possible to have a complete, total insight immediately, instantly, and that instant is not contained in time.

The thinker and the thought are identical, they are not separate.

The whole way of thinking is based on growth, becoming, evolving.

Will the mind, being so heavily conditioned by the tradition of growth, listen?

From series: [BR78CPJ1-2 - Brockwood Park 1978 - Two Conversations with Pupul Jayakar, 1978](#)

### [BR78CPJ2 - Brockwood Park 1978 - Dialogue 2 - Thought cannot fundamentally perceive or comprehend the totality of consciousness](#)

Duration: 86 minutes

## Summary

- What does the word 'conscious' mean to you?

Thought can never be aware of the total content of consciousness.

Can the mind perceive the totality?

Is there a love or a quality which is not part of consciousness?

Is it possible to observe with all your senses? When there is a movement of thought, it is a particular sense operating.

Is there a totally different dimension which is not the dimension of consciousness as we know it, not invented by thought?

What instrument or what quality is necessary to move out of this circle of consciousness?

How am I as a human being to discover 'the other'?

How can I know what order is when I live in total disorder?

There is action, which is non-action, when thought is completely, absolutely still.

**From series:** [BR78CPJ1-2 - Brockwood Park 1978 - Two Conversations with Pupul Jayakar, 1978](#)

## [BR81CPJ1 - Brockwood Park 1981 - Dialogue 1 - On God](#)

Duration: 83 minutes

### Summary

- Q: Can we discuss and investigate into the nature of God?

Can we negate completely the whole movement of knowledge - except the knowledge of driving a car, speaking a language, technological knowledge?

Can one totally empty the whole accumulation of a million years?

We never say, 'I don't know.' That is a state of mind that is absolutely motionless, because I don't know. I think that is one of our difficulties. We all want to know; which means put into the bag of knowledge what God is.

Could I have an insight into the movement of knowledge, so that the insight stops the movement? Not I stop the movement or the brain stops the movement; the very insight is the ending of this knowledge and the beginning of something entirely different.

Is it possible to quieten thought completely?

Is it possible to be free of the meditator? Then there is no problem. Then there is no question whether there is God or no God – who cares? Then that meditation is the meditation of the universe.

**From series:** [BR81CPJ1-2 - Brockwood Park 1981 - Dialogues - Nothingness is supreme intelligence](#)

## [BR81CPJ2 - Brockwood Park 1981 - Dialogue 2 - Living with death](#)

Duration: 60 minutes

### Summary

- What is ending?

The mind cannot enter into a totally new dimension if there is a shadow of memory of anything.

If the movement of thought ends, consciousness as we know it is not.

Thought is the enemy of compassion.

Q: What significance has death?

I meet the Buddha. He has told me very carefully: be a light to yourself. So that truth is with me, it is the seed that is flowering in me. So if he goes away, the seed is flowering. But what is important is that seed of truth which has been planted by my alertness, awareness, intense listening. That seed will flower.

Have we, in this dialogue, seen the meaning of death, the extraordinary beauty of ending something?

**From series:** [BR81CPJ1-2 - Brockwood Park 1981 - Dialogues - Nothingness is supreme intelligence](#)

### **[BR82CPJ1 - Brockwood Park 1982 - Dialogue 1 - How does one inquire into the source of all life?](#)**

Duration: 90 minutes

#### **Summary**

- What is the source of all existence, all life, all action?

What is the approach of a mind that wants to inquire into something that it doesn't know, something that demands an extraordinary quality of deep subtlety, deep capacity of order?

Why doesn't one feel totally responsible for the wars, the brutality, the terrible things that are happening in the world?

Human beings have created such disorder in themselves and therefore outwardly. How does one comprehend, be aware of, the origin of disorder?

What is the state of action that is born out of complete attention?

To watch my reactions, my responses, to observe diligently my relationship with another, intimate or not – is it necessary to go through all this?

Any person who gives attention, who wants to hear, who really says, 'I must find the source of life,' who is passionate about it, not just casual, then he will listen. Not to me – he will listen. It is in the air.

**From series:** [BR82CPJ1-2 - Brockwood Park 1982 - Dialogues - Nothingness is supreme intelligence](#)

### **[BR82CPJ2 - Brockwood Park 1982 - Dialogue 2 - Can we live without the burden of a thousand yesterdays?](#)**

Duration: 66 minutes

#### **Summary**

- Is it possible to keep the mind very young, and yet ancient?

What is consciousness?

When suffering ends, the brain is not seeking a future existence in paradise.

Is it possible to completely end the whole content of my consciousness, of human consciousness, which has grown through millennia?

Can the brain ever be free from its own bondage?

Is it possible to look at life as a whole, without fragmentation?

**From series:** [BR82CPJ1-2 - Brockwood Park 1982 - Dialogues - Nothingness is supreme intelligence](#)

## [BR83CPJ1 - Brockwood Park 1983 - Dialogue 1 - What will bring about change in the brain?](#)

Duration: 72 minutes

### Summary

- There is only thought, it is not Eastern thought or Western thought. The expression of thought may be different in India and in the West but it is still a process of thought.

What brings about a change in the human brain?

What will make human beings alter the way they behave? This appalling brutality, what will change all this? Who will change it?

My son is dead, that's a fact. I can't change a fact; he is gone. It sounds cruel to say it but he is gone. But I am carrying him all the time. The brain is carrying him as memory and the reminder is always there. I never say, 'He has gone, that's a fact,' but I live on memories, which is a dead thing. Memories are not actual.

Insight is the total absence of the whole movement of thought – as time, remembrance and thought.

Are we aware that we are prisoners of our own fantasies, imaginations, conclusions and ideas?

How do you have a sustained movement of energy that is not dissipated by thought, by any kind of activity?

**From series:** [BR83CPJ1-2 - Brockwood Park 1983 - Dialogues - Nothingness is supreme intelligence](#)

## [BR83CPJ2 - Brockwood Park 1983 - Dialogue 2 - Why are we frightened to be nothing?](#)

Duration: 66 minutes

### Summary

- Is there, or can there be, in the human brain a space without end, an eternity out of time?

The mind is a wholly different dimension which has no contact with thought. The brain, that part of the brain which has been functioning as an instrument of thought, that brain has been conditioned. As long as that part of the brain remains in that state there is no communication with the mind.

Insight is possible only when there is cessation of thought and time.

If there is a verbal sound, I am not listening, I am only understanding the words. But you want to convey to me something much more than the words.

The psyche is a bundle of memories and those memories are dead. They operate, they function, but they are the outcome of past experience, which is gone. I am a movement of memories. If I have an insight into that, I am nothing, there is nothing. I don't exist.

The ending of the movement which is the psyche, which is time-thought, the ending of that is to be nothing. Nothing then contains the whole universe – not my petty little fears, anxieties, problems, sorrow. After all, nothing means the entire world of compassion.

**From series:** [BR83CPJ1-2 - Brockwood Park 1983 - Dialogues - Nothingness is supreme intelligence](#)

## [MA79CPJ - Madras \(Chennai\) 1979 - Dialogue - Is there a way which will make man free of suffering?](#)

Duration: 60 minutes

### Summary

- Q: Is there a way that will make man free of the load of suffering he has carried through centuries?

How does one begin to inquire into the cause of confusion?

Relationship is a mirror in which one sees oneself. In that mirror you recognize all your reactions.

When you realize that you have inherited a million years of human existence and you are the world and the world is you, then you wipe away altogether the psychological sense of the individual, the 'me', who is the essence of this confusion.

Can we look at a reaction and see that reaction contains all reactions?

Any movement away from a problem is an escape. So my approach must be not to evade.

Our mind is full of words. Are my actions and feelings towards my friend, wife, husband, just on the verbal level?

It is possible to be completely free of the self.

From series: [MA79CPJ - Madras \(Chennai\) 1979 - Conversations with Pupul Jayakar](#)

### [OJ84CPJ - Ojai 1984 - Dialogue - What is the summation of Krishnamurti's teaching and who are you?](#)

Duration: 57 minutes

#### Summary

- Q: What would you say is the summation of your teaching? Who and what are you?

The person dies and the teachings remain, which is the real manifestation, not the instrument which is expressing those teachings.

A person is necessary to manifest, but the vase contains the water. Drink the water, not worship the vase.

Our brains have become so small by the words we have used.

If the now contains all time, actually there is no time.

When the self is not, time is not. Energy has no time, only when it manifests it has time.

Is there a meditation which is not a deliberate affair?

There is a state which is really immense, which is not measurable by words, therefore it is not within the field of knowledge, and therefore it is totally out of time.

From series: [OJ84CPJ - Ojai 1984 - Conversations with Pupul Jayakar](#)

## 4 D - Conversations (Misc.)

### [BR79CJLD1 - Brockwood Park 1979 - Dialogue 1 - Thought and observation](#)

Duration: 56 minutes

#### Summary

- What is thought?

What is the 'me', the 'I'?

Is there an observation without the 'me'?

To study myself, I must be free of all authority.

What is creativity ?

**From series:** [BR79-80CJLD1-2 - Brockwood Park 1979 - Conversations with Jean-Louis Dewez](#)

### **BR79CJLD2 - Brockwood Park 1979 - Dialogue 2 - Why do we get educated?**

Duration: 58 minutes

#### **Summary**

- Can we bring about right education so that the educator and the educated bring about a good society?

If once you understand the truth that you are an integral part, that you are the world, in essence, then how can you be alone? You are alone when you are seeking security; that is your isolation.

You are aware that you are conditioned and you will help me to be aware of my conditioning. Before you teach physics or mathematics, can you give ten minutes to this?

The world outside is created by each one of us. To change that and to bring about a good society, each one must change, psychologically. Which doesn't mean I stand alone, because I am the world.

We human beings are responsible for this mess, this madness that's going on in the world.

My mind is the mind of the world.

In isolation there is no security.

**From series:** [BR79-80CJLD1-2 - Brockwood Park 1979 - Conversations with Jean-Louis Dewez](#)

### **BR80CJLD - Brockwood Park 1980 - Dialogue 1 - What is it to be serious?**

Duration: 57 minutes

#### **Summary**

- What is it to be serious?

Why haven't human beings deeply, profoundly transformed themselves psychologically?

How do you observe life?

The world in which there is injustice, cruelty, wars, violence, is that world different from each one of us?

If the mind sees everything very clearly, there is no need for decision.

Does knowledge give you freedom?

The whole world, as we know it now, is based on thought. Thinking has produced all this. Unless the quality of thinking changes, it will be perpetuated.

**From series:** [BR80CJLD - Brockwood Park 1980 - Conversations with Jean-Louis Dewez](#)

### **BR84CIM1 - Brockwood Park 1984 - Dialogue 1 - Where there is self-interest love is not**

Duration: 61 minutes

#### **Summary**

- Q: Can love be experienced?

Love is not desire or pleasure.

Love is not the opposite of hate.

Love has no relationship to jealousy.

Love can never bring conflict.

**From series:** [BR84CIM1-2 - Brockwood Park 1984 - Dialogues - Why are we fragmented?](#)

### **BR84CIM2 - Brockwood Park 1984 - Dialogue 2 - When there is love there is truth and beauty**

Duration: 37 minutes

#### **Summary**

- Q: Why are we fragmented?

My way of life, thinking and action is comparatively like the rest of mankind.

I am the rest of mankind because we all suffer.

**From series:** [BR84CIM1-2 - Brockwood Park 1984 - Dialogues - Why are we fragmented?](#)

### **BR84CMZ1 - Brockwood Park 1984 - Dialogue 1 - What do we mean by conditioning?**

Duration: 28 minutes

#### **Summary**

- Can the brain ever be free from all the programming it has received?

Is this possible through watching the very activity of thought?

This watchfulness makes the brain extraordinarily acute, sharp and clear.

This clarity is freedom.

**From series:** [BR84CMZ1-3 - Brockwood Park 1984 - Dialogues - Knowledge is conditioning](#)

### **BR84CMZ2 - Brockwood Park 1984 - Dialogue 2 - What is the fact of fear?**

Duration: 28 minutes

#### **Summary**

- Can we look at fear and in the very act of looking discover the origin of it?

Not look at a particular branch or leaf, but the whole nature, structure and quality of fear.

**From series:** [BR84CMZ1-3 - Brockwood Park 1984 - Dialogues - Knowledge is conditioning](#)

### **BR84CMZ3 - Brockwood Park 1984 - Small Group Discussion 3 - What is religion to you?**

Duration: 28 minutes

#### **Summary**

- Are human beings searching for something other than their petty self-centred activity?

Religion is an inquiry without a motive, path or direction, putting aside all authority.

**From series:** [BR84CMZ1-3 - Brockwood Park 1984 - Dialogues - Knowledge is conditioning](#)

### **BR84CRE - Brockwood Park 1984 - Dialogue - Can Fear Be Completely Wiped Away?**

Duration: 88 minutes

#### **Summary**

- I am forced to concentrate in the office and the job forces me to distraction. Distraction is not the same as play. There is a cycle of fear.

Do we do anything that we love? Am I afraid of life?

What is death, ending? You cannot look at something with your whole attention if there is an idea about what it should be.



Why is there a tremendous craving inwardly? What is the relationship between love and death?

What is the root of fear? Why does thought enter into the realm of the psyche?

What is creation that is not born out of knowledge?

**From series:** [BR84CRE - Brockwood Park 1984 - Dialogue](#)

### **CL68CHS - Claremont 1968 - Dialogue - Authority is destructive**

Duration: 59 minutes

#### **Summary**

- Q: In this confused and confusing world, torn by conflicting voices without and within, with hearts that seem star-crossed and tensions that never go, is it possible to live with total lucidity?

To have clarity, the first essential thing is freedom, freedom from authority.

To be a light to yourself you must deny every other light, however great that light be.

As long as man accepts violence and lives a way of life which is violent, he perpetuates fear and accepts authority.

The moment you bring in the 'how' you move away from the central fact of learning.

To learn about something you must be in complete contact with it. I want to learn about fear, therefore I must look at it, face it.

At the moment of fear there is neither the observer nor the observed.

Thought can never be free because thought is the response of memory, response of the past.

**From series:** [CL68CHS - Claremont 1968 - Dialogue](#)

### **ML7172CAN1 - Malibu 1971-72 - Dialogue 1 - The circus of man's struggle**

Duration: 56 minutes

#### **Summary**

- Why do we divide the world, the human being and the divine?

When I realise that my consciousness is the consciousness of the world, and the consciousness of the world is me, whatever change takes place in me affects the whole of consciousness.

Can human consciousness undergo a radical change?

To find out if there is something beyond this consciousness I must understand the content of consciousness. The mind must go beyond itself.

Do we realise that the observer, seeing the content, examining, analysing, looking at it all, is the content itself?

If there is no thought, there is no thinker.

If the observer is the observed, what is the nature of change in consciousness?

Man has become accustomed to take it for granted that will is the only way to bring about change, but will is not the factor of change.

Consciousness only exists when there is conflict between fragments.

Radical revolution in consciousness and of consciousness takes place when there is no conflict at all.

From series: [ML7172CAN1-7 - Malibu 1971-72 - Dialogues - A religious life is a life in which the self is not](#)

### [ML7172CAN2 - Malibu 1971-72 - Dialogue 2 - On good and evil](#)

Duration: 54 minutes

#### Summary

- Q: Do good and evil really exist or are they simply conditioned points of view?

Goodness is total order, not only outwardly but inwardly especially.

Is virtue the outcome of planning?

- 

You cannot will to do good. Either you are good or not good; you cannot will goodness.

Will is the concentration of thought as resistance.

Are poisonous snakes, sharks and the appalling, frighteningly cruel things in nature evil?

The moment we assert that there is absolute evil, that very assertion is the denial of the good.

Goodness implies total abnegation of the self, because 'the me' is always separative.

Order means behaviour in freedom. Freedom means love, not pleasure. When one observes all this, one sees very clearly that there is a marvellous sense of absolute order.

From series: [ML7172CAN1-7 - Malibu 1971-72 - Dialogues - A religious life is a life in which the self is not](#)

### [ML7172CAN3 - Malibu 1971-72 - Dialogue 3 - Is there a permanent ego?](#)

Duration: 47 minutes

#### Summary

- Is there a permanent 'me'?

Unless I am free from the vulgar, I will continue representing the whole vulgarity of man.

I lead the usual life, along the small river, following that current. I am that current and 'the me' is bound to continue in that stream, with millions of others. I'm not different from those millions of others.

When you say, 'My brother is dead,' and ask whether he is living, as a separate consciousness, I question whether he was ever separate from the stream.

There is no permanent self. If there was a permanent self, it would be this stream.

Realising that I am like the rest of the world, that there is no 'me' separate, I can incarnate if I step out of the stream.

Change takes place away from the stream; in the stream there is no change.

What happens if you step out of the stream? The stepping out is the incarnation.

When the man of the stream steps out and looks, he has compassion.

From series: [ML7172CAN1-7 - Malibu 1971-72 - Dialogues - A religious life is a life in which the self is not](#)

### [ML7172CAN4 - Malibu 1971-72 - Dialogue 4 - Masters and hierarchy](#)

Duration: 44 minutes

#### Summary

- Q: One finds in various teachings the idea of masters, conscious entities who work for the good of mankind. Is there a reservoir of wisdom? Do such entities exist, or does man want to have myths?

There is the reservoir of goodness and the reservoir of violence. Is there something which is not these two, that is beyond these two?

Is your mind capable of not being held in the reservoirs of goodness or violence?

When you understand these two opposites and go beyond them, meditation is not in terms of vision or action, but the state of silence which then is operating, an energy which then flows. That energy has no character.

When one asks, 'Is there a hierarchy, a master, a group of evolved entities?' you are asking from a point of view, or from desire, from hope.

What is the relationship between the current of vulgarity and that which is beyond and above the opposites?

**From series:** [ML7172CAN1-7 - Malibu 1971-72 - Dialogues - A religious life is a life in which the self is not](#)

### [ML7172CAN5 - Malibu 1971-72 - Dialogue 5 - Stepping out of the stream of the self](#)

Duration: 78 minutes

#### Summary

- Is there in me a place where there is no corruption, where there is real, absolute peace, order?

The stream of vulgarity has its source in the self, 'the me', the ego.

When there is no self, there is a responsibility for humanity.

What is the relationship between this stream, the self which is perpetuating the stream, and the unknown?

How is a man who is in the stream to understand instantly, without going through the evolutionary process?

You step out of the stream if you deny time, in the sense of becoming, being, achieving, comparing.

Can the mind, without any motive, negate the self?

**From series:** [ML7172CAN1-7 - Malibu 1971-72 - Dialogues - A religious life is a life in which the self is not](#)

### [ML7172CAN6 - Malibu 1971-72 - Dialogue 6 - A mind that is not empty can never find truth](#)

Duration: 76 minutes

#### Summary

- Q: Are the various scriptures of India and the Middle East similar to or in contradiction to your teaching?

Can thought end right through one's consciousness? Must thought not end for something new to be observed?

How does the mind look at itself? Does it look as an observer different from the observed, or without the observer and therefore there is only the observed?

Can consciousness empty itself of its content?

What has happened to the mind that has discarded the weight of becoming, of tradition, myth, gurus and authority?

A mind that has no space can never find truth. A mind that is not empty can never find truth.

Remaining with the fact of hurt.

When you are nothing, you love.

There is a movement in silence that has no beginning and no end, a movement that is always new.

Inquiry is different from effort, from seeking, from achievement.

**From series:** [ML7172CAN1-7 - Malibu 1971-72 - Dialogues - A religious life is a life in which the self is not](#)

### **ML7172CAN7 - Malibu 1971-72 - Dialogue 7 - Religion and meditation**

Duration: 41 minutes

#### **Summary**

- Q: Is there any connection between the supernatural and religion?

Is a religious life to lead a good life?

A religious life is a life in which the self is not.

We get caught in the so-called mysterious. But when the self is not, there is a greater, vaster mystery.

Self-knowing is much more important than acquiring some kind of power.

What place has meditation in religious life?

Meditation is not control, is not a practice, is not an effort to achieve a glorious experience, or to remain in a particular state of consciousness.

If the self is, the religious life is not. Can one dissolve the self?

Why are certain human beings entrenched in the myth of Jesus or Krishna?

Attachment destroys freedom.

Where there is freedom there is joy. It is that quality of mind that has this sense of joy and freedom that perceives.

Meditation means freedom and joy to observe, without any attachment, without any partial perception.

**From series:** [ML7172CAN1-7 - Malibu 1971-72 - Dialogues - A religious life is a life in which the self is not](#)

### **ML71CJN1 - Malibu 1971 - Dialogue 1 - The role of the teacher**

Duration: 56 minutes

#### **Summary**

- Q: There is much talk of a spiritual revolution among young people. Do you see in this very mixed phenomenon any hope of a new flowering for civilisation or possibility of growth?

One can go into oneself at tremendous depths and find out everything. To go into oneself is the problem. Not being able to do it we ask for help.

If there were no books, no gurus, what would you do?

Q: You speak against effort, but doesn't the growth and well-being of all sides of man demand something like hard work of one sort or another?

Why is there this cult of effort? Why have I to make effort to reach God, enlightenment or truth?

Why do we divide energy at all?

The observer only comes into being when wanting to change 'what is'.

The state of not-knowing is intelligence.

**From series:** [ML71CJN1-2 - Malibu 1971 - Dialogues - The state of not-knowing is intelligence](#)

### **ML71CJN2 - Malibu 1971 - Dialogue 2 - Inner space**

Duration: 61 minutes

#### **Summary**

- Is it possible to be free of the centre, so that the centre doesn't create space around itself and build a wall?

Can the centre be still or fade away?

Can consciousness empty itself of its content?

Is love within the field of consciousness?

If you don't form an image now, the past images have no place.

Q: Are there environments which can be conducive to liberation?

The company of the good doesn't teach me what is good and what is false or true. I have to see it.

**From series:** [ML71CJN1-2 - Malibu 1971 - Dialogues - The state of not-knowing is intelligence](#)

### **NY83CDS - New York 1983 - Dialogue - Memory, thought and the illusion of continuity**

Duration: 70 minutes

#### **Summary**

- Q: Why is it that illusion and what thought creates have such power and immediacy? What can a person do for another person who is caught up in their illusions?

Why do human beings give importance to their own self-centred activity?

The very idea of protecting myself brings about isolation.

The 'me' is not something separate from memory. Memory is the only thing that continues.

Memory represents something that is gone, dead, finished, so memory is not real.

Our psyche is being programmed by ideologies. Ideologies have been put together by thought.

**From series:** [NY83CDS - New York 1983 - Dialogue](#)

### **OJ83CJS - Ojai 1983 - Conversation with Jonas Salk - What makes us change?**

Duration: 66 minutes

#### **Summary**

- If one has children, will they repeat the same old pattern or will there be a fundamental change in their whole consciousness?

What makes us learn, change?

Is time an enemy or a help?

You are responsible as a human being for the rest of humanity.

Consciousness is not mine, it is the human mind. We are humanity.

The mind that is trained to resolve problems will always find problems. If the brain is not trained to solve problems, it can face problems but is essentially free.

Why should I psychologically record anything?

Identification is a form of self-centred activity.

Compassion cannot be put together by thought.

Note: a total of 6 minutes and 15 seconds of missing video is replaced by audio only.

**From series:** [OJ83CJS - Ojai 1983 - Conversation with Jonas Salk](#)

### **SA69CV1 - Saanen 1969 - Dialogue 1 - Can another dispel the darkness in oneself?**

Duration: 79 minutes

#### **Summary**

- Q: What is the role of a guru?

The word 'guru' in the classical sense means the dispeller of darkness and ignorance.

Can another help to dispel the darkness in oneself? He can only point out, 'You are the door through which you yourself have to go.'

Should a teacher lay down what is right conduct? This means they have set the pattern and are conditioning.

How do I know if a teacher is right? Why should I accept a teacher?

**From series:** [SA69CV1-2 - Saanen 1969 - Two conversations with Swami Venkatesananda](#)

### **SA69CV2 - Saanen 1969 - Dialogue 2 - Can one experience the infinite?**

Duration: 56 minutes

#### **Summary**

- Why do we always attach ourselves to something which we suppose to be the highest?

We use the word 'experience' very easily. Can we experience the feeling of supreme ecstasy? Can we experience the infinite?

Can the mind which is conditioned, prejudiced and frightened experience the highest?

When fear and conditioning cease, is there experiencing of the highest at all?

If the entity which is fear and anxiety has dissolved its fear, what is there to experience?

What is the purpose of experience? Is there the need of experience at all?

Being in a state in which there is no peace, we want to experience a state of absolute, permanent, eternal peace.

If the mind can free itself from agony then what is the need to ask for an experience of the supreme?

**From series:** [SA69CV1-2 - Saanen 1969 - Two conversations with Swami Venkatesananda](#)

### [SD72CCTR - San Diego 1972 - Dialogue - What is Meditation?](#)

Duration: 39 minutes

#### **Summary**

- What is the quality of the mind that is no longer held in the matrix of experience?

What is meditation?

Why should one meditate?

To see without the 'me'.

Observation without time and memory.

A total observation.

**From series:** [SD72CCTR - San Diego 1972 - Dialogue - Can humanity change?](#)

### [SD72CES1 - San Diego 1972 - Dialogue 1 - Goodness only flowers in freedom](#)

Duration: 56 minutes

#### **Summary**

- Freedom is the negation of being conditioned by any culture, religious or political division.

What separates man, divides human beings?

Goodness only flowers in freedom. It doesn't flower within the law of religious sanctions or religious beliefs.

The 'me' is the root of separation. Is it possible to completely empty the mind of the 'me'?

How is the content to be emptied in one stroke, so that the mind is really empty, active and therefore capable of perception?

**From series:** [SD72CES1-2 - San Diego 1972 - Dialogues - Goodness only flowers in freedom](#)

### [SD72CES2 - San Diego 1972 - Dialogue 2 - Ending disorder is the ending of death](#)

Duration: 54 minutes

#### **Summary**

- Inwardly we are all in a state of confusion.

Love is total attention.

All this brings us to the question whether man can change at all.

How is it possible for a human being to bring about a total psychological revolution?

What is pleasure and joy? To understand pleasure is far more important than to understand joy.

What is death? Is there such thing as a permanent entity? First understand what it means to live, not what it means to die.

To not belong means to stand alone. When you have order you don't belong to disorder.

**From series:** [SD72CES1-2 - San Diego 1972 - Dialogues - Goodness only flowers in freedom](#)

## **5 A - Seminars (Europe and USA)**

### [BR70S1 - Brockwood Park 1970 - Seminar Meeting 1 - Violence and the 'me'](#)

Duration: 73 minutes

#### Summary

- Can the human mind solve our social and inward problems without any kind of violence?

What is violence?

Does a human being want to be free of all violence?

Is it possible to live without direction?

Any movement of the 'me' is still the 'me', which is the root of violence.

Is it possible to live without the 'me'?

Note: a total of 15 minutes and 49 seconds of missing video is replaced by audio only.

**From series:** [BR70S1-6 - Brockwood Park 1970 - Seminar Meetings - Freedom means a quality of mind which has no division in itself](#)

### **BR70S2 - Brockwood Park 1970 - Seminar Meeting 2 - Is there a living in which there is no violence?**

Duration: 84 minutes

#### Summary

- Can one look without a purpose, without a direction, without a sense of duality?

To deny something without really understanding it, is a form of violence.

Any movement of thought is the 'me'. Can the mind observe without thought?

Violence means conformity.

Violence comes the moment there is a purpose, a direction, a division.

One has to learn how to watch without duality.

**From series:** [BR70S1-6 - Brockwood Park 1970 - Seminar Meetings - Freedom means a quality of mind which has no division in itself](#)

### **BR70S3 - Brockwood Park 1970 - Seminar Meeting 3 - When there is complete attention thought does not interfere**

Duration: 88 minutes

#### Summary

- Why is there this tremendous activity of division in our lives?

We want to live in total harmony, without the contradiction of desires. Is this possible?

Can I look at disharmony without the process of analysis, in which there is the division between the analyser and the analysed?

Being absorbed in something is entirely different from being attentive.

Attention is not the division brought about through concentration. Attention is not analysis. In a mind that is completely attentive, thought doesn't enter with its divisions.

There can be attention without the movement of the senses.

**From series:** [BR70S1-6 - Brockwood Park 1970 - Seminar Meetings - Freedom means a quality of mind which has no division in itself](#)



## **BR70S4 - Brockwood Park 1970 - Seminar Meeting 4 - Can a mind in contradiction know what harmony is?**

Duration: 94 minutes

### **Summary**

- To live a harmonious life attention must be non-contradictory.

An action that is a product of analysis is non-action.

A non-contradictory life, a life of complete and total harmony, what would such a life's work be in art or in science or anything?

You are conditioned by society, which human beings have created. Unless there is a deep, radical change within oneself, social change does not bring about harmonious life.

Can you look without accumulating knowledge?

What is sleep?

A mind that is incessantly active, can it ever create?

**From series:** [BR70S1-6 - Brockwood Park 1970 - Seminar Meetings - Freedom means a quality of mind which has no division in itself](#)

## **BR70S5 - Brockwood Park 1970 - Seminar Meeting 5 - Can a divided mind perceive the wholeness of life?**

Duration: 95 minutes

### **Summary**

- Is it possible to look at everything as a whole?

Freedom means a quality of mind which has no division in itself.

Is verbal comprehension really understanding?

How do you see anything new?

Can the mind look at the various fragments, including thought itself, without the censor, without division as the observer and the observed?

When you look, your look is fragmented. Then what will you do?

Are you aware of your conditioning?

How can there be separation when the mind looks without any movement of choice?

**From series:** [BR70S1-6 - Brockwood Park 1970 - Seminar Meetings - Freedom means a quality of mind which has no division in itself](#)

## **BR70S6 - Brockwood Park 1970 - Seminar Meeting 6 - What is the quality of the mind that has seen the effects of division?**

Duration: 91 minutes

### **Summary**

- Are we aware of the many fragments of which we are?

Why should I suffer, have pain or fear because of what I see in myself?

Having built walls of resistance, must I go to somebody to help me to tear down these walls? Why

should I seek help from anybody?

The past resistances are part of the mind. What can the mind do about its own part, which it has built?

The mind itself is the machinery of resistance.

How do you know that thought brings about fragmentation?

What is the use of having an ideal?

What is love?

**From series:** [BR70S1-6 - Brockwood Park 1970 - Seminar Meetings - Freedom means a quality of mind which has no division in itself](#)

### **BR74S1 - Brockwood Park 1974 - Scientists Seminar 1 - Preparatory meeting (without Krishnamurti)**

Duration: 78 minutes

#### **Summary**

- Introductory talk given by David Bohm (Physicist).

David Bohm: What place has knowledge in the transformation of man and society?

DB: There are two kinds of intelligence, a general all-round intelligence and an intelligence at the service of stupid aims.

DB: The transformation of mankind will depend on the transformation of individuals.

Fritjof Capra: To survive we need a more holistic knowledge which is not only rational but is intuitive and akin to mystical and religious knowledge.

DB: Is a creative action possible which is predetermined beforehand as to its goal?

DB: Is there a difference between the technical approach and the artistic approach to the world?

**From series:** [BR74S1-12 - Brockwood Park 1974 - Scientists Seminars - The place of knowledge in the transformation of man and society](#)

### **BR74S2 - Brockwood Park 1974 - Scientists Seminar 2 - Modern physics and Eastern mysticism, the self and seeing**

Duration: 128 minutes

#### **Summary**

- Introductory talk given by Fritjof Capra (Physicist).

Fritjof Capra: The parallels between modern physics and Eastern mysticism are striking, significant and profound.

FC: Quantum theory has made us aware that particles are not isolated grains of matter but are interconnections in an inseparable cosmic web.

FC: The aim of both physicists and mystics is the same: to see into the essential nature of things. Their methods are thoroughly empirical.

FC: What are the implications of the profound harmony between the worldviews of modern physics and mystical thought?

Gordon Globus: I find myself not agreeing with Krishnamurti and very much agreeing with Freud, believing that there are very deep biological roots to self-interest.

K: Apart from theories and speculations, what is the self, the 'me'?

K: When you see something as being true or false, can that be changed?

**From series:** [BR74S1-12 - Brockwood Park 1974 - Scientists Seminars - The place of knowledge in the transformation of man and society](#)

### **BR74S3 - Brockwood Park 1974 - Scientists Seminar 3 - Defining being human, compassion, feeling special**

Duration: 123 minutes

#### **Summary**

- Introductory talk given by Julian Melzack (Philosopher).

Julian Melzack: There is a prima facie incompatibility in what science is doing in trying to understand man and what we think man to be.

JM: Man is a probability automaton.

Gordon Globus: Your approach is in terms of language descriptions and I don't think you're accounting for awareness.

David Bohm: No machine, not even a probability machine, will actually explain quantum mechanics.

DB: How can you define what is meant by being human?

Fritjof Capra: I think we all can agree that man is a quantum probabilistic automaton.

Robin Monro: A mechanistic view of man doesn't adequately account for consciousness.

K: Can compassion and love be taught?

K: How can I have passion?

K: How does one go beyond sorrow?

K: Why this desire to be something special?

**From series:** [BR74S1-12 - Brockwood Park 1974 - Scientists Seminars - The place of knowledge in the transformation of man and society](#)

### **BR74S4 - Brockwood Park 1974 - Scientists Seminar 4 - The brain, images in relationship, yoga**

Duration: 128 minutes

#### **Summary**

- Introductory talk given by Karl Pribram (Psychiatrist).

Karl Pribram: Brain function in perception means that an input from the sense organs becomes distributed across the extent of the cortex to which that input system projects.

KP: Knowledge influences our perceptions.

K: What is the central factor in human relationship that brings distortion?

K: Is it possible not to have an image of oneself?

K: Am I human being first and scientist afterwards, or a scientist first and a human being afterwards?

K: The question in yoga is to breathe without will or effort. The moment you bring in effort, you cease to do yoga.

K: Effort is the crux of our whole civilization.

K: Are we geared to success, to achieving, to conquering?

K: I've never made an effort about anything: being, not being, achieving, not achieving.

**From series:** [BR74S1-12 - Brockwood Park 1974 - Scientists Seminars - The place of knowledge in the transformation of man and society](#)

### **BR74S5 - Brockwood Park 1974 - Scientists Seminar 5 - Transformation, feeling responsible, being attached**

Duration: 93 minutes

#### **Summary**

- Introductory talk given by George Sudarshan (Physicist).

George Sudarshan: Corruption and breakdown of integrity amongst academic intellectuals is unaesthetic misogynation that we must be aware of in bringing about a transformation of mankind.

K: As long as there is fear, the other cannot be. My chief concern is not the other but the elimination of fear.

K: If your consciousness is transformed, that transformation will affect the whole of the consciousness of man.

GS: When I am transformed, when I feel harmony, those around me get an inkling of it and perhaps they too are transformed to an extent.

K: Inwardly I know nothing, and only in that not-knowing something new can happen.

K: Can I live in this world without attachment?

K: When you are detached it means that you really love and that you are responsible.

K: What am I without my country, my prejudices, superstitions, fears and pleasures?

**From series:** [BR74S1-12 - Brockwood Park 1974 - Scientists Seminars - The place of knowledge in the transformation of man and society](#)

### **BR74S6 - Brockwood Park 1974 - Scientists Seminar 6 - Dreaming, meditation and laziness**

Duration: 121 minutes

#### **Summary**

- Introductory talk given by Montague Ullman (Psychiatrist).

Montague Ullman: What we experience as a dream has an antecedent history in an event beyond time and space ordering.

MU: Dreams come upon us in an instantaneous happening at critical moments in the transformation of one form of consciousness into another.

MU: What is the agency that provides the unending source of unerringly apt visual metaphors, the images in our dreams?

K: Is it possible not to dream at all and so have much more energy?

K: During sleep, is there a different form of energy?

K: Meditation is a movement in which contradictions are wiped out.

K: Control is the very essence of disorder.

K: What is the desire, the urge for psychological experience?

K: If there is no thought, is there a thinker?

K: If you are in the state of 'A', don't compare, don't force. Watch that state of 'A', be with it.

K: I am unhappy with my laziness. I remain with my unhappiness, not wanting to be happy.

**From series:** [BR74S1-12 - Brockwood Park 1974 - Scientists Seminars - The place of knowledge in the transformation of man and society](#)

### **BR74S7 - Brockwood Park 1974 - Scientists Seminar 7 - The brain, meditation, compassion in science**

Duration: 132 minutes

#### **Summary**

- K: Is the brain ever still?

K: In meditation all wounds are healed; all movement of the self has come to an end.

K: I say, 'I'm arrogant.' I'm aware of it. Why do I call it arrogance?

K: What is effort?

K: Is it possible for a human being not to be violent?

Short talk given by Maurice Wilkins (Physicist and Biologist).

Maurice Wilkins: The scientific community as a whole is somehow trapped, mesmerised in the world of thought.

MW: Are we aware of the extent to which we are conditioned by our social organisation?

Julian Melzack: Should Einstein have been worried about the bomb?

DB: The word 'compassion' means com-passion, to feel together and all together. If scientists don't feel all together, their work has no meaning.

K: Are scientists concerned with war as compassionate human beings?

K: Is transformation a matter of time, evolution, a gradual process, or is it something immediate?

George Sudarshan: How can we talk about a peaceful, harmonious world when there is such strong iniquity with regard to distribution?

**From series:** [BR74S1-12 - Brockwood Park 1974 - Scientists Seminars - The place of knowledge in the transformation of man and society](#)

### **BR74S8 - Brockwood Park 1974 - Scientists Seminar 8 - Alternative medicine and holism**

Duration: 72 minutes

#### **Summary**

- Introductory talk given by Elizabeth Ferris (Medical Doctor).

Elizabeth Ferris: What is alternative medicine?

EF: The notion of health and disease perpetrated by germ theory became an essential part of the background of treatment and cure, so the system perpetrated itself.

EF: How can we be compassionate to a part of a person?

EF: If health is wholeness then can we say that disease is in some way non-wholeness?

David Bohm: We can't understand the whole without bringing in feeling as well as the intellect. It requires the whole of a person to understand the whole.

David Peat: Looking at the whole person and taking the view that the disease and the person are one, where exactly do you draw the whole?

David Shainberg: If we understand what we mean by holism, we will move to a different perspective, a deeper ground, not in terms of action and reaction.

**From series:** [BR74S1-12 - Brockwood Park 1974 - Scientists Seminars - The place of knowledge in the transformation of man and society](#)

### **BR74S9 - Brockwood Park 1974 - Scientists Seminar 9 - The immeasurable, non-verbal communication, love, Krishnamurti's youth**

Duration: 127 minutes

#### **Summary**

- Introductory talk given by David Bohm (Physicist).

David Bohm: In order for anybody to do anything new there must be love or passion, which cannot be separated from compassion.

DB: There is a distinction between East and West about attitude to measurement.

K: To communicate non-verbally means we must both be interested in the same thing at the same time and at the same level.

K: The immeasurable is negating what it is not.

K: I tell you that I love you. How do you listen to it?

K: Non-verbal communication becomes a theory, a verbal description, but to be actually in that state of non-verbal listening requires great attention.

Autobiographical talk given by Krishnamurti.

K: Thought has created this awful mess in the world; apart from goodness, it has brought about division between people and nations.

K: There must be an understanding of death, love and daily living, as a unitary movement.

**From series:** [BR74S1-12 - Brockwood Park 1974 - Scientists Seminars - The place of knowledge in the transformation of man and society](#)

### **BR74S10 - Brockwood Park 1974 - Scientists Seminar 10 - The masters, Krishnamurti, meditation and silence**

Duration: 111 minutes

## Summary

- Introductory talk given by Krishnamurti.

K: In the Indian and Tibetan tradition there are beings who do not appear in the world but live apart and help mankind.

K: When Dr Besant said, 'The World Teacher has manifested,' she staked her reputation on that.

K: Oneself is the teacher and the disciple if you are willing to listen.

Fritjof Capra: Have you yourself changed over the years?

Gordon Globus: How did you come to understand the nature of violence, not experiencing it yourself?

K: Any religious organisation based on belief and authority is detrimental to the understanding of truth.

Julian Melzack: Do you think you have any prejudices which you bring when discussing with other people?

K: You must be free from your framework to find out what another person says about meditation.

K: A silence induced through discipline, control, drugs, repetition of words is not silence.

JM: Is it possible to say that I've understood what you are saying without having experienced it?

K: Find out what meditation means.

**From series:** [BR74S1-12 - Brockwood Park 1974 - Scientists Seminars - The place of knowledge in the transformation of man and society](#)

## **BR74S11 - Brockwood Park 1974 - Scientists Seminar 11 - Meditation, death, the mind when the self is not**

Duration: 129 minutes

### Summary

- K: Unless we understand extrasensory perception, healing and thought over matter, we won't get the whole picture of meditation.

K: A real yogi never drinks, never eats meat and leads a very strict life; it's not just an amusing healthy thing.

K: What is it to die?

K: The observer is the central factor of distortion, contradiction, division, from which arises conflict and effort.

K: The 'me' has no reality except verbally, which is very difficult to accept because we are attached.

K: Can I look at suffering without the observer saying, 'I must do something about it'?

K: Thought implies the brain, but thought is also outside and leaves a form.

K: We are attached and our thoughts, in the form of attachment, go on.

K: What happens to a mind when the self is not? The self is continuity, as name, form, a book, one's furniture.

K: When I drop my burdens I may have an abundance of love, then I'll act.

**From series:** [BR74S1-12 - Brockwood Park 1974 - Scientists Seminars - The place of knowledge in the transformation of man and society](#)

### **BR74S12 - Brockwood Park 1974 - Scientists Seminar 12 - Cooperation and action not based on ideals**

Duration: 96 minutes

#### **Summary**

- K: The self, a series of words, a structure of ideas, prejudices, conclusions, attachments, ambition, greed, arrogance, hurts, can be ended by being free now.

K: Is there is an action which is not based on an ideal or concept?

K: How do we cooperate in solving a problem?

K: How can students understand the observer and the observed? Instead, I say let's talk about cooperation and see if you can cooperate with affection, care and attention.

Fritjof Capra: This seems to imply your presence at the same point, at the same time and with the same frame of mind.

David Bohm: The deeper question is whether we have this causeless feeling which creates a common action.

K: Is there an action without a formula? This may be the solution to our problems. Find out; don't oppose it.

**From series:** [BR74S1-12 - Brockwood Park 1974 - Scientists Seminars - The place of knowledge in the transformation of man and society](#)

### **BR78S1 - Brockwood Park 1978 - Seminar 1 - The art of questioning**

Duration: 91 minutes

#### **Summary**

- Q: How can one be a light to oneself?

Most of us are slaves, either to religious concepts, beliefs and symbols, or to some kind of experience, to institutions and images. One is caught in a routine, which prevents freedom.

How can I understand the depth of myself without understanding how the mind has become dependent? Do you question the way you live your life - why you think this, why you do that, why you have certain reactions? Do you question the whole thing?

Can I differentiate the word from the fact? How can one approach something without any knowledge? How do I actually approach a problem? Can we find out the right way of questioning so that intelligence can arise?

**From series:** [BR78S1-7 - Brockwood Park 1978 - Seminars - How can one be a light to oneself if there is any kind of dependence?](#)

### **BR78S2 - Brockwood Park 1978 - Seminar 2 - Is it possible never to be hurt?**

Duration: 101 minutes

#### **Summary**

- Q: What do we mean by relationship?

Relationship is one of the most important things in life. Relationship between me and another, with many others, which creates society.



In my relationship with another there is tension, a sense of division, guilt, possession, protection or responsibility. Apparently there has been, from time immemorial, conflict between you and me.

Pain, attachment, jealousy, fear, and also sexual pleasure - the whole of that is implied in daily relationship. Why do we accept it?

Why are we hurt? Do you have an idea about yourself which can be hurt? Why do you have images about yourself or conclusions about something?

Do we actually want to find a way of living in which there is no possibility of being hurt?

**From series:** [BR78S1-7 - Brockwood Park 1978 - Seminars - How can one be a light to oneself if there is any kind of dependence?](#)

### **BR78S3 - Brockwood Park 1978 - Seminar 3 - Can you face the fact that you are absolutely nothing?**

Duration: 101 minutes

#### **Summary**

- Q: Is it possible to be completely free of fear?

There is physical fear and psychological fear.

Are we aware of fear and our reactions to it? What do we actually do with that fear? Do we run away from it, suppress it, control it, or wait for some incident to resolve it, or accept it as part of life? Why do we wait? Why do we go through this process?

I reject that anybody is going to solve my fear, Jesus or the priest or the Pope or the Archbishop or the analyst, or anyone.

Can I face the fact that I am frightened, and not do a thing about it, just face it? If you face the fact then inquiries begin, real inquiries, not intellectual, verbal inquiries.

You are investigating, exploring, and you understand it, have an insight into it, and resolve it completely.

**From series:** [BR78S1-7 - Brockwood Park 1978 - Seminars - How can one be a light to oneself if there is any kind of dependence?](#)

### **BR78S4 - Brockwood Park 1978 - Seminar 4 - Observing fear as it happens**

Duration: 97 minutes

#### **Summary**

- Q: What is the root of fear?

In division thought is in operation. When there is no observer, who is the very essence of thought which is the past, then there is only actually what is happening. Can that actuality, the fact, be observed without the movement of thought?

Can you watch the moon without thought drawing a curtain across it?

As long as there is division there must be conflict. Is that division actual or is it artificially created by thought?

Can thought be conscious of itself as a movement?

Only when there is inattention fear comes. Does attention contain or hold thought? What is the quality of the brain when there is total attention? Is there any registration at all?

**From series:** [BR78S1-7 - Brockwood Park 1978 - Seminars - How can one be a light to oneself if there is any kind of dependence?](#)

### **BR78S5 - Brockwood Park 1978 - Seminar 5 - Pain is the reaction to attachment**

Duration: 93 minutes

#### **Summary**

- Q: Can we observe the actual implications of attachment?

One is attached to one's experience. There is holding on to the knowledge, the memory of it, never letting go. Can you watch that and let the story involved reveal itself?

Can you let the thing that you are watching tell its story, rather than you tell it? Like a flower, when you watch it very closely, when you see everything in its detail, the beauty of the whole thing, can we watch attachment in the same way? Is there an observation of this happening, the actual state and the nature of it, instantly?

Why do we find it so difficult to remain with a fact?

**From series:** [BR78S1-7 - Brockwood Park 1978 - Seminars - How can one be a light to oneself if there is any kind of dependence?](#)

### **BR78S6 - Brockwood Park 1978 - Seminar 6 - Can I be a light globally?**

Duration: 84 minutes

#### **Summary**

- Q: Is it possible to be a light to oneself, not dependent on anybody?

Can we remain with the fact, without any deviation, without any interference of the accumulated memories of the past, to observe what is taking place without thought acting as a barrier?

Is it possible to be completely, totally free from all influence, from all propaganda, tradition, superstition, every form of influence, both external and inward?

Face the fact that dependence means pain. Look at it.

There must be freedom from the known. The known is the memory, the past. To be a light to oneself, the past with all its tradition must totally vanish. What has been registered on the brain must end and no present or future registration take place.

**From series:** [BR78S1-7 - Brockwood Park 1978 - Seminars - How can one be a light to oneself if there is any kind of dependence?](#)

### **BR78S7 - Brockwood Park 1978 - Seminar 7 - What is it that flowers?**

Duration: 100 minutes

#### **Summary**

- Q: Can a mind that is committed flower at all?

The total mind is in a self-created trap. It is aware of this when there is pain. To escape from that pain creates another trap.

Thought in its very seed is limited. Can thought, consciousness, the totality of it, be aware of itself?

If there is insight there is intelligence, and thought then has its place.

**From series:** [BR78S1-7 - Brockwood Park 1978 - Seminars - How can one be a light to oneself if there is any kind of dependence?](#)

### **BR79S1 - Brockwood Park 1979 - Seminar 1 - What is one to do in a world of increasing violence?**

Duration: 89 minutes

#### Summary

- Q: What am I to do to change this world of increasing violence and disorder?

How do I approach this problem? The approach may decide the quality of my inquiry. There is disorder, disintegration, confusion. We must examine what is happening, the cause of the violence.

I may be having difficulties with my family my wife, keeping a job, earning a livelihood so I am not greatly concerned with what is happening in the world.

Is the world of misery something out there that I have nothing to do with? Why do we lose sight of the understanding, the reality that we are the world?

Do we see the fact that there is terror, violence and disintegration? The fact is what is actually happening, not opinion. Why is it so difficult to see a simple fact?

**From series:** [BR79S1-6 - Brockwood Park 1979 - Seminars - What is correct action in a deteriorating world?](#)

### **BR79S2 - Brockwood Park 1979 - Seminar 2 - Observing my prejudice**

Duration: 89 minutes

#### Summary

- Q: What is correct action in a deteriorating world?

The world is me and I am the world.

In this disordered, violent society with its terror, confusion, misery, what am I to do as a human being, what is my action? Is there an action that is accurate, precise and not self-centred?

Can I observe myself, which is the society without any distortion, without any illusion? I have prejudices of various kinds - opinions, prejudgements, experiences - to which my mind in memory is attached. What will make us, each one of us, drop our prejudices?

Is the observer different from the bundle of prejudices? I change completely when I see the truth that the observer is that bundle.

**From series:** [BR79S1-6 - Brockwood Park 1979 - Seminars - What is correct action in a deteriorating world?](#)

### **BR79S3 - Brockwood Park 1979 - Seminar 3 - What is the root cause of the disorder in the world?**

Duration: 83 minutes

#### Summary

- Q: Is there an area in my consciousness not put there by thought?

My consciousness is made up of all the accumulated despairs, anxieties, grief, sorrow and violence thought has put there. All that is me. Do I know consciousness with all its content, or only part of it?

Mankind has gone into, asserted and denied that there is something not put together by thought. In the process of examination and investigation are we missing something that has great vitality which will wipe away all this?

Are you observing all this as an idea or as truth that you are an integral part of this whole, vast, decaying humanity? If you realize that, there comes quite a different state and from that there is action.

**From series:** [BR79S1-6 - Brockwood Park 1979 - Seminars - What is correct action in a deteriorating world?](#)

### **BR79S4 - Brockwood Park 1979 - Seminar 4 - When the illusion of individuality ends**

Duration: 84 minutes

## Summary

- Q: What takes place in the mind that sees that it is part of the whole?

What is right action in this world? Is individual action right action? As an individual whatever action I do must be destructive, pleasurable, violent.

When we discover the truth that we are an integral part of this enormous humanity what place has individuality? Is there an action that is not born out of the idea of the individual? I can only find out if I am not living in an illusion.

When you drop the illusion of individuality do you still carry the memories, the structure, your past in your mind or have you lost the remembrance of sorrow? Is your individuality dead? Then what is action?

**From series:** [BR79S1-6 - Brockwood Park 1979 - Seminars - What is correct action in a deteriorating world?](#)

## **BR79S5 - Brockwood Park 1979 - Seminar 5 - What do I do in a deteriorating world?**

Duration: 91 minutes

### Summary

- Q: Can the individual love? Where there is separation there must be the expression of individuality. Can this entity that thinks it is separate, which is essentially an illusion, can this entity love?

Can I have an insight into the nature of action which is not individualistic? Is there an action without the 'me'?

Can separateness come to an end through immediate perception which brings about intelligence that is love? When there is love there is care, there is attention, responsibility. An action will arise from your new state of mind which is a state of compassion.

**From series:** [BR79S1-6 - Brockwood Park 1979 - Seminars - What is correct action in a deteriorating world?](#)

## **BR79S6 - Brockwood Park 1979 - Seminar 6 - Can you have insight if there is a centre?**

Duration: 81 minutes

### Summary

- Q: Can the individual ever be complete, whole?

Can we perceive the whole movement of the individual in its activities and its organizations?

If there is that insight and intelligence with love and affection what is the action of the mind in a world of violence?

What is the quality of the mind that is no longer centred in itself? As long as there is self-centred activity occasional insight will not bring about a radical illumination of the centre.

Is there such an action as insight that totally eliminates self-centred activity?

Have I reached the point when I can do nothing psychologically? That means no activity of thought so that my brain, my thinking is entirely different.

**From series:** [BR79S1-6 - Brockwood Park 1979 - Seminars - What is correct action in a deteriorating world?](#)

## **BR81S1 - Brockwood Park 1981 - Seminar 1 - Immediate change**

Duration: 104 minutes

### Summary

- Do I educate my child to conform to the pattern of society or to move totally in a different direction?

What is the cause of the present confusion in the world, including the confusion that exists in each one of us?

Is there an action which has no cause?

If I change, will that affect the consciousness of the rest of mankind?

I have been educated and conditioned to think that I'm a separate entity.

How am I to change immediately?

Can conditioning be dissolved without thinking in terms of time?

Partial insight.

Note: a total of 42 seconds of missing video is replaced by audio only.

**From series:** [BR81S1-5 - Brockwood Park 1981 - Seminars - I am the rest of mankind](#)

### **BR81S2 - Brockwood Park 1981 - Seminar 2 - The division between the observer and the observed is illusory**

Duration: 96 minutes

#### **Summary**

- Biologically there is growth but is there growth psychologically?

What place has knowledge in human life?

Insight is not related to time, cause or memory.

When there is sorrow I try to escape from it through comfort.

The division between sorrow and myself is illusory.

What happens when I realise that the division between the observer and the observed is illusory?

What relationship has love to memory?

**From series:** [BR81S1-5 - Brockwood Park 1981 - Seminars - I am the rest of mankind](#)

### **BR81S3 - Brockwood Park 1981 - Seminar 3 - Can thought see itself?**

Duration: 100 minutes

#### **Summary**

- Can we educate ourselves to bring about a transformation, a mutation of our whole behaviour?

The individual and society.

Do we acknowledge that the basic psychological content of each one of us is common to all mankind?

I have meditated, I have sacrificed, I have disciplined, I have done every kind of dirty trick I can invent.  
What am I to do?

Can thought see itself, be aware of itself and see its movement?

Is it possible to end totally this becoming something, which is time?

Why is my mind occupied?

**From series:** [BR81S1-5 - Brockwood Park 1981 - Seminars - I am the rest of mankind](#)

### **BR81S4 - Brockwood Park 1981 - Seminar 4 - You are humanity**

Duration: 104 minutes

#### Summary

- What is education?

The computer.

Education and survival.

Time and thought together have put fear into me.

Fear of the past, the present and the future.

You are bringing to truth something which you have accumulated through thought.

Can you have an insight into the whole nature of consciousness of humanity, which is yourself?

I am the rest of mankind. I am mankind. Realising that, I am the guru and the disciple.

Is there something that is absolutely irrevocable, immovable?

**From series:** [BR81S1-5 - Brockwood Park 1981 - Seminars - I am the rest of mankind](#)

#### [BR81S5 - Brockwood Park 1981 - Seminar 5 - Communication](#)

Duration: 91 minutes

#### Summary

- What is one to do with what is going on in this nuclear age?

Causes and politics.

Instead of joining groups, shouting and demonstrating, is there another form of communication?

Communication means both of us seeing the same thing, at the same moment, at the same level.

If there is an acute problem for all of us, what happens?

The very realisation that I can't do anything has brought about a totally different élan.

**From series:** [BR81S1-5 - Brockwood Park 1981 - Seminars - I am the rest of mankind](#)

#### [BR84SBR1 - Brockwood Park 1984 - Scientists Seminar 1 - What is thought?](#)

Duration: 80 minutes

#### Summary

- Can one observe the structure and nature of the brain in oneself, rather than externally?

Is it necessary to have a theory or model to see what is actually going on?

Why do we divide the brain at all?

What is thought? What is thinking?

The observer is the past, memory, knowledge, experience. Can I look at something without the past?

Psychologically, why should I accumulate?

If action is 'I will do' or 'I have done', it is not action. Action is now.

When the observer is the observed there is a radical change in the brain.

To change a physical habit is fairly simple but a psychological habit demands much greater energy.

I have an insight that going north is futile, and the insight says go east, and I move. There is no interval in this movement.

**From series:** [BR84SBR1-3 - Brockwood Park 1984 - Scientists Seminars - Can the brain ever be quiet?](#)

### **BR84SBR2 - Brockwood Park 1984 - Scientists Seminar 2 - Is there an action in which there is no limitation?**

Duration: 77 minutes

#### **Summary**

- Are we discussing speculatively, theoretically, or actually?

What is the relationship between what is happening now and knowledge?

When action is based on the past or on the future that action must invariably be limited.

Can the self end?

What is intelligence?

Is there a perception without the word?

Where there is love and compassion there is intelligence, which is not the product of thought. Intelligence is not intermittent.

If we are functioning all the time within the field of knowledge it is very limited. Is there an end to something?

**From series:** [BR84SBR1-3 - Brockwood Park 1984 - Scientists Seminars - Can the brain ever be quiet?](#)

### **BR84SBR3 - Brockwood Park 1984 - Scientists Seminar 3 - Can thought come to an end?**

Duration: 86 minutes

#### **Summary**

- How would you inquire into that intelligence which is not the product of thought?

When our brain has been active from childhood: work, struggle, pain, learn, don't learn, the whole human struggle, human endeavour, can the brain, which has been so conditioned, ever be quiet?

Can the brain ever be quiet apart from its own rhythm?

Can thought come to an end, stop?

What is thought?

When one actually faces the fact that one cannot do anything, the brain, the inside, apart from its rhythm, comes to be quiet.

Love, compassion, has its own intelligence. The intelligence of thought has no relationship with that intelligence, but that intelligence has a relationship.

**From series:** [BR84SBR1-3 - Brockwood Park 1984 - Scientists Seminars - Can the brain ever be quiet?](#)

### **LS84S1 - Los Alamos, New Mexico 1984 - Scientists Talk - Can thought be creative?**

Duration: 85 minutes

#### **Summary**

- What is knowledge?

Can thought be creative?

Can a conditioned brain love?

Meditation is not conscious, deliberate meditation, sitting cross-legged or repeating certain phrases. That is deliberate, conscious effort to meditate, which is part of desire.

Q: I have had trouble understanding what you mean by creativity. Could you dwell on that a bit?

Biologically we are different: you are tall, I am short, you are a woman, I am a man, but inwardly what are we? We are a series of memories.

Q: How can you have freedom without knowing Jesus Christ?

Q: Is it creativity when we are able to divorce ourselves from all the knowledge that has brought us to the problem?

Note: a total of 39 seconds of missing video is replaced by audio only.

From series: [LS84S1-2 - Los Alamos, New Mexico 1984 - Scientists Talk - Creativity in science](#)

### [LS84S2 - Los Alamos, New Mexico 1984 - Scientists Discussion - Creation comes out of meditation](#)

Duration: 91 minutes

#### **Summary**

- Q: What is meditation and how is it related to creativity?

What is desire?

Q: If I give complete attention to sensation, will I burn out desire?

Q: What happens to one's self-image if one changes the society?

Q: How can we help watchfulness to be strong enough to see?

What is concentration? What is attention?

Q: If you were a director of the laboratory with responsibility for the defence of the country, how would you direct the activities of the laboratories and research?

Note: an unknown amount of footage is missing in the original recording, starting at 1h 2m.

From series: [LS84S1-2 - Los Alamos, New Mexico 1984 - Scientists Talk - Creativity in science](#)

### [OJ81S2.1 - Ojai 1981 - Seminar 1 - There is no individual consciousness](#)

Duration: 104 minutes

#### **Summary**

- It is possible to change radically, bringing about a mutation in consciousness?

I have no separate consciousness from the human consciousness as a whole.

My relationship is just an abstraction; it's not an actuality.

What is it that divides a human being from another human being? Is it thought? Is it the image I have built?

When I'm self-centred, do I have an actual relationship with anything at all?



In the investigation into consciousness one realises the investigator himself is consciousness.

When the observer is the observed, the whole movement of contradiction comes to an end.

As long as there is a division between the observer and the observed, conflict must exist.

What are the factors that block relationship?

Loneliness is not separate from me; 'me' is lonely.

Loneliness is the essence of separation.

**From series:** [OJ81S2.1-2.3 - Ojai 1981 - Seminars - Series 2 - The crisis in human consciousness](#)

### **OJ81S2.2 - Ojai 1981 - Seminar 2 - Consciousness and learning**

Duration: 95 minutes

#### **Summary**

- How do you approach a problem when you're not seeking an answer?

Consciousness itself is the problem.

Unless I approach a problem without prejudice, I don't understand the problem itself.

Can we approach a problem freely?

Why is our brain constantly occupied?

What is a habit?

We are full of knowledge from other people; we never say, 'I don't know.'

My mind is occupied and therefore only learns about what it is occupied with, not about learning itself.

There is no question of learning from somebody; there is no teacher and disciple.

Mankind has been searching for greater experience but has never realised that the experiencer is the experience.

The act of learning is a mind which is free from any bondage or blockage.

**From series:** [OJ81S2.1-2.3 - Ojai 1981 - Seminars - Series 2 - The crisis in human consciousness](#)

### **OJ81S2.3 - Ojai 1981 - Seminar 3 - Have we lost all sense of religion?**

Duration: 103 minutes

#### **Summary**

- What is missing in the world?

I want a mirror in which I can see myself very clearly without distortion.

The origin is that which is not nameable, that which is sacred, not of knowledge.

The learning of insight is the beginning of freedom.

When you see the nature of one religion, you have seen them all, including the gurus and sects.

Meditation is the sceptical, not intellectual, inquiry into life, purging oneself of all that thought has created as religion.

Ending means no time, no continuity, not-knowing, a sense of total cessation; that is, to live with death.

Ending is vast space.

From series: [OJ81S2.1-2.3 - Ojai 1981 - Seminars - Series 2 - The crisis in human consciousness](#)

## 5 B - Seminars (India)

### [MA79S1 - Madras \(Chennai\) 1979 - Seminar 1 - How can a human being bring about a radical change, not only in himself but outside?](#)

Duration: 80 minutes

#### Summary

- What is the source of this general human disintegration?

Is the cultural crisis economic, political, religious, social, or is it at much greater depth, in the very consciousness of man himself?

Who created this society in which we all live – deplorable, ugly, cruel, brutal, aggressive and competitive?

Are we the result of million years of human experience, which we have translated as the individual?

Is it possible for human beings to bring about a mutation in their very consciousness?

Every human being suffers.

What am I to do to change myself?

In relation to the society and culture in which I have been brought up, what am I, as a human being to do?

What is action?

Note: a total of 1 minute and 27 seconds of missing video is replaced by audio only.

Poor picture and audio quality from original recording

From series: [MA79S1-4 - Madras \(Chennai\) 1979 - Seminars - Can the mind, without any pressure or motive, transform itself?](#)

### [MA79S2 - Madras \(Chennai\) 1979 - Seminar 2 - As a human being caught in the structure of society what is right action?](#)

Duration: 65 minutes

#### Summary

- Is it possible to bring about a deep psychological revolution?

Human beings in their interrelationship have created this society. Can that interrelationship be transformed?

Can thought be transformed?

Who are the people who are going to change the system?

As a human being, caught in this structure, capitalist or socialist, what is my right action?

Our minds are conditioned to evolution. Is there a different approach to this problem?

We think together when there is a tremendous crisis such as war. That is thinking about. Let us think together, not about something.

Note: Poor picture and audio quality from original recording

**From series:** [MA79S1-4 - Madras \(Chennai\) 1979 - Seminars - Can the mind, without any pressure or motive, transform itself?](#)

### **MA79S3 - Madras (Chennai) 1979 - Seminar 3 - Can you give all your energy to understanding the image-making machinery?**

Duration: 87 minutes

#### **Summary**

- Can the brain in itself undergo a fundamental revolution?

Can I look at my wife or husband without the burden of knowledge?

Can the mind, without any pressure or motive, transform itself?

How do you observe? As an outsider observing?

We are wasting energy in conflict, struggle and opinions.

When energy is not wasted as the observer and the observed, that energy explodes any issue.

Up to now my wife and I are two different entities; the exploiter and the exploited are two different entities; the government and I; war and I. This division is most destructive.

Where there is division there must be conflict. Who creates this division?

When there is the realization that the image-maker is himself the image, if you bring your complete attention to that, the image-making ends.

Note: Poor picture and audio quality from original recording

**From series:** [MA79S1-4 - Madras \(Chennai\) 1979 - Seminars - Can the mind, without any pressure or motive, transform itself?](#)

### **MA79S4 - Madras (Chennai) 1979 - Seminar 4 - Can a human problem be resolved instantly?**

Duration: 90 minutes

#### **Summary**

- Is it possible to bring about a deep change in the mind?

What is the manner of change taking place?

What is the quality of mind that says, 'I really don't know'?

When there is complete understanding of oneself there is no problem-maker.

Can a problem be solved immediately, not allowing time?

Note: Poor picture and audio quality from original recording

**From series:** [MA79S1-4 - Madras \(Chennai\) 1979 - Seminars - Can the mind, without any pressure or motive, transform itself?](#)

## [MA81S1 - Madras \(Chennai\) 1981 - Seminar 1 - What will break the chain in which the brain is caught?](#)

Duration: 124 minutes

### **Summary**

- What is the root cause of the chaos in the world?

My relationship with you is created by the image I have about you, therefore my relationship is with the image.

The brain has been accustomed to the sensory, imagery movement. What will break this chain?

How do you respond to a challenge?

Where does desire begin?

The brain is caught in the movement of time and thought.

Knowledge has created this chain. You ask, 'How is the chain to break?' Who is asking this question?

If all the senses respond, there is no desire.

Note: One participant speaks in Hindi and is translated.

A total of 5 minutes and 26 seconds of missing video is replaced by audio only.

**From series:** [MA81S1-3 - Madras \(Chennai\) 1981 - Seminars - Why is the brain incapable of perceiving the whole?](#)

## [MA81S2 - Madras \(Chennai\) 1981 - Seminar 2 - Remaining with the stream of sorrow](#)

Duration: 107 minutes

### **Summary**

- Can the enormous river of sorrow be ended? If it ends, what is the result on society?

Is it a fact that we are not individuals?

I am the result of thought, experience and knowledge stored up in memory. I am the result of thousands of generations.

The sorrow of the individual is a fragmentary sorrow. That which is fragmented has not the tremendous energy of the whole.

It is not only I who suffer; mankind suffers.

Am I so enclosed that I refuse to see what is happening outside of me?

Remain with something completely. If the brain remains completely with fear, it is gone.

When sorrow has completely ended then there is compassion.

Sorrow is the stream. Remain with the stream, don't be of it, or on it, under it or over it, just remain with the stream without any movement, because any movement is the cause of sorrow.

Note: One participant speaks in Hindi and is translated.

Note: a total of 39 seconds of missing video is replaced by audio only.

**From series:** [MA81S1-3 - Madras \(Chennai\) 1981 - Seminars - Why is the brain incapable of perceiving the whole?](#)

### [MA81S3 - Madras \(Chennai\) 1981 - Seminar 3 - Do you ever come to a point where your brain is in a state of not knowing?](#)

Duration: 108 minutes

#### **Summary**

- What blocks us?

We are always searching, arguing and we don't come to a point of utter emptiness, of not-knowing.

What is making us not flower? Is it thought, is it time, is it action, or have I not deeply read the book, which is myself?

Why is the brain incapable of perception of the whole, and acting from that wholeness?

If the Buddha came to you today and said, 'Please listen,' would you listen? If you listen, that is your transformation.

Is there a way of looking and listening which has no relationship to knowledge?

See that the brain is in a staggering state and be with it. As you are watching it, the brain quiets down. Look with that quiet brain at things, observe. That is learning. The chain is broken.

Note: One participant speaks in Hindi and is translated.

Note: a total of 16 seconds of missing video is replaced by audio only.

**From series:** [MA81S1-3 - Madras \(Chennai\) 1981 - Seminars - Why is the brain incapable of perceiving the whole?](#)

### [MA82S1 - Madras \(Chennai\) 1982 - Seminar 1 - Is there a movement totally apart from time?](#)

Duration: 114 minutes

#### **Summary**

- Can we only observe 'what is' and not 'what should be'?

There is in me a sense of violence, deeply rooted. Can it end completely, not gradually?

Can I end my attachments?

Becoming something is the root of misery. Is there a state which is not becoming?

When there is an ending, something totally new takes place.

Our intelligence is the intelligence of thought. Compassion has its own intelligence.

Note: a total of 54 seconds of missing video is replaced by audio only.

**From series:** [MA82S1-2 - Madras \(Chennai\) 1982 - Seminars - Time and thought are not different](#)

### [MA82S2 - Madras \(Chennai\) 1982 - Seminar 2 - Desire, time and thought are the basic elements of fear](#)

Duration: 118 minutes

#### **Summary**

- When a human being is the past, the present and the future, he is time bound, the result of all human endeavour.

As ordinary human beings can we not radically change?

I am the ordinary man caught in a wheel. What am I to do or not do?

What is the mirror in which I can see my reactions, thoughts and misery?

Do we ever use the fullness of our senses?

There is no difference between me and fear. I am fear.

Desire is when thought takes charge of sensation and creates an image.

To be so alert that thought doesn't interfere with sensation.

Since I am the time-maker, I am bound to time.

Time and thought are not different.

Note: a total of 26 seconds of missing video is replaced by audio only.

**From series:** [MA82S1-2 - Madras \(Chennai\) 1982 - Seminars - Time and thought are not different](#)

### **MA83S1 - Madras (Chennai) 1983 - Seminar 1 - What creates division?**

Duration: 100 minutes

#### **Summary**

- Why is there fragmentation in us which causes so much misery?

Is time a factor of division?

Excellence is something beyond knowledge.

Thought can never be complete. Thought is always limited, as knowledge is always limited.

There is no experience without the experiencer.

Comparison is part of time.

Can thought end? Is there an ending to time?

Our life is a tide going out and coming in. Perception only takes place when this movement out and in stops.

When there is insight, pure perception, conditioning fundamentally changes.

Human problems are created by thought. As long as we live in the field of the known we cannot solve these problems.

Note: a total of 1 minute and 27 seconds of missing video is replaced by audio only.

**From series:** [MA83S1-2 - Madras \(Chennai\) 1983 - Seminars - Conditioning is broken down when there is no interference of thought or time](#)

### **MA83S2 - Madras (Chennai) 1983 - Seminar 2 - What is intelligence?**

Duration: 100 minutes

#### **Summary**

- What is intelligence?

What is the quality of the mind and what is the function of the brain?

Can you look at envy without idea?

The psychological opposite is an illusion, has no reality.

Can a human being live without contradiction?

Do we ever meet at the same level, at the same time, with the same intensity?

If you once see that love cannot be cultivated, under any circumstances, what is left?

Language, profession and skills need to be recorded, but why should we record psychological activity and sensory perceptions?

**From series:** [MA83S1-2 - Madras \(Chennai\) 1983 - Seminars - Conditioning is broken down when there is no interference of thought or time](#)

### **ND81S1 - New Delhi 1981 - The crisis in consciousness**

Duration: 62 minutes

#### **Summary**

- The crisis is in consciousness and knowledge. Unless human beings radically transform this consciousness we are going to end up in war.

Why do we give such tremendous respect to knowledge in universities and intellectual circles?

Thought is knowledge. Knowledge is experience.

Knowledge, memory, thought, action – mankind has been caught in this cycle for millennia.

Consciousness contains all the things that thought has put together.

We live by time. Time is necessary outwardly but inwardly I question whether psychological time is necessary at all.

There is nothing sacred about thought.

Is it possible to be totally unconditioned?

Note: a total of about a minute of missing footage is replaced by on-screen text.

**From series:** [ND81S1-3 - New Delhi 1981 - Fear will continue as long as there is a division between you and fear](#)

### **ND81S2 - New Delhi 1981 - Can fear come to an end?**

Duration: 63 minutes

#### **Summary**

- What is the future of mankind when the computer can outdo everything that man has done or will do?

Can fear possibly come to an end, or will we continue with it for the rest of our life?

Why is there contradiction in human beings?

Any form of persuasion, reward or punishment is violence.

Is there a mind which cannot be persuaded, is not obstinate but is a mind that sees very clearly?

Can we be free from violence and hatred?

Psychologically, what is the process of being hurt?

In fear is involved desire, time, the past impinging on the present, and the sense of wanting to go beyond fear.

Thought and desire are like two horses running together.

Hunger for food is natural. Ambition, hunger for position and status, is that natural?

Is there psychological time at all, or has thought as hope created time?

Note: a total of about a minute of missing footage is replaced by on-screen text.

**From series:** [ND81S1-3 - New Delhi 1981 - Fear will continue as long as there is a division between you and fear](#)

### **[ND81S3 - New Delhi 1981 - When I observe fear, that fear is me](#)**

Duration: 83 minutes

#### **Summary**

- Is it possible to observe purely, clearly, without any conclusions, direction or motive?

When I observe fear, that fear is me; I am not separate from that fear.

The observer is the observed. Is that a truth or just a conclusion?

In observation there is no observer to observe because there is only the fact. I am not separate from fear. Then what is the need for analysis?

Do you personally see the fact that anger is you?

Clarity and intelligence are not yours or mine.

Can you observe a person without any prejudice or concept?

- We are always looking with the burden of the past, so there is no actual looking.

Is it possible not to record, except what is absolutely necessary?

The mind is constantly occupied and in that occupation you cannot listen or see clearly. Why is the brain occupied?

Is my consciousness or my brain really mine?

Note: a total of about 20 seconds of missing footage is replaced by on-screen text.

**From series:** [ND81S1-3 - New Delhi 1981 - Fear will continue as long as there is a division between you and fear](#)

### **[RV83S1 - Rishi Valley 1983 - Seminar 1 - Why are you educating your children?](#)**

Duration: 96 minutes

#### **Summary**

- Our education is bringing about fragmentation of human action, and one questions why we educate our children, what the point of it is.

Thought has created extraordinary technological advancement and also wars.

Can we educate our children not merely to become technicians but also to go very deeply into themselves?

What is an idea?



Thought is the only instrument we have now and that thought is limited and therefore whatever it does is fragmentary. Is there another instrument not touched by thought?

What is the function of an educator?

Why do I have to choose between careers? Does it depend on my parents, my motives, my desire for wealth?

The word 'school' means leisure originally, to have leisure to inquire.

**From series:** [RV83S1-2 - Rishi Valley 1983 - Seminars - Rishi Valley Educational Conference](#)

### **[RV83S2 - Rishi Valley 1983 - Seminar 2 - From whom are we learning?](#)**

Duration: 95 minutes

#### **Summary**

- What does it mean to learn?

Is there a teacher to teach you to understand yourselves and how to look at the world?

If one can read the book of mankind, which is yourself, then there is neither a teacher nor a disciple - you are that.

Discipline, learning and intelligence are one whole, not separate activities.

Q: We tend to make your teachings into a system in our schools. What can we do about it?

Q: How can we help a child to be secure?

What am I to do, as a teacher, to make the student feel completely at home?

A person feels secure at home when there is no fear.

There is complete security only in intelligence.

What am I to do to help the student to be more considerate and to be concerned about others?

Reward and punishment create fear.

**From series:** [RV83S1-2 - Rishi Valley 1983 - Seminars - Rishi Valley Educational Conference](#)

## **6 A - Krishnamurti School Discussions (England and Switzerland)**

### **[BR69DSS1 - Brockwood Park 1969 - School Discussion 1 - Freedom, peace and compassion](#)**

Duration: 61 minutes

#### **Summary**

- Do you want to deal with the whole question of cruelty or only with a particular form?

You must have knowledge and yet can you live in this world freely?

Are we concerned with a corner of the field or with the whole field?

How am I to live intelligently, being free, at peace and with compassion?

Why is it not freedom to say, 'I will do what I want to do'?

**From series:** [BR69DSS1-10 - Brockwood Park 1969 - School Discussions - Learning is intelligence](#)

### [BR69DSS10 - Brockwood Park 1969 - School Discussion 10 - Pleasure, fear and love](#)

Duration: 71 minutes

#### **Summary**

- The yesterday, today and tomorrow are more or less the same, modified but the same movement.

What is going to be your future?

What place have sex and pleasure in love?

Where is the line between pleasure, fear and love?

We divide love, pleasure and fear and try to keep each one in its compartment.

Can the mind not be fragmented, be individual, indivisible?

Do you know what meditation is?

Can you sit quietly without decision?

**From series:** [BR69DSS1-10 - Brockwood Park 1969 - School Discussions - Learning is intelligence](#)

### [BR69DSS2 - Brockwood Park 1969 - School Discussion 2 - How do we awaken intelligence?](#)

Duration: 57 minutes

#### **Summary**

- What are you going to do in life?

As you explore the whole of living, shouldn't you also explore what religion is?

We are together at Brockwood. I accept this at the beginning and later become lazy. What will you do?

**From series:** [BR69DSS1-10 - Brockwood Park 1969 - School Discussions - Learning is intelligence](#)

### [BR69DSS3 - Brockwood Park 1969 - School Discussion 3 - Living without harming](#)

Duration: 68 minutes

#### **Summary**

- Where do you draw the line between killing and non-killing?

Are you inflicting suffering on animals and people?

Not to want to hurt another is difficult.

What does it mean to think or feel non-dualistically?

If one is acting, thinking and feeling in terms of pleasure, how can there be compassion?

You are intelligent, compassionate and considerate. How are you going to communicate with me who is not?

**From series:** [BR69DSS1-10 - Brockwood Park 1969 - School Discussions - Learning is intelligence](#)

### [BR69DSS4 - Brockwood Park 1969 - School Discussion 4 - An awareness in which 'to be' is non-existent](#)

Duration: 90 minutes

#### **Summary**

- Living without the verb 'to be'.

Why should one assert 'I am'?

Words shape feelings, feeling shapes words - they are not separate.

Can you and I communicate wholeness to each other?

You are compassionate and have a feeling for the whole. How are you going to show me that?

The word 'compassion' means passion for the whole of the world. Have you that feeling?

This discussion includes a talk by David Bohm on the semantics of 'I am'.

**From series:** [BR69DSS1-10 - Brockwood Park 1969 - School Discussions - Learning is intelligence](#)

### **[BR69DSS5 - Brockwood Park 1969 - School Discussion 5 - Authority, freedom, intelligence and responsibility](#)**

Duration: 41 minutes

#### **Summary**

- Which do you think is of greater significance: authority, freedom or intelligence?

When we do things together, what place has authority and freedom?

There is a difference between responsibility and authority.

Responsibility can become authoritarian, or something creative.

**From series:** [BR69DSS1-10 - Brockwood Park 1969 - School Discussions - Learning is intelligence](#)

### **[BR69DSS6 - Brockwood Park 1969 - School Discussion 6 - There is no prejudice in awareness](#)**

Duration: 86 minutes

#### **Summary**

- What is boredom?

Can I be aware of my conclusions and prejudices?

As long as the mind is unaware, it is going to resist, divide and have prejudices.

When the mind is aware, there is no prejudice.

Awareness is not habit, practice or discipline.

Where there is intelligence there is no prejudice; the unintelligent mind is prejudiced.

**From series:** [BR69DSS1-10 - Brockwood Park 1969 - School Discussions - Learning is intelligence](#)

### **[BR69DSS7 - Brockwood Park 1969 - School Discussion 7 - At what time should we go to bed?](#)**

Duration: 83 minutes

#### **Summary**

- What shall we do about the matter of going to bed at a certain time and sticking to it?

What would be a reasonable bedtime?

Find out why it is important to be alone, see what is implied and test it day and night.

Why do we say one thing and do another?

Why should we be frightened?

Do you treat Brockwood as your home?

**From series:** [BR69DSS1-10 - Brockwood Park 1969 - School Discussions - Learning is intelligence](#)

### **BR69DSS8 - Brockwood Park 1969 - School Discussion 8 - Do you know that society and friends influence you?**

Duration: 84 minutes

#### **Summary**

- We are persuaded and influenced by friends, family, society and culture.

Can you observe influence?

You can only observe if there is vulnerability.

Can one be free of all influence and conditioning?

**From series:** [BR69DSS1-10 - Brockwood Park 1969 - School Discussions - Learning is intelligence](#)

### **BR69DSS9 - Brockwood Park 1969 - School Discussion 9 - Do you see the danger of fragmentation?**

Duration: 83 minutes

#### **Summary**

- Are we a community?

What is the relationship between a member of a community and the community itself?

What is the action that will bring about wholeness, in which fragmentation doesn't exist?

When you don't know something, what happens to the brain?

How does fragmentation come about?

We are not refined or sensitive.

How does refinement come into being completely?

You must leave Brockwood without ever being fragmented again. That is a real revolution.

**From series:** [BR69DSS1-10 - Brockwood Park 1969 - School Discussions - Learning is intelligence](#)

### **BR71DT1 - Brockwood Park 1971 - School Discussion (Teachers) 1 - Creating a good mind**

Duration: 71 minutes

#### **Summary**

- A new human being who will create a new society.

What are we responsible towards?

How will you create a good mind?

Receiving students at the school.

Care, respect and trust.

For staff and students, Brockwood is your home.

A place that's alive and burning, not lovey-dovey.

**From series:** [BR71DT1-2 - Brockwood Park 1971 - School Discussions \(Teachers\) - An intelligent mind](#)

### **BR71DT2 - Brockwood Park 1971 - School Discussion (Teachers) 2 - Action and intelligence**

Duration: 79 minutes

#### **Summary**

- How will we bring about harmony not dependent on environment or reward and punishment?

Order.

Behaviourists.

Action and intelligence.

What is the intelligent mind's relationship to property?

**From series:** [BR71DT1-2 - Brockwood Park 1971 - School Discussions \(Teachers\) - An intelligent mind](#)

### **BR72DSS1.01 - Brockwood Park 1972 - School Discussion 1 - Are you revolutionary?**

Duration: 85 minutes

#### **Summary**

- How are you going to meet the world?

Conforming and imitating.

Are you revolutionary?

Do you own ideas, beliefs and conclusions?

Responsibility, laziness and authority.

Why are you hurt?

The image takes the place of reality, which is that I am absolutely nothing.

**From series:** [BR72DSS1.1-1.10 - Brockwood Park 1972 - School Discussions - Series 1 - We are here to learn](#)

### **BR72DSS1.02 - Brockwood Park 1972 - School Discussion 2 - You can live without an image**

Duration: 90 minutes

#### **Summary**

- Energy without motive.

Resistance and wasting energy.

Contradictory demands.

Action without conflict.

Action based on facts.

You can live without an image.

The Ganges.

Morning Meeting.

I want to look at myself, understand myself.

**From series:** [BR72DSS1.1-1.10 - Brockwood Park 1972 - School Discussions - Series 1 - We are here to learn](#)

### **BR72DSS1.03 - Brockwood Park 1972 - School Discussion 3 - The trap of mediocrity**

Duration: 78 minutes

#### **Summary**

- What is emotion?

Is there a feeling which is not a reaction?

To see originally, without the image.

When are images necessary?

The implications of mediocrity.

Be clear why you want to follow a certain career.

Are you going to fall into the trap of mediocrity?

See whether thought can be quiet.

**From series:** [BR72DSS1.1-1.10 - Brockwood Park 1972 - School Discussions - Series 1 - We are here to learn](#)

### **BR72DSS1.04 - Brockwood Park 1972 - School Discussion 4 - Refreshing the mind**

Duration: 99 minutes

#### **Summary**

- Can I act without any kind of fear?

We are here to learn.

Dependency on someone to learn.

Refreshing the mind between lessons.

What am I to do when I have been hurt?

Listen completely.

Sitting quietly.

**From series:** [BR72DSS1.1-1.10 - Brockwood Park 1972 - School Discussions - Series 1 - We are here to learn](#)

### **BR72DSS1.05 - Brockwood Park 1972 - School Discussion 5 - Prejudice**

Duration: 73 minutes

#### **Summary**

- Is intelligence cultivatable?

Action springing from intelligence

When you drop your prejudices you are learning.

Once you see the absurdity of prejudices you will never pick one up.

**From series:** [BR72DSS1.1-1.10 - Brockwood Park 1972 - School Discussions - Series 1 - We are here to learn](#)

### **BR72DSS1.06 - Brockwood Park 1972 - School Discussion 6 - What am I?**

Duration: 92 minutes

**Summary**

- A history of religious inquiry.

Yoga and physical health.

What am I?

The process of identification.

The burden of experience.

Observe, learn and act in one movement.

Analysis.

An action which reveals the totality of the 'me'.

**From series:** [BR72DSS1.1-1.10 - Brockwood Park 1972 - School Discussions - Series 1 - We are here to learn](#)

**BR72DSS1.07 - Brockwood Park 1972 - School Discussion 7 - Fragmentation**

Duration: 83 minutes

**Summary**

- The significance of knowledge.

What is simplicity?

Honesty.

Communication without the movement of thought.

What is the state of the mind that is attentive?

Why are you fragmented?

**From series:** [BR72DSS1.1-1.10 - Brockwood Park 1972 - School Discussions - Series 1 - We are here to learn](#)

**BR72DSS1.08 - Brockwood Park 1972 - School Discussion 8 - Seeing a fact together**

Duration: 83 minutes

**Summary**

- Why do we separate living from dying?

What is living to you?

Conflict and harmony.

The phenomenon of death.

If we see the same thing at the same time with the same intensity at the same level then our action is harmonious.

Imitation and conformity.

Seeing a fact together.

Meet this world intelligently.

**From series:** [BR72DSS1.1-1.10 - Brockwood Park 1972 - School Discussions - Series 1 - We are here to learn](#)

### **BR72DSS1.09 - Brockwood Park 1972 - School Discussion 9 - The danger of hurts**

Duration: 72 minutes

#### **Summary**

- How do you react to pain?

Is there a way of dealing with pain without conflict, struggle?

How do you watch pain?

What happens when you have all these hurts inside you?

How shall I deal with past hurts?

Seeing the importance of having a mind that cannot be hurt.

The danger of hurts.

Conclusions prevent insight.

**From series:** [BR72DSS1.1-1.10 - Brockwood Park 1972 - School Discussions - Series 1 - We are here to learn](#)

### **BR72DSS1.10 - Brockwood Park 1972 - School Discussion 10 - Love and beauty**

Duration: 80 minutes

#### **Summary**

- What is your response to the way the world is?

What is the movement that brings about total harmony in a human being?

What is love?

What is beauty?

Co-operation and working together.

**From series:** [BR72DSS1.1-1.10 - Brockwood Park 1972 - School Discussions - Series 1 - We are here to learn](#)

### **BR72DSS2.1 - Brockwood Park 1972 - School Discussion 1 - Why Brockwood exists**

Duration: 80 minutes

#### **Summary**

- Types of division in the world.

Why Brockwood exists.

Function, status and responsibility.

You should leave here a completely psychologically changed human being.

Authority in relationship.

Staff/Student division.

Solving problems without authority.

**From series:** [BR72DSS2.1-2.7 - Brockwood Park 1972 - School Discussions - Series 2 - The listening mind](#)

### **BR72DSS2.2 - Brockwood Park 1972 - School Discussion 2 - Division is deadly**

Duration: 84 minutes

#### **Summary**



- One has to find a balance between the extreme form of tradition and a world in which tradition hardly exists.

Does it take time to learn that division between human beings is a most deadly thing, or do you see it instantly?

What makes you say that division is deadly?

Anger in itself is poison.

The seeing doesn't take time at all. The seeing of it is the learning of it.

Can you see yourself completely, at once?

To live totally differently, any part of the world's corruption cannot exist in you.

Is yoga necessary?

**From series:** [BR72DSS2.1-2.7 - Brockwood Park 1972 - School Discussions - Series 2 - The listening mind](#)

### **BR72DSS2.3 - Brockwood Park 1972 - School Discussion 3 - Communication without the blockage of images**

Duration: 83 minutes

#### **Summary**

- Communication.

The expression of thought.

Is there a thinking without the word, image or symbol?

What is the quality of the mind that is listening?

Don't take time to get rid of blockages.

Will won't dissolve the blockage.

What is the state of the mind that is attentive, perceptive?

**From series:** [BR72DSS2.1-2.7 - Brockwood Park 1972 - School Discussions - Series 2 - The listening mind](#)

### **BR72DSS2.4 - Brockwood Park 1972 - School Discussion 4 - Is life a battle?**

Duration: 99 minutes

#### **Summary**

- What does death mean to you?

What does life mean to you?

If death is part of living, why do you put it away?

Why are you attached to anything?

All opposites have the seed of their own opposite.

Is living a battle?

I am learning about authority, therefore my mind is essentially humble.

**From series:** [BR72DSS2.1-2.7 - Brockwood Park 1972 - School Discussions - Series 2 - The listening mind](#)

### [BR72DSS2.5 - Brockwood Park 1972 - School Discussion 5 - Fear of death](#)

Duration: 85 minutes

#### **Summary**

- Fear of death.

Escapes from being alone.

Death and isolation.

Thought creates fragmentation as the body, the psyche and death.

Thought, wanting security, has isolated itself.

Is there a mind in which there is no fragmentation at all?

To understand the whole, the part must disappear.

Are you seeing with thought or seeing without thought?

Action from seeing is something entirely different from action of time.

Attention without effort.

**From series:** [BR72DSS2.1-2.7 - Brockwood Park 1972 - School Discussions - Series 2 - The listening mind](#)

### [BR72DSS2.6 - Brockwood Park 1972 - School Discussion 6 - What is your responsibility in a sick society?](#)

Duration: 83 minutes

#### **Summary**

- What is a good brain?

When you don't compare, the brain has to deal with 'what is'.

What is suffering?

What is your responsibility in a sick, insane society?

Negate everything and you will come to the positive.

Consideration and respect for others.

**From series:** [BR72DSS2.1-2.7 - Brockwood Park 1972 - School Discussions - Series 2 - The listening mind](#)

### [BR72DSS2.7 - Brockwood Park 1972 - School Discussion 7 - Listening without resistance](#)

Duration: 85 minutes

#### **Summary**

- Conscious and unconscious thinking.

Listening with the unconscious.

Resistance in the conscious mind.

What has happened to my mind when I am listening without resistance?

The extraordinary vitality of the mind and the heart.

**From series:** [BR72DSS2.1-2.7 - Brockwood Park 1972 - School Discussions - Series 2 - The listening mind](#)

### **[BR72DT1.1 - Brockwood Park 1972 - School Discussion \(Teachers\) 1 - The fountain of sanity](#)**

Duration: 74 minutes

#### **Summary**

- Right relationship between the educator and the student.

What is it we all want Brockwood to be?

Sanity in ourselves and in the students.

Verbal meanings and perception of truth.

Instant realisation of the danger of insanity.

Why does the mind refuse to see the danger of conclusion?

The seed of truth, the fountain of sanity.

**From series:** [BR72DT1.1-1.2 - Brockwood Park 1972 - School Discussions \(Teachers\) 1 - Sanity and responsibility](#)

### **[BR72DT1.2 - Brockwood Park 1972 - School Discussion \(Teachers\) 2 - Do we collectively feel responsibility?](#)**

Duration: 90 minutes

#### **Summary**

- Collectively and cooperatively, what is it that we want to do here?

Am I capable of investigating what intelligence is?

Why do you have prejudices?

Responding to facts.

Intelligence is a state of mind in which division as prejudice is burnt out of me.

Sloppiness in the students.

Do we collectively feel responsibility?

Student reports.

If you see something, burn with it.

**From series:** [BR72DT1.1-1.2 - Brockwood Park 1972 - School Discussions \(Teachers\) 1 - Sanity and responsibility](#)

### **[BR72DT2.0 - Brockwood Park 1972 - School Discussion \(Teachers\) - A flame of seriousness](#)**

Duration: 77 minutes

#### **Summary**

- What is my responsibility as a staff member?

Appearance and behaviour of the students.

The Brockwood atmosphere.

Total responsibility.

To feel compassionate.

The role of meetings in the school.

**From series:** [BR72DT2.0 - Brockwood Park 1972 - School Discussion \(Teachers\) - A flame of seriousness](#)

### **[BR73DSS - Brockwood Park 1973 - School Discussion - Don't be smothered by the world](#)**

Duration: 73 minutes

#### **Summary**

- The degenerating world.

Unless you have a sense of depth in the mind you are going to be completely smothered by the world.

What is going to happen to you when you leave Brockwood?

The violence of conformity and obedience.

**From series:** [BR73DSS - Brockwood Park 1973 - School Discussion](#)

### **[BR73DT1.2 - Brockwood Park 1973 - School Discussion \(Teachers\) 2 - Unconditioning yourself and the student while teaching](#)**

Duration: 84 minutes

#### **Summary**

- How does your mind work when a problem is put before you?

Are we clear in ourselves that we are going the same direction?

Brockwood exists to uncondition ourselves and the students.

How will you teach and uncondition at the same time?

Establishing a relationship of mutual investigation into unconditioning.

**From series:** [BR73DT1.1-1.4 - Brockwood Park 1973 - School Discussions \(Teachers\) - Series 1 - A seed of sanity](#)

### **[BR73DT1.3 - Brockwood Park 1973 - School Discussion \(Teachers\) 3 - The place of knowledge](#)**

Duration: 74 minutes

#### **Summary**

- How do we prevent the misuse of knowledge?

What is the function of knowledge?

What is the function of a teacher?

What is it we are basically attempting to do here?

The knowledge which I have acquired in observing myself does not set me free.

Are you trying to help the student to have an insight into the whole?

Can we produce a miracle here?

**From series:** [BR73DT1.1-1.4 - Brockwood Park 1973 - School Discussions \(Teachers\) - Series 1 - A seed of sanity](#)

### **[BR73DT1.4 - Brockwood Park 1973 - School Discussion \(Teachers\) 4 - Sanity in an insane world](#)**

Duration: 89 minutes

### Summary

- I feel this place is your responsibility as well as mine. Do we feel this responsibility for the students?

Is there total dedication to something which we think is serious?

What do you consider a home?

The way the students live here is going to be the way they live the rest of their life.

Living sanely now so that when you go into the insane world you are a sane human being.

How do we create sanity in the students?

**From series:** [BR73DT1.1-1.4 - Brockwood Park 1973 - School Discussions \(Teachers\) - Series 1 - A seed of sanity](#)

### **BR75DSS1.01 - Brockwood Park 1975 - School Discussion 1 - Freedom to learn**

Duration: 92 minutes

#### Summary

- What is the aim of this school?

Are you learning here?

What is your attitude towards learning?

Curiosity, energy and attention.

One can learn only when there is freedom.

Freedom doesn't mean to do what you want to do.

The nature and structure of authority.

Leaving the school as intelligent human beings.

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **BR75DSS1.02 - Brockwood Park 1975 - School Discussion 2 - Authority and influence**

Duration: 108 minutes

#### Summary

- Learning what is implied in authority.

Why is conformity to authority so strong in the world?

Why do you accept authority?

Most people accept authority as a means of survival, both psychological and physiological.

Are you aware that you are influencing others and others are influencing you?

If I am being influenced by everything around me, there is no freedom.

Is it possible to have a mind which has not been influenced at all?

Why do you have images?

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **BR75DSS1.03 - Brockwood Park 1975 - School Discussion 3 - What is the most important thing in life?**

Duration: 100 minutes

#### **Summary**

- What is the most important thing to learn in life?

Ambition, relationship, thought and love.

What is the most essential thing in life, which will cover the whole field of existence?

Are you curious about one or two things or are you curious about the whole of life?

Energy and curiosity.

Why aren't you totally, completely curious about yourself?

A mind that is in disorder cannot learn.

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **BR75DSS1.04 - Brockwood Park 1975 - School Discussion 4 - Excellence**

Duration: 90 minutes

#### **Summary**

- What is the starting point of inquiry and learning.

The moment there is a competitive spirit, excellence ceases.

Why are you competitive?

Do you see that you are conditioned to compete?

Why do you have opinions?

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **BR75DSS1.05 - Brockwood Park 1975 - School Discussion 5 - Like and dislike**

Duration: 95 minutes

#### **Summary**

- Are you envious of other people?

Why dislike a fact?

Why do you dislike somebody?

Opposites.

Violence implies comparison.

Can the mind, so heavily conditioned for millions of years, free itself?

Is this place helping you to be unconditioned altogether?

The spirit of learning.

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **BR75DSS1.06 - Brockwood Park 1975 - School Discussion 6 - Meditation and yoga**

Duration: 83 minutes

#### **Summary**

- Hatha Yoga and Raja Yoga.

Meditation and controlling thought.

Mechanical meditation.

Reality and illusion.

Fact and truth.

Complete action, out of time.

What is action which has no motive, which is not related to the past or to the future?

To empty consciousness of its content is part of meditation.

A sensitive, healthy, vital body is necessary if you want to know what meditation is.

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **BR75DSS1.07 - Brockwood Park 1975 - School Discussion 7 - Thinking**

Duration: 89 minutes

#### **Summary**

- Is there a thinking without words, images, symbols?

Thought is a movement in time.

The description, the word, is not the truth. The truth is 'what is'.

Seeing the fact.

In becoming there is no stability, no security, no certainty.

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **BR75DSS1.08 - Brockwood Park 1975 - School Discussion 8 - The untidy mind**

Duration: 86 minutes

#### **Summary**

- Listening, interest and attention.

Experience.

What keeps the memory of yesterday's incidents active?

An untidy mind cannot have a deep interest in anything.

Images and hurts.

Are you aware that your mind is untidy?

What am I?

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **BR75DSS1.09 - Brockwood Park 1975 - School Discussion 9 - What silence is**

Duration: 89 minutes

#### **Summary**

- What do you mean by seeing?

If I am aware that I am silent, is that silence?

Observing without the past.

When you realise you are greed, what happens?

What does it mean to learn?

Why is it important to learn about oneself?

The mirror of relationship.

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **BR75DSS1.10 - Brockwood Park 1975 - School Discussion 10 - Death and ending**

Duration: 93 minutes

#### **Summary**

- What does death mean to you?

Attachment, loss and loneliness.

Being and becoming.

Ending every day.

Dropping habits.

What takes place in the interval between thoughts?

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **BR75DSS1.11 - Brockwood Park 1975 - School Discussion 11 - What will change man?**

Duration: 103 minutes

#### **Summary**

- What does 'to change' really mean?

What does it mean to be aware?

Is there a difference between awareness and consciousness?

Perception is timeless.

Seeing the whole of something.

My mind is chattering and I am aware of it. Am I different from that chattering?

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)



### **[BR75DSS1.12 - Brockwood Park 1975 - School Discussion 12 - The superficial mind](#)**

Duration: 96 minutes

#### **Summary**

- How can we go deeply if we're always living at the verbal level?

Are you aware of the fact without the description?

What happens to a superficial mind?

Are you aware that you are living at the level of superficiality?

A limited mind is a dangerous mind.

Can a superficial mind know what love and beauty are?

What is beauty?

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **[BR75DSS1.13 - Brockwood Park 1975 - School Discussion 13 - Respect](#)**

Duration: 109 minutes

#### **Summary**

- Can you cultivate respect?

Do you have respect for anybody?

Do you admire anybody or anything?

Excellence has nothing whatsoever to do with ambition.

Is respect mechanical?

Disrespect.

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **[BR75DSS1.14 - Brockwood Park 1975 - School Discussion 14 - The whole content of my consciousness is me](#)**

Duration: 103 minutes

#### **Summary**

- Is there a quality of mind that will solve problems and not carry them?

Are you aware that your mind is confused?

Is confusion brought about through comparison?

If I am angry, I can't do anything about it. It is. That is the truth. What I do about anger is not truth.

What is it that brings about clarity in consciousness?

Seeing and action.

What relationship has respect to discipline?

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **BR75DSS1.15 - Brockwood Park 1975 - School Discussion 15 - Knowledge does not change man**

Duration: 87 minutes

#### **Summary**

- Why do we have beliefs?

If you don't accept anything but are actually capable of observing, there is no necessity for any belief.

Since knowledge has not changed man radically, what will bring about a change in man?

It is your tremendous responsibility to change.

Intelligent action.

**From series:** [BR75DSS1.1-1.15 - Brockwood Park 1975 - School Discussions - Series 1 - Learn while you are young](#)

### **BR76DSS2.1 - Brockwood Park 1976 - School Discussion 1 - Acting without contradiction**

Duration: 63 minutes

#### **Summary**

- Why do you come here and not go to other schools?

What does communication mean?

The first thing is to learn the art of listening.

Can you live a life in which there is no contradiction whatsoever?

The more you know about yourself, the more you see the common factor in all human beings – fear, anxiety, unhappiness and death. When you see something so enormous there is an extraordinary sense of depth and vitality.

Is there a different way of living where we don't hate each other, where there is no violence, and there is some kind of affection and love?

What is it to be 'whole'?

All thoughts are negative.

Note: a total of 5 minutes and 40 seconds of missing video is replaced by audio only.

**From series:** [BR76DSS2.1-2.6 - Brockwood Park 1976 - School Discussions - Series 2 - Learning is not competition](#)

### **BR76DSS2.2 - Brockwood Park 1976 - School Discussion 2 - Is there a different way of helping the student to learn?**

Duration: 85 minutes

#### **Summary**

- When one is deeply hurt, the reaction is violence, hatred, anger or frustration. Is it possible never to be hurt?

Is it possible not to compare one student with another?

Everything around us is competitive and our whole society and education is structured on that.

Is there not a different way of helping the student to learn about himself, about mathematics and about the world? Learning is not competition.

What does it mean to learn?

Is there a different, non-mechanistic way of looking at life and living it?

Are you aware of your physical habits?

Why do you want to compare?

Why do you make an image of yourself?

Note: a total of 3 minutes and 12 seconds of missing video is replaced by audio only.

**From series:** [BR76DSS2.1-2.6 - Brockwood Park 1976 - School Discussions - Series 2 - Learning is not competition](#)

### **BR76DSS2.3 - Brockwood Park 1976 - School Discussion 3 - What is love?**

Duration: 77 minutes

#### **Summary**

- What do you think love is?

When one says, 'I love you,' what does it mean? What is the depth of it, the full significance of it?

In attachment there is fear.

Do you know the difference between love and compassion?

Find out about what it means to meditate, because it's part of life—like love, being hurt, fear, pleasure and having a skill or job.

Have you ever asked why you are being educated?

Intelligence means seeing something clearly and acting instantly, not seeing something and acting ten years later.

If you want to be a professional, find the right job, the right livelihood. Are you concerned with having money and position, or what your intelligence says?

Note: a total of 9 minutes and 21 seconds of missing video is replaced by audio only.

**From series:** [BR76DSS2.1-2.6 - Brockwood Park 1976 - School Discussions - Series 2 - Learning is not competition](#)

### **BR76DSS2.4 - Brockwood Park 1976 - School Discussion 4 - If you radically, psychologically change, you affect the consciousness of the world**

Duration: 80 minutes

#### **Summary**

- In each human being the whole history of mankind is stored.

We are responsible for creating authority because we live a disorderly life.

By observing the outer, I relate it to my inner life and see that the outer and inner are the same.

It is very important for a human being to undergo a deep revolution psychologically.

There is the energy of illusion and the energy of truth. How do we know that we don't have the energy of illusion?

Why do human beings create images about others?

Why is your brain always in activity? Because it is constantly in operation, you don't listen, observe or see.

Is it possible to stop this movement of chatter? If you can stop it then you won't form images.

**From series:** [BR76DSS2.1-2.6 - Brockwood Park 1976 - School Discussions - Series 2 - Learning is not competition](#)

### **BR76DSS2.5 - Brockwood Park 1976 - School Discussion 5 - Inward flowering**

Duration: 80 minutes

#### **Summary**

- Is each one of us in this small community flowering?

Why is thought in itself limited?

You have identified yourself with a small group. Why don't you identify yourself with the total human being, all the human beings in the world?

Can love be cultivated by thought?

Can you be totally empty in yourself, without being absorbed by the mountain, cloud, tree, the sound of a bird or the beauty of the land?

Ideas, ideals and religions are your toys and take you over. The moment they are questioned or disturbed, you are back to yourself and frightened.

When mechanical thought stops, there is something other.

Where there is beauty or love there is total absence of mischievous thought.

**From series:** [BR76DSS2.1-2.6 - Brockwood Park 1976 - School Discussions - Series 2 - Learning is not competition](#)

### **BR76DSS2.6 - Brockwood Park 1976 - School Discussion 6 - Can the constant movement of thought come to an end?**

Duration: 73 minutes

#### **Summary**

- If I want to listen to you I must pay attention to what you are saying. There must be no chattering in my mind.

You say you must control thought but who is the controller? Is the controller different from other thoughts?

When you say, 'I must control thought,' who is it that says this? Who is that 'I'?

Have you watched anything with all your senses?

When you pay complete attention then there is not only the awakening of the senses but there is no centre from which you are attending. There is no 'me' at that moment.

To negate all thought, that is, to have no thought at all, is meditation.

Can you live a life without conflict between two contradictory thoughts, desires or directions?

Note: a total of 4 minutes and 10 seconds of missing video is replaced by audio only.

**From series:** [BR76DSS2.1-2.6 - Brockwood Park 1976 - School Discussions - Series 2 - Learning is not competition](#)

### **BR76DT1 - Brockwood Park 1976 - School Discussion (Teachers) 1 - What is my relationship with the students?**

Duration: 102 minutes

#### **Summary**

- How shall we communicate with the student so that we have different kind of human being leaving the schools?

What is the meaning of freedom?

How do you establish relationship?

How do you teach?

Does the educator, with the help of the student, want to learn what freedom is, so that he boils with it?

You are a new teacher, I'm an old teacher here. It is my responsibility to see that you understand something of what we're doing.

When you are off the pedestal you have a different relationship with the students.

What is self-interest?

Note: a total of 47 minutes and 48 seconds of missing video is replaced by audio only.

**From series:** [BR76DT1-6 - Brockwood Park 1976 - School Discussions \(Teachers\) - How will you awaken intelligence in a student?](#)

### **BR76DT2 - Brockwood Park 1976 - School Discussion (Teachers) 2 - How do you bring about order without authority?**

Duration: 97 minutes

#### **Summary**

- It is important to establish right relationship between yourself and the student. You cannot do this if you are sitting on a pedestal as a teacher and treating the students as though below you. Come off the pedestal and establish a relationship of mutual learning.

You and the student are learning together.

To live without a motive implies enormous inward clarity.

Are you imposing your authority on the student?

How do you break down the habit-making of the mind or brain?

As a teacher, how am I going to convey this absolute freedom to the student?

Note: a total of 32 seconds of missing video is replaced by audio only.

**From series:** [BR76DT1-6 - Brockwood Park 1976 - School Discussions \(Teachers\) - How will you awaken intelligence in a student?](#)

### **BR76DT3 - Brockwood Park 1976 - School Discussion (Teachers) 3 - In the ending of violence is the flowering of intelligence**

Duration: 108 minutes

#### **Summary**

- Is it possible to transform a human being, not over a long time but very quickly?  
  
As a teacher, do I realise that the world is me, or is that just words?  
  
How do you look at yourself?  
  
Do you see violence as a tremendous danger in the world?  
  
How do you help yourself and the student to be free of violence?  
  
We are together as a community in the same boat.  
  
Can I observe violence without any distortion?  
  
Can you look at something without a single prejudice?  
  
How shall we work together with the students to bring about the awakening of intelligence and order?

Note: a total of 39 seconds of missing video is replaced by audio only.

**From series:** [BR76DT1-6 - Brockwood Park 1976 - School Discussions \(Teachers\) - How will you awaken intelligence in a student?](#)

### **BR76DT4 - Brockwood Park 1976 - School Discussion (Teachers) 4 - Intelligence is to see something very clearly and act instantly**

Duration: 106 minutes

#### **Summary**

- As teachers, how shall we awaken this intelligence not only in the student but in ourselves?  
  
When a student is jealous and beginning to hate another, how do you go into it?  
  
Do you know what it means to listen?  
  
In talking to the student there must be a watchful care not to burden him with my problems.  
  
Fear is a tremendous danger because when you are frightened you are paralysed.

**From series:** [BR76DT1-6 - Brockwood Park 1976 - School Discussions \(Teachers\) - How will you awaken intelligence in a student?](#)

### **BR76DT5 - Brockwood Park 1976 - School Discussion (Teachers) 5 - Investigating fear**

Duration: 122 minutes

#### **Summary**

- Seeing something very clearly and acting instantly is intelligence. Can we convey that to the student?  
  
Can you observe attachment without any rationalisation?  
  
There is no thinker without the thought; the thinker is the thought.  
  
How am I to deal with pleasure and fear?  
  
Does the word create fear or is there fear without the word?

Can my brain and my whole structure be free of word, thought and image?

Do you see habit as the most dangerous thing?

Note: a total of 4 minutes and 42 seconds of missing video is replaced by audio only.

**From series:** [BR76DT1-6 - Brockwood Park 1976 - School Discussions \(Teachers\) - How will you awaken intelligence in a student?](#)

### **BR76DT6 - Brockwood Park 1976 - School Discussion (Teachers) 6 - Do we see the importance of the radical transformation of the human mind?**

Duration: 84 minutes

#### **Summary**

- Q: How can one get across the essence of these teachings without the student becoming rigid and getting a very fixed concept of what it's about, and acting out of that and becoming narrow?

Why do we make everything into ideas and conclusions?

Learning is a constant process.

How shall we cultivate this intelligence?

I feel very strongly that the students should radically change psychologically – that's my chief concern, commitment and passion. They should be totally different human beings.

Is this a passion for you?

Do we see the absolute necessity of radical change in the human mind?

Students go to schools and colleges and are conditioned. If they can condition students, I don't see why we can't uncondition them here – which may be much more difficult.

Note: a total of 23 seconds of missing video is replaced by audio only.

**From series:** [BR76DT1-6 - Brockwood Park 1976 - School Discussions \(Teachers\) - How will you awaken intelligence in a student?](#)

### **BR77DSS1.1 - Brockwood Park 1977 - School Discussion 1 - Sex, money, power and relationship**

Duration: 73 minutes

#### **Summary**

- Why have money, sex and power become tremendously important in life?

The world is asking you to be a great success in the sense being popular, well known, have plenty of money. Is this what you want?

Why does the mind, the brain, pursue pleasure in different forms?

As young people growing up in this ugly world, what is your relationship with the world and yourself?

What is energy?

When you are basing all action on knowledge it becomes mechanical. There is a totally different way of acting, which is to have an insight.

**From series:** [BR77DSS1.1-1.2 - Brockwood Park 1977 - School Discussions - Series 1 - Can you act in the world without any pressure from anybody?](#)

## [BR77DSS1.2 - Brockwood Park 1977 - School Discussion 2 - Order, influence, intelligence and watching](#)

Duration: 82 minutes

### **Summary**

- Wastage of energy is disorder, so where there is order there is more energy.

Do I live a disordered and contradictory life inwardly and outwardly?

Is strength the opposite of weakness? If it is, it is weak.

Will you act in the world without any pressure from anybody?

When there is choice your action will be born out of confusion.

When there is intelligence, nothing can influence you, nobody can put you under pressure.

Part of our education at Brockwood is to see that you are watching, not coming to any conclusion – just watching.

Don't let your desire or your parents or anybody tell you what to do. Just watch – how you sit, how you walk, how you watch your thoughts.

**From series:** [BR77DSS1.1-1.2 - Brockwood Park 1977 - School Discussions - Series 1 - Can you act in the world without any pressure from anybody?](#)

## [BR77DSS2.1 - Brockwood Park 1977 - School Discussion 1 - What is the common factor amongst all of us?](#)

Duration: 46 minutes

### **Summary**

- What is the common factor amongst all of us together?

Pursuing pleasure.

When you're isolated through pleasure, what then is relationship?

At Brockwood our intention is to help each other to awaken intelligence in observing the activities of the 'me', the self, and also be academically excellent.

The beginning of the awakening of intelligence is finding out a way of living in which there is total absence of attachment and at the same time affection and care.

Finding out how to listen.

**From series:** [BR77DSS2.1-2.8 - Brockwood Park 1977 - School Discussions - Series 2 - What happens to the brain that is completely free from all pressure?](#)

## [BR77DSS2.2 - Brockwood Park 1977 - School Discussion 2 - Are you aware that you are conditioned?](#)

Duration: 89 minutes

### **Summary**

- Why is it we are conditioned? Who conditions us?

The 'me' is always separate.

Pleasure is not only in the past; pleasure is the past. Pleasure is one of the great factors of isolation.



When there is an attachment, that is also a form of pleasure which is isolating.

Is it possible to live without any kind of conditioning?

Why have human beings made such a colossal thing of sex?

Can I, who am the representative of the rest of mankind, have clarity?

To keep sex in its right place is an art of living.

**From series:** [BR77DSS2.1-2.8 - Brockwood Park 1977 - School Discussions - Series 2 - What happens to the brain that is completely free from all pressure?](#)

### **BR77DSS2.3 - Brockwood Park 1977 - School Discussion 3 - Freedom, authority and responsibility**

Duration: 84 minutes

#### **Summary**

- What is freedom?

When we all talk things over, reasonably and clearly seeing together, there is no authority.

If we all see the same thing there is no need for agreement.

If you are in disorder inwardly and outwardly you are creating authority.

Why is there at Brockwood, at eight o'clock in the morning, an assembly of the school?

What happens when you sit quietly for even ten minutes or five minutes?

When you are young, why are you lazy?

Do you as a group see the importance of beginning the day with quietness?

Do you feel responsible for coming together in the morning?

Freedom means the emptying of your conditioning.

Note: a total of 8 seconds of missing video is replaced by audio only.

**From series:** [BR77DSS2.1-2.8 - Brockwood Park 1977 - School Discussions - Series 2 - What happens to the brain that is completely free from all pressure?](#)

### **BR77DSS2.4 - Brockwood Park 1977 - School Discussion 4 - Why does the brain register?**

Duration: 80 minutes

#### **Summary**

- At Brockwood we are trying to awaken intelligence that is not born of thought.

Do you see the danger of division – politically, religiously, geographically, nationally?

Intelligence is to have extraordinary insight immediately. That is the action of intelligence, which is not the intelligence thought has created.

If you call me a fool, why should I register it?

If I had no image I would never be hurt.

Any form of image that one has about oneself is bound to bring about division and then conflict.

If there is no psychological registration there is intelligence.

What is the nature of the brain or the mind that doesn't react?

**From series:** [BR77DSS2.1-2.8 - Brockwood Park 1977 - School Discussions - Series 2 - What happens to the brain that is completely free from all pressure?](#)

### **BR77DSS2.5 - Brockwood Park 1977 - School Discussion 5 - Is there a way of living with no shadow of fear?**

Duration: 89 minutes

#### **Summary**

- Thinking about the future creates fear.

What is your relationship with each other? Is it based on intelligence, or on opinion, your like and dislike?

Perception that you frighten me, that perception, that seeing, that insight is intelligence. Then that intelligence is going to act, not my fear of you.

Living in a small community, are you afraid of authority?

Out of disorder we create authority.

When you leave Brockwood, where we are all vegetarian, and then eat meat at home, you are conforming.

Why are you frightened of public opinion?

Note: a total of 19 seconds of missing video is replaced by audio only.

**From series:** [BR77DSS2.1-2.8 - Brockwood Park 1977 - School Discussions - Series 2 - What happens to the brain that is completely free from all pressure?](#)

### **BR77DSS2.6 - Brockwood Park 1977 - School Discussion 6 - The difference between duty and responsibility**

Duration: 96 minutes

#### **Summary**

- To be responsible implies responding, reacting correctly to any challenge or happening.

What is it like to be without pressure?

What happens to the mind that is in constant battle?

Yoga is not muscular cultivation.

When there is constant strain, effort and pressure, is there love?

Is there passion when I follow duty? Is there passion when I'm really remembering pleasure and pursuing it?

What is insight and what is thought?

You try to control thought or anger, to suppress jealousy thinking that you are different from it, but you are that.

Insight is unlimited because it is not the product of thought. There is insight only when thought is in abeyance.

Note: a total of 44 minutes and 10 seconds of missing video is replaced by audio only.

**From series:** [BR77DSS2.1-2.8 - Brockwood Park 1977 - School Discussions - Series 2 - What happens to the brain that is completely free from all pressure?](#)

### **BR77DSS2.7 - Brockwood Park 1977 - School Discussion 7 - The importance of living a life that is whole, not fragmented**

Duration: 74 minutes

#### **Summary**

- What is the difference between concentration, awareness and attention?

What does it mean to have an insight into the nature of attention?

Can you watch yourself without any movement, any form of distortion, any like and dislike?

Is it possible not to register any psychological facts?

The Arab has an image, the Israeli has an image, so they are at battle with each other. War is the result of these images.

When you are attending, all your energy is there. When you are not paying attention the energy is dissipated, divided or broken down.

When a person gives all his energy in one direction, it is a neurotic way of living.

Is it possible to have a harmonious life in which there is no imbalance but every action complete in itself?

Note: a total of 55 minutes and 42 seconds of missing video is replaced by audio only.

**From series:** [BR77DSS2.1-2.8 - Brockwood Park 1977 - School Discussions - Series 2 - What happens to the brain that is completely free from all pressure?](#)

### **BR77DSS2.8 - Brockwood Park 1977 - School Discussion 8 - Can the brain be aware of its movement of accumulation?**

Duration: 85 minutes

#### **Summary**

- One cannot observe order in the universe if one is not completely, absolutely orderly.

Your consciousness is filled with layer after layer of pleasure, fear, pain and sorrow.

Why does the brain demand registration? Why has the brain become like a tape?

When there is pressure there is deformation or damage. When the brain is damaged or deformed, your actions are deformed.

What happens to a brain when there is no pressure of any kind?

The brain has been caught in illusion and so has damaged itself. Is it possible for the brain to be free of this? It can, it must, when it sees the danger of it.

Can thought be aware of itself, how it arises?

If there is no pressure of any kind the brain comes back to its original purity because it sees the tremendous futility of accumulation.

Note: a total of 21 seconds of missing video is replaced by audio only.

**From series:** [BR77DSS2.1-2.8 - Brockwood Park 1977 - School Discussions - Series 2 - What happens to the brain that is completely free from all pressure?](#)

### **BR78DSS1.1 - Brockwood Park 1978 - School Discussion 1 - Can you give equal importance to all the things in your life?**

Duration: 78 minutes

#### **Summary**

- Why do you make sex all-important, or family all-important, or your God?

Am I escaping from myself when I am totally concerned with my wife, with my job or with sex?

Can you give equal importance to all the things in your life?

Can the body, the heart and the mind always be in harmony, not one or the other dominating?

Can you have harmonious relationship with another who is not harmonious?

Thought itself, whatever it creates, whatever it does, brings disharmony.

Note: a total of 21 minutes and 44 seconds of missing video is replaced by audio only.

**From series:** [BR78DSS1.1-1.5 - Brockwood Park 1978 - School Discussions - Series 1 - What is the real beauty of relationship?](#)

### **BR78DSS1.2 - Brockwood Park 1978 - School Discussion 2 - Can thought bring about a life that is totally harmonious?**

Duration: 70 minutes

#### **Summary**

- Can thought bring about living a life every day harmoniously, with no distortion and not giving importance to one particular thing?

Thought is a movement out of the past, so it must be limited. It can project the future but it is still the outcome of the past.

Can that which is limited understand the unlimited?

What is harmony?

The essence of meditation is for thought to realise that it is limited and therefore have no movement other than in its little corner.

Can thought stop itself and time come to an end?

Logic and reason cannot bring about insight.

Is there a harmonious interrelationship between the mind, the heart and the body?

Note: a total of 2 minutes and 52 seconds of missing video is replaced by audio only.

**From series:** [BR78DSS1.1-1.5 - Brockwood Park 1978 - School Discussions - Series 1 - What is the real beauty of relationship?](#)

### **BR78DSS1.3 - Brockwood Park 1978 - School Discussion 3 - What is the essence of relationship?**

Duration: 75 minutes

### Summary

- Why do we ever say, 'I understand intellectually?' What is the necessity of saying this?

What is the value of a discussion or dialogue?

What is the meaning of relationship, not only between two people but with nature, with humanity, with the world, with the universe, and with all the extraordinary things that happen in the world?

Are you in contact with anybody?

Where does deep relationship begin?

My relationship with you is based on the past and the past is a very small affair.

What is your relationship if you are attached to somebody?

What is the meaning of care?

**From series:** [BR78DSS1.1-1.5 - Brockwood Park 1978 - School Discussions - Series 1 - What is the real beauty of relationship?](#)

### **BR78DSS1.4 - Brockwood Park 1978 - School Discussion 4 - Can you learn about yourself totally independently from others?**

Duration: 62 minutes

#### Summary

- Why do we give so much importance to things outside of us and why don't we also give importance to learning about ourselves?

Do we know ourselves?

What is it that most of us want, young or old?

Why do we divide the inner and the outer?

Can we reject what others have said about us, and being free of their knowledge, inquire into ourselves?

The essence of religion is the abandonment of the self.

Can one learn about oneself?

Does learning about myself mean acquiring knowledge about myself?

A new civilisation can only come into being when there is real religious spirit.

Note: a total of 3 minutes and 29 seconds of missing video is replaced by audio only.

**From series:** [BR78DSS1.1-1.5 - Brockwood Park 1978 - School Discussions - Series 1 - What is the real beauty of relationship?](#)

### **BR78DSS1.5 - Brockwood Park 1978 - School Discussion 5 - Why do we make sex into a problem?**

Duration: 63 minutes

#### Summary

- Can we give sex its right place?

Why do human beings go from one extreme of sexual permissiveness to the other, total restraint?

Why don't you give importance to everything in life and not just one particular thing?

Are you getting the right kind of education here, so that you have a mind that can observe clearly, think clearly, without any pressure, dogma or belief, and therefore act clearly?

**From series:** [BR78DSS1.1-1.5 - Brockwood Park 1978 - School Discussions - Series 1 - What is the real beauty of relationship?](#)

### **BR78DSS2.1 - Brockwood Park 1978 - School Discussion 1 - Is there an awakening of intelligence in you?**

Duration: 74 minutes

#### **Summary**

- What does Brockwood mean to you?

Will you make this place your home?

- Will intelligence be cultivated here by the staff and by you demanding that intelligence?

Knowledge is one thing and intelligence is another.

What is an ideal?

Being an educator is the highest profession in the world.

You may have to earn a livelihood, but the livelihood isn't living.

Is there an awakening of intelligence in you?

**From series:** [BR78DSS2.1-2.4 - Brockwood Park 1978 - School Discussions - Series 2 - Demanding intelligence](#)

### **BR78DSS2.2 - Brockwood Park 1978 - School Discussion 2 - Intelligence is not personal**

Duration: 71 minutes

#### **Summary**

- Are you being educated to awaken intelligence?

Whose responsibility is it to awaken this quality of intelligence?

Sensitivity.

Intelligence is not personal.

What is right action and right behaviour?

What is the action which doesn't depend on circumstances or on fear?

Is intelligence in operation when I follow a pattern outside or within?

**From series:** [BR78DSS2.1-2.4 - Brockwood Park 1978 - School Discussions - Series 2 - Demanding intelligence](#)

### **BR78DSS2.3 - Brockwood Park 1978 - School Discussion 3 - Desire**

Duration: 76 minutes

#### **Summary**

- In desire there is always contradiction.

What makes you self-centred?

What gives vitality to desire and makes it so terribly strong?

Looking impersonally

What is the origin of desire?

Sensation.

Can thought not create images at all, but observe?

Note: a total of 6 seconds of missing video is replaced by audio only.

**From series:** [BR78DSS2.1-2.4 - Brockwood Park 1978 - School Discussions - Series 2 - Demanding intelligence](#)

### **BR78DSS2.4 - Brockwood Park 1978 - School Discussion 4 - The flame of discontent**

Duration: 60 minutes

#### **Summary**

- Keep the mind young.

The intellect.

Problems.

Dependency.

The flame of discontent.

Satisfaction and dissatisfaction.

The most important thing in life.

**From series:** [BR78DSS2.1-2.4 - Brockwood Park 1978 - School Discussions - Series 2 - Demanding intelligence](#)

### **BR78DT1 - Brockwood Park 1978 - School Discussion (Teachers) 1 - What is intelligent action?**

Duration: 89 minutes

#### **Summary**

- Total responsibility.

What is the responsibility of an educator?

As a teacher my responsibility is to bring about a totally different human being.

Do we think emotionally?

Knowledge becomes destructive when emotionally, egotistically, selfishly, narrowly used.

Is it possible to educate the students to be totally non-selfish?

The very challenge, if it is vital, will make you respond.

Is there the demand of excellence in us?

**From series:** [BR78DT1-2 - Brockwood Park 1978 - School Discussions \(Teachers\) - Is it possible to educate the students to be totally non-selfish?](#)

### **BR79DSS1.1 - Brockwood Park 1979 - School Discussion 1 - Preoccupation and security**

Duration: 108 minutes

#### **Summary**

- Is it possible for us all to think together, see the same thing clearly together, understand together and act together?

Cooperation can only exist when both of us are together.

Are you aware how your thinking operates, comes into being?

What is the motive that directs me?

Do you actually see the fact that the urge for complete security in the future may not give you what you want?

One who is preoccupied with the future creates fear.

**From series:** [BR79DSS1.1-1.6 - Brockwood Park 1979 - School Discussions - Series 1 - How do we bring about a harmonious life?](#)

### **BR79DSS1.2 - Brockwood Park 1979 - School Discussion 2 - On being good**

Duration: 75 minutes

#### **Summary**

- What is a good society? What is a good man or a woman? What is it to have good relationship? What is it to have a good quality of mind that is not broken up, that is whole, harmonious, well put together, that is healthy?

Can we in this small community live a good life? We create the society; society doesn't come into being by itself. Human beings by their actions, mischief, dishonesty, greed, envy, violence, have created this society. To be educated is to have a good brain, a good heart, good conduct - all that's implied in the word 'good'.

How do you look at yourself?

Note: a total of 13 minutes and 46 seconds of missing video is replaced by audio only.

**From series:** [BR79DSS1.1-1.6 - Brockwood Park 1979 - School Discussions - Series 1 - How do we bring about a harmonious life?](#)

### **BR79DSS1.3 - Brockwood Park 1979 - School Discussion 3 - What has man made of himself psychologically?**

Duration: 74 minutes

#### **Summary**

- What has man made of himself? What has his mind become?

What are you making of yourself, apart from jobs, money and position? Inwardly, what are you?

What is progress?

Is there a movement, not only in ourselves but also outwardly, that is concerned with the transformation of the human mind?

Is a relationship possible in which there is not a sense of you and me?

Why does the mind hold on to belief and opinion?

Is it possible to live together without any shadow of conflict?

**From series:** [BR79DSS1.1-1.6 - Brockwood Park 1979 - School Discussions - Series 1 - How do we bring about a harmonious life?](#)



### **BR79DSS1.4 - Brockwood Park 1979 - School Discussion 4 - What is the purpose of life?**

Duration: 88 minutes

#### **Summary**

- How do we bring about a harmonious life?

Can we have a dialogue so that we discover our own prejudices, idiosyncrasies, absurdities, idiocies?

Is there a way of living without difficulties?

The fact can never vary. What you think about the fact can vary.

Do you want to find out the full depth of the purpose of life?

**From series:** [BR79DSS1.1-1.6 - Brockwood Park 1979 - School Discussions - Series 1 - How do we bring about a harmonious life?](#)

### **BR79DSS1.5 - Brockwood Park 1979 - School Discussion 5 - Why is the mind always occupied?**

Duration: 78 minutes

#### **Summary**

- What is right action?

Can we live a life which has no problems whatsoever?

Why is your mind occupied?

Is your mind full of thought?

Is it possible not to create problems in relationship?

Can your life be not self-centred?

What will help you to be attentive?

Note: a total of 13 seconds of missing video is replaced by audio only.

**From series:** [BR79DSS1.1-1.6 - Brockwood Park 1979 - School Discussions - Series 1 - How do we bring about a harmonious life?](#)

### **BR79DSS1.6 - Brockwood Park 1979 - School Discussion 6 - Thinking together**

Duration: 66 minutes

#### **Summary**

- What does it mean to think together?

Thinking together and thinking about something are two different things.

What does it mean to be in communication with each other?

When one is seeking one's own fulfilment, ambition, security and success, that must inevitably create division.

A mind that is not divisive in itself has a quality of attention and therefore compassion. From that state, what is relationship?

**From series:** [BR79DSS1.1-1.6 - Brockwood Park 1979 - School Discussions - Series 1 - How do we bring about a harmonious life?](#)

### **BR79DSS2.1 - Brockwood Park 1979 - School Discussion 1 - Freedom and responsibility**

Duration: 62 minutes

#### Summary

- What is the significance of being free?

When we are living together, each one is responsible.

Where there is division there must always be conflict.

We are neither of East nor West, but human beings young and old, coming together to understand the nature of living.

See the importance of having a very healthy body, with proper exercise, food and sleep.

Smoking and habits.

Freedom and responsibility.

Having information about the external world and also to study oneself, and both of these streams going together all the time.

It is important to grow up, mature very slowly.

Comparison.

Food for your body, your mind and your heart has been put in front of you. Have you eaten it?

**From series:** [BR79DSS2.1-2.2 - Brockwood Park 1979 - School Discussions - Series 2 - Freedom implies love and responsibility](#)

### **BR79DSS2.2 - Brockwood Park 1979 - School Discussion 2 - What does it mean to live an intelligent life?**

Duration: 75 minutes

#### Summary

- Do we ever demand of ourselves the very best?

What kind of life does one want to lead?

To be intelligent.

Intelligence implies acting according to the dictates of the fact.

Any urge to become something is a form of greed.

Freedom implies love and responsibility, attachment does not.

**From series:** [BR79DSS2.1-2.2 - Brockwood Park 1979 - School Discussions - Series 2 - Freedom implies love and responsibility](#)

### **BR79DT2.1 - Brockwood Park 1979 - School Discussion (Teachers) 1 - The relationship between teacher and student**

Duration: 53 minutes

#### Summary

- Modern education in ordinary schools is merely concerned with giving information, giving a certain amount of knowledge and helping the students to get a career.

What is our relationship here at this school? Is there any deeper relationship?

Are we concerned not merely with the now - the now being good relationship, helping students to understand the whole significance of life - and also concerned with their future?

Psychologically we are on the same level.

How shall we help each other to be free of mediocrity?

How are we to help each other to uncondition ourselves? How shall we begin to free ourselves from the results which society and ourselves have imposed?

**From series:** [BR79DT2.1-2.3 - Brockwood Park 1979 - School Discussions \(Teachers\) - Series 2 - How can we help the student to understand the nature of conditioning?](#)

### **BR79DT2.2 - Brockwood Park 1979 - School Discussion (Teachers) 2 - We have divided life as the outer and the inner**

Duration: 57 minutes

#### **Summary**

- Q: What is education?

Education should be preparation for the whole of life instead of limiting it to earning a livelihood. How will you help the student to come to the understanding of the whole of life?

Are we trying to change the human character, the condition of man, from the outside? Is change not from the outside but psychologically, inwardly? Is there no such thing as division, but a constant moving, outer and inner? Can these two streams be brought together?

Have you a relationship with the student? That means being concerned about his dress, the way he walks, the way he talks, the language he uses, cultivating his taste, manners, politeness, the whole of it - help him to be free of fear, help him to be free.

**From series:** [BR79DT2.1-2.3 - Brockwood Park 1979 - School Discussions \(Teachers\) - Series 2 - How can we help the student to understand the nature of conditioning?](#)

### **BR79DT2.3 - Brockwood Park 1979 - School Discussion (Teachers) 3 - The art of listening**

Duration: 60 minutes

#### **Summary**

- What is the relationship between a teacher and a student, when both realize that they are conditioned?

Wherever we live we are conditioned by society, culture and religion. Part of that conditioning is ambition, which expresses itself in the desire for success. Is conditioning self-centredness?

If I am prejudiced, if I have a certain point of view and stick to it, I can't listen to you. You may be contradicting my point of view and so I won't listen. If I can learn the art of listening, I would solve many problems.

If you are passionately involved, not verbally but wholly, in what you are saying, your very passion makes me listen to you.

**From series:** [BR79DT2.1-2.3 - Brockwood Park 1979 - School Discussions \(Teachers\) - Series 2 - How can we help the student to understand the nature of conditioning?](#)

### **BR80DSG2.0 - Brockwood Park 1980 - School Discussion (Students) - Thought is the beginning of desire**

Duration: 62 minutes

#### **Summary**

- Q: What prevents the mind from flowering?

Psychologically we are bound, we have so many problems, we are attached to so many formulas, opinions, people, ideas, beliefs, doctrines. If all these are bondages, one must be free of them. That is the essence of freedom.

Is love pleasure?

What is the nature of desire?

Why does thought create images?

How do you give desire its right place?

For millennia we have been trained to think that the thinker is different from thought.

Why have human beings lived for thousands of years in this dual state, contradictory state?

**From series:** [BR80DSG2.0 - Brockwood Park 1980 - Small Group Discussion](#)

### **[BR80DSS1.1 - Brockwood Park 1980 - School Discussion 1 - Intelligence is to observe authority not revolt against it](#)**

Duration: 54 minutes

#### **Summary**

- Facing the world with intelligence.

Authority is destructive.

To be really free, one must have a great deal of intelligence.

Intelligence comes when you understand yourself completely.

Is hurt dictating your actions?

When you say, 'I am hurt,' who is the 'I'?

To live a life without any image whatsoever is real freedom.

The book of oneself is in your heart and mind for you to read.

**From series:** [BR80DSS1.1-1.4 - Brockwood Park 1980 - School Discussions - Series 1 - Is Brockwood helping you to be totally responsible for yourself?](#)

### **[BR80DSS1.2 - Brockwood Park 1980 - School Discussion 2 - Are we helping each other not to be mediocre?](#)**

Duration: 76 minutes

#### **Summary**

- Are you serious at the end of your time at Brockwood?

There is a way of looking at yourself which is to see exactly what you are, not to alter it.

Mediocrity.

What are the consequences of attachment to a person, belief or idea?

What is the cause of loneliness?

To say, 'I am lonely, I will escape from it,' is what the world is doing. That is mediocrity.

Note: a total of 4 seconds of missing video is replaced by audio only.

**From series:** [BR80DSS1.1-1.4 - Brockwood Park 1980 - School Discussions - Series 1 - Is Brockwood helping you to be totally responsible for yourself?](#)

### **BR80DSS1.3 - Brockwood Park 1980 - School Discussion 3 - What is desire and what is thinking?**

Duration: 89 minutes

#### **Summary**

- What is thinking and why has humanity all over the world given such extraordinary importance to thought?

Can you observe your thinking?

What is thinking in itself?

Is there a thinking without words and pictures?

As knowledge is limited your thinking must be limited.

You are totally responsible for yourself, for your thinking, your actions and your honesty.

What is desire?

When you are listening there is no movement of thought.

Can you live without comparison?

What happens to a mind that is always wanting?

**From series:** [BR80DSS1.1-1.4 - Brockwood Park 1980 - School Discussions - Series 1 - Is Brockwood helping you to be totally responsible for yourself?](#)

### **BR80DSS1.4 - Brockwood Park 1980 - School Discussion 4 - Is there such thing as right action?**

Duration: 74 minutes

#### **Summary**

- What are you interested in?

Where is humanity heading?

As a human being what is your position, responsibility and action amid the chaos in the world?

Is our measure of our action, feelings and thoughts based on likes, dislikes, society and religion?

Finding right action that is always true.

Right action is not my right action or your right action.

Is our action based on past knowledge, experience, memory, patterns and enticements?

The pattern of becoming.

The mind, which has always been acting, realizes that it cannot do anything.

**From series:** [BR80DSS1.1-1.4 - Brockwood Park 1980 - School Discussions - Series 1 - Is Brockwood helping you to be totally responsible for yourself?](#)

## **BR80DSS2.1 - Brockwood Park 1980 - School Discussion 1 - Is it possible to grow up without any kind of fear?**

Duration: 56 minutes

### **Summary**

- We are all living together and if we form groups, one group will be against another group, like the rest of the world.

Discipline means to learn, not to conform.

It is the intention here of all of us that when you leave you have no fear whatsoever.

Freedom demands a great deal of learning and that very learning is discipline.

Can we establish a relationship with each other in which the educator and the student are learning together?

When you listen to a mathematics, history or geography class, are you thinking, are you learning, or merely repeating?

Can you find out why you are aggressive or docile?

As an educator it is my responsibility to see that you are a good human being, with great affection and love, and are not frightened.

**From series:** [BR80DSS2.1-2.2 - Brockwood Park 1980 - School Discussions - Series 2 - Learning through listening](#)

## **BR80DSS2.2 - Brockwood Park 1980 - School Discussion 2 - Why don't we flower?**

Duration: 92 minutes

### **Summary**

- How will you help the children to have a good mind?

Can you and I together unroll the whole structure of fear?

Reactions.

Comparison.

Is there a different way of learning, without the great pressure of examinations?

Your knowledge being incomplete, your actions must be incomplete.

Laziness.

Note: a total of 40 seconds of missing video is replaced by audio only.

**From series:** [BR80DSS2.1-2.2 - Brockwood Park 1980 - School Discussions - Series 2 - Learning through listening](#)

## **BR80DT2.1 - Brockwood Park 1980 - School Discussion (Teachers) 1 - Do we want a children's school at Brockwood?**

Duration: 115 minutes

### **Summary**

- Children at Brockwood.

Have you ever asked about anything: what is the right action? Or are you propelled by your prejudice and circumstances?

Having a mind that is very clear and that knows the right thing to do under all circumstances.

Looking at things together.

Note: a total of 4 minutes and 30 seconds of missing video is replaced by audio only.

**From series:** [BR80DT2.1-2.8 - Brockwood Park 1980 - School Discussions \(Teachers\) - Series 2 - What makes us think and cooperate together?](#)

### **BR80DT2.2 - Brockwood Park 1980 - School Discussion (Teachers) 2 - Do we think together?**

Duration: 71 minutes

#### **Summary**

- Thinking together.

Can all of us have the same direction, a mind that is active together?

Trust.

Crises.

What is preventing us from flowering?

The necessity and the urgency of thinking together.

**From series:** [BR80DT2.1-2.8 - Brockwood Park 1980 - School Discussions \(Teachers\) - Series 2 - What makes us think and cooperate together?](#)

### **BR80DT2.3 - Brockwood Park 1980 - School Discussion (Teachers) 3 - On cooperation and feeling isolated**

Duration: 105 minutes

#### **Summary**

- What makes us think together, cooperate together?

Can we come together without reward and punishment?

Why have opinions become so important?

Why is one frightened of uncertainty?

Do you really know what it is to be isolated?

Can you put aside the word and find out what a feeling is?

Are you investigating into yourself without accumulating knowledge?

How am I to look without the word, without knowledge?

Can we think together about something without having a battle of opinions?

**From series:** [BR80DT2.1-2.8 - Brockwood Park 1980 - School Discussions \(Teachers\) - Series 2 - What makes us think and cooperate together?](#)

### **BR80DT2.4 - Brockwood Park 1980 - School Discussion (Teachers) 4 - Investigating the burden of anxiety**

Duration: 90 minutes

#### **Summary**

- What does it mean to investigate?

Why has my mind put up with anxiety?

Why does the mind allow a thing to be continued?

Would you say that the mind itself is a burden?

Is motive a burden?

Why has my mind not seen that anxiety and security are very closely related?

**From series:** [BR80DT2.1-2.8 - Brockwood Park 1980 - School Discussions \(Teachers\) - Series 2 - What makes us think and cooperate together?](#)

### **BR80DT2.5 - Brockwood Park 1980 - School Discussion (Teachers) 5 - On being limited and having problems**

Duration: 84 minutes

#### **Summary**

- Why is it that human beings, when they get into a certain category, function or career, are stuck there?

The flowering of my mind.

Why is it that human beings are so limited?

My corner is very limited, physically. Is limitation necessary psychologically, inwardly?

I refuse to make life into a problem about my career, circumstances, marriage, responsibility, about anything.

We are making problems all the time. If I don't make problems I go to sleep. Both are absurd. Can we move from there?

Suppose one is totally dissatisfied with everything, what takes place?

I want to find out how to live without a single problem.

**From series:** [BR80DT2.1-2.8 - Brockwood Park 1980 - School Discussions \(Teachers\) - Series 2 - What makes us think and cooperate together?](#)

### **BR80DT2.6 - Brockwood Park 1980 - School Discussion (Teachers) 6 - Where there is a psychological image you inevitably produce conflict**

Duration: 96 minutes

#### **Summary**

- Can we help the students and ourselves not to be so self-centred?

Why doesn't the mind see the whole movement of image-making?

Can you observe as though for the first time?

When you are listening completely, which means with complete attention, there is no reaction and no image.

When I am hearing every word that you are saying completely, therefore attending, my mind is inactive.



How are you going to ask your students to listen?

**From series:** [BR80DT2.1-2.8 - Brockwood Park 1980 - School Discussions \(Teachers\) - Series 2 - What makes us think and cooperate together?](#)

### **BR80DT2.7 - Brockwood Park 1980 - School Discussion (Teachers) 7 - Do we want a school where leisure is used for a serious purpose?**

Duration: 79 minutes

#### **Summary**

- A new direction for Brockwood.  
  
A proposal to have the school for 16 year olds and above.  
  
Having more time to inquire in line with the intentions of Brockwood.

To have more leisure and to utilise that leisure for the real purpose for which we are here.

**From series:** [BR80DT2.1-2.8 - Brockwood Park 1980 - School Discussions \(Teachers\) - Series 2 - What makes us think and cooperate together?](#)

### **BR80DT2.8 - Brockwood Park 1980 - School Discussion (Teachers) 8 - What is the intention of Brockwood if we don't have young students?**

Duration: 71 minutes

#### **Summary**

- Changes to exams at Brockwood.  
  
What is the deep intention of Brockwood?  
  
What do we want this place to be?  
  
How do we choose who comes to the school?

**From series:** [BR80DT2.1-2.8 - Brockwood Park 1980 - School Discussions \(Teachers\) - Series 2 - What makes us think and cooperate together?](#)

### **BR81DSS1 - Brockwood Park 1981 - School Discussion 1 - Why are we being educated?**

Duration: 71 minutes

#### **Summary**

- Educating the whole being.  
  
If machines can do what we can do, then what are we?  
  
How are we related to the world?  
  
Do you psychologically depend on anybody?  
  
Inviting challenge.

**From series:** [BR81DSS1-3 - Brockwood Park 1981 - School Discussions - Is there a solution to all psychological problems?](#)

### **BR81DSS2 - Brockwood Park 1981 - School Discussion 2 - Thought and knowledge**

Duration: 74 minutes

#### **Summary**

- Thought is the common denominator of our existence.  
  
Is thought responsible for conflict between human beings?

Apparently we have never questioned why we tolerate conflict, not only outwardly but also deep in ourselves.

Fact is, I am violent. Idea is, I mustn't be violent. Do you pursue non-fact?

Knowledge can never be complete about anything.

Giving knowledge its right place.

Ultimately you have to be a light to yourself.

**From series:** [BR81DSS1-3 - Brockwood Park 1981 - School Discussions - Is there a solution to all psychological problems?](#)

### **BR81DSS3 - Brockwood Park 1981 - School Discussion 3 - Why haven't we been able to resolve our problems?**

Duration: 73 minutes

#### **Summary**

- Why haven't human beings been able to resolve inward problems?

Is it possible to understand the nature of conflict totally and end it?

There is a totally different way of dealing with psychological problems.

Are you watching a problem as though it is separate from you?

When you attend to something completely, the thing is not.

Why do we have images about ourselves?

If conflict is real pain to you, you would end it; but we are educated and conditioned to accept conflict.

**From series:** [BR81DSS1-3 - Brockwood Park 1981 - School Discussions - Is there a solution to all psychological problems?](#)

### **BR81DT1 - Brockwood Park 1981 - School Discussion (Teachers) 1 - What place has knowledge in life?**

Duration: 100 minutes

#### **Summary**

- Academic education.

A total education.

Older students leaving to study more deeply academically.

We are concerned with the total transformation in the psychic field of a human being.

Knowledge is not going to transform man.

Why don't we see something as absolute truth?

Do nothing about this, but listen.

Note: a total of 30 seconds of missing video is replaced by audio only.

**From series:** [BR81DT1-6 - Brockwood Park 1981 - School Discussions \(Teachers\) - Can we educate ourselves and students to understand conflict and go beyond it?](#)

### **[BR81DT2 - Brockwood Park 1981 - School Discussion \(Teachers\) 2 - Is it possible to end conflict?](#)**

Duration: 119 minutes

#### **Summary**

- Can we educate ourselves and students to understand conflict and go beyond it?

I see that all human beings suffer.

Thought itself is the movement of conflict.

Opinions and facts.

We are educating ourselves as well as the students.

How do we look at ourselves?

The 'I' is the past.

Thought is distorting perception about myself.

Without any choice, be aware of the movement of the past operating all the time.

Note: a total of 20 seconds of missing video is replaced by audio only.

**From series:** [BR81DT1-6 - Brockwood Park 1981 - School Discussions \(Teachers\) - Can we educate ourselves and students to understand conflict and go beyond it?](#)

### **[BR81DT3 - Brockwood Park 1981 - School Discussion \(Teachers\) 3 - Is there a deep change taking place in us?](#)**

Duration: 126 minutes

#### **Summary**

- I would like to start this discussion as though I knew nothing.

On whom am I to rely to find clarity or understanding?

Conflict is the essence of confusion.

Am I approximating myself with what I should be?

You don't see the uselessness of escape.

Thought associated with sensation creates desire.

Real alertness of the mind.

Note: a total of 1 hour, 3 minutes and 11 seconds of missing video is replaced by audio only.

**From series:** [BR81DT1-6 - Brockwood Park 1981 - School Discussions \(Teachers\) - Can we educate ourselves and students to understand conflict and go beyond it?](#)

### **[BR81DT4 - Brockwood Park 1981 - School Discussion \(Teachers\) 4 - Leisure](#)**

Duration: 119 minutes

#### **Summary**

- Do we have enough time to go into matters for which we came to Brockwood?

Staffing levels.

Capacity of staff for dialogue.

Minimum age for students.

Student selection.

Do you feel that any form of attachment to belief or conclusion atrophies the mind?

Perception of truth.

**From series:** [BR81DT1-6 - Brockwood Park 1981 - School Discussions \(Teachers\) - Can we educate ourselves and students to understand conflict and go beyond it?](#)

### **BR81DT5 - Brockwood Park 1981 - School Discussion (Teachers) 5 - What is the quality of your mind?**

Duration: 92 minutes

#### **Summary**

- Is your mind defensive?

Stay with confusion completely, don't move out of it.

You are really not aware that you are totally confused, and that any further movement is still confusion.

Expecting, wanting and trying to change is still part of the same thing.

When there is total attention with regard to confusion, is there confusion?

Attention and inattention.

**From series:** [BR81DT1-6 - Brockwood Park 1981 - School Discussions \(Teachers\) - Can we educate ourselves and students to understand conflict and go beyond it?](#)

### **BR81DT6 - Brockwood Park 1981 - School Discussion (Teachers) 6 - Individuality**

Duration: 104 minutes

#### **Summary**

- What place has affection in our relationship to each other?

Is attachment, possession, sensation and comfort the thing we call love?

Why do we divide love?

Do you feel that you are the whole of mankind?

Do I feel it in my bones that I am the rest of humanity?

Are you aware of your conditioning?

What moves you?

Competition is destroying the world.

**From series:** [BR81DT1-6 - Brockwood Park 1981 - School Discussions \(Teachers\) - Can we educate ourselves and students to understand conflict and go beyond it?](#)

### **BR82DSS1.1 - Brockwood Park 1982 - School Discussion 1 - Can you live without a single problem?**

Duration: 75 minutes

### Summary

- What is your response to all that is happening in the world?

If I see that all problems are related to all other problems then my approach is entirely different.

How will you live intelligently so that you have no conflict with anybody?

Do you want to live peacefully?

What does it mean to be a good human being?

Note: a total of 33 seconds of missing video is replaced by audio only.

**From series:** [BR82DSS1.1-1.4 - Brockwood Park 1982 - School Discussions - Series 1 - What does it mean to be a good human being?](#)

### **BR82DSS1.2 - Brockwood Park 1982 - School Discussion 2 - Opposites**

Duration: 96 minutes

#### Summary

- Can we bring about a group of people who are completely involved in bringing about a transformation ?

Do we actually feel in our hearts that we are essentially the world and the world is us?

Are you interested in investigating?

To kill another is the most unholy thing.

How do you meet opposition?

There is no opposite.

What is the quality of a mind that has no opposite at all?

Note: a total of 21 minutes and 2 seconds of missing video is replaced by audio only.

**From series:** [BR82DSS1.1-1.4 - Brockwood Park 1982 - School Discussions - Series 1 - What does it mean to be a good human being?](#)

### **BR82DSS1.3 - Brockwood Park 1982 - School Discussion 3 - Is there energy which is not at all wasted?**

Duration: 99 minutes

#### Summary

- Physical energy and the energy of knowledge and thought are limited.

Where there is limitation there must be friction and wastage of energy.

We can begin to inquire together if there is energy which has no friction.

What is the motive which makes you inquire?

Inquiry without a motive.

What is the machinery of thinking?

If you meet aggression with aggression it is a perpetual maintenance of conflict.

As long as I have an ideal it is the opposite of what I am.

An observation which unfolds the story of suffering.

There is nothing to observe, just observation, not into something.

**From series:** [BR82DSS1.1-1.4 - Brockwood Park 1982 - School Discussions - Series 1 - What does it mean to be a good human being?](#)

### **BR82DSS1.4 - Brockwood Park 1982 - School Discussion 4 - What are the factors that bring about a good human being?**

Duration: 99 minutes

#### **Summary**

- Brockwood is a soil in which goodness can flower.

How will you meet the world when you leave here?

Very few people in the world are flowering in goodness.

Is Brockwood helping you not to be mediocre?

What are the factors that bring about a good human being?

Are sensitivity, cooperation, generosity and love all interrelated?

When the self is not, there is beauty.

**From series:** [BR82DSS1.1-1.4 - Brockwood Park 1982 - School Discussions - Series 1 - What does it mean to be a good human being?](#)

### **BR82DSS2.1 - Brockwood Park 1982 - School Discussion 1 - Love has no hurt**

Duration: 82 minutes

#### **Summary**

- There is something much more greater than merely being well trained.

The feeling of wanting to cooperate.

Where there is affection and love there cannot be hurt.

What does it mean to communicate with somebody?

Sensitivity and vulnerability.

**From series:** [BR82DSS2.1-2.3 - Brockwood Park 1982 - School Discussions - Series 2 - Can you live a life of great intelligence and integrity?](#)

### **BR82DSS2.2 - Brockwood Park 1982 - School Discussion 2 - Self-centredness**

Duration: 73 minutes

#### **Summary**

- Is it possible to be compassionate under all circumstances?

Can one live without any problems?

What are the implications of being self-centred?

Can you live without an image about yourself?

**From series:** [BR82DSS2.1-2.3 - Brockwood Park 1982 - School Discussions - Series 2 - Can you live a life of great intelligence and integrity?](#)

### [BR82DSS2.3 - Brockwood Park 1982 - School Discussion 3 - Discovering something totally new](#)

Duration: 83 minutes

#### **Summary**

- Why should one accept a life of conflict?

Find out if you can live a life of great intelligence and integrity.

Can thought observe thought?

If you have no resistance what happens?

The thinker is made up of thought.

How do you discover something totally new?

Note: a total of 7 minutes and 13 seconds of missing video is replaced by audio only.

**From series:** [BR82DSS2.1-2.3 - Brockwood Park 1982 - School Discussions - Series 2 - Can you live a life of great intelligence and integrity?](#)

### [BR82DT - Brockwood Park 1982 - School Discussion \(Teachers\) - To educate is to bring about a new generation](#)

Duration: 89 minutes

#### **Summary**

- We are conditioned to ask for help.

Do we see that any form of conditioning separates people and brings about isolation?

Are we concerned in bringing about a new generation of people?

What will change me?

Go into one thing completely and finish with it.

**From series:** [BR82DT - Brockwood Park 1982 - School Discussions \(Teachers\) - To educate is to bring about a new generation](#)

### [BR83DSS1.1 - Brockwood Park 1983 - School Discussion 1 - What are the factors of jealousy?](#)

Duration: 116 minutes

#### **Summary**

- Q: Why are human beings what they are, from ancient days until now?

Where there is comparison and possessiveness there is jealousy.

The moment I begin to compare there is dissatisfaction and jealousy.

If I am confused and cannot rely on my own judgment, what does it imply?

Do you see that your judgment and that of others has no value?

Do you feel that your freedom is suppressed, restrained, controlled?

Why are there rules in a community?

We are trained in schools, colleges and universities to compare.

**From series:** [BR83DSS1.1-1.6 - Brockwood Park 1983 - School Discussions - The brain cannot deteriorate when it is free](#)

### **BR83DSS1.2 - Brockwood Park 1983 - School Discussion 2 - What will you do to have peace in the world?**

Duration: 87 minutes

#### **Summary**

- Is it possible to live in this world peacefully?

Can you have peace in yourself?

Can you have a global outlook?

What does friendship mean?

If you say, 'I am an American,' you are conditioned.

When you believe in something and I believe in something, we are conditioned.

Why do you want to listen to what I am telling you and yet go on thinking all the time?

We cannot have world peace if each one of us is sticking to his own thing.

Peace must begin with ourselves, not with the world or a new government.

Why do you have problems?

**From series:** [BR83DSS1.1-1.6 - Brockwood Park 1983 - School Discussions - The brain cannot deteriorate when it is free](#)

### **BR83DSS1.3 - Brockwood Park 1983 - School Discussion 3 - Conflict is a wastage of energy**

Duration: 102 minutes

#### **Summary**

- Why have human beings not found a way of living that is peaceful and without conflict?

It is a wastage of energy when I try to be something I am not.

What does it mean to remain with the fact?

When you are not pursuing the opposite, which is a wastage of energy, which is a non-fact, then you have the energy to look at the fact.

Why do you say that you understand intellectually or verbally?

You are not different from what you observe in yourself.

Could you investigate why you hold on to your conditioning?

Perhaps it would have a tremendous effect if a few of us that can live without conflict.

The computer will do most of the things we can, and unless our brain is very active it's going to become dull and wither.

Either you lose yourself in pleasure, amusement and superficial things or you enter into a world that has no end, with immense depth and vastness. This is for you to find out.

**From series:** [BR83DSS1.1-1.6 - Brockwood Park 1983 - School Discussions - The brain cannot deteriorate when it is free](#)



## **BR83DSS1.4 - Brockwood Park 1983 - School Discussion 4 - Can our brains not be programmed?**

Duration: 106 minutes

### **Summary**

- The brain can become fresh and not deteriorate only if it is not programmed.

What does it mean to be programmed, conditioned?

Fragmentation is inherent in us. Do we refuse to see the fragments?

It is important not to be programmed.

Can the brain not deteriorate?

Find out whether you can live without conflict and problems.

Smoking, drinking and excessive excitement, conflict and competition are factors in the deterioration of brain.

As long as you have an image you are going to be hurt.

Can the brain be kept healthy, sane and free from conflict?

Selfishness is fragmentation.

**From series:** [BR83DSS1.1-1.6 - Brockwood Park 1983 - School Discussions - The brain cannot deteriorate when it is free](#)

## **BR83DSS1.5 - Brockwood Park 1983 - School Discussion 5 - How will you stop being mediocre?**

Duration: 99 minutes

### **Summary**

- What is mediocrity?

Is your action based on reward and punishment?

Are you dull because you compare yourself with another who is not dull?

As long as you never demand the highest of yourself, that is the essence of mediocrity.

How do I realise I am mediocre?

What role has thought in relationship?

Do you see the false as false?

Note: a total of 36 minutes and 38 seconds of missing video is replaced by audio only.

**From series:** [BR83DSS1.1-1.6 - Brockwood Park 1983 - School Discussions - The brain cannot deteriorate when it is free](#)

## **BR83DSS1.6 - Brockwood Park 1983 - School Discussion 6 - What makes the brain deteriorate?**

Duration: 87 minutes

### **Summary**

- What makes the brain gradually deteriorate, disintegrate?

Are our ideas a deteriorating factor?

What is an idea?

Can you look at a fact without any bias, direction or motive?

Living with illusions, semblances, archetypes and ideas is a major factor in the deterioration of the brain.

What are the implications of being selfish?

Can we deal only with facts and not with ideas?

Your brain inevitably will deteriorate when there is a conflict of opinions.

Why does the brain carry on with something that has gone?

As long as you have an image about yourself you are arrogant.

I am a vast network of beliefs, superstitions, images and conclusions, meaning there is nothing actual in me.

**From series:** [BR83DSS1.1-1.6 - Brockwood Park 1983 - School Discussions - The brain cannot deteriorate when it is free](#)

### **BR83DSS2.0 - Brockwood Park 1983 - School Discussion - Supreme intelligence is to have no illusions**

Duration: 47 minutes

#### **Summary**

- Q: What is intelligence?

Inwardly there is the authority of one's experience, convictions and opinions. Do you accept that authority?

How do you look at things without authority?

We are going to question, not say it is right or wrong, but inquire, doubt.

In inquiring very carefully step by step you will begin to awaken your own intelligence.

Where do you accept and where do you disregard authority?

What will you do when the government asks you to become a soldier?

Must we kill each other to be secure?

Are ideas and ideals illusions?

What do you seek security in?

Learn the art of questioning so that you question everything.

**From series:** [BR83DSS2.0 - Brockwood Park 1983 - School Discussions - Supreme intelligence is to have no illusions](#)

## **BR83DT2.1 - Brockwood Park 1983 - School Discussion (Teachers) 1 - Helping the students to meet the violence in the world**

Duration: 87 minutes

### **Summary**

- There is a great deal of violence all over the world and the students are going to face it. How do you help them to meet that violence?

What's the root of violence?

Before we act we must understand how to act, what action to take, and the motive for action.

If I have very strong opinions, judgements and convictions, and you have yours, how can we meet?

If we are interested in ending violence, we drop our convictions.

Self-concern is one of the great psychological factors of divisiveness.

Do I see deeply that violence is brought about through isolation, separation?

To live peacefully in oneself requires tremendous intelligence.

Can we all look at something together?

**From series:** [BR83DT2.1-2.2 - Brockwood Park 1983 - School Discussions \(Teachers\) - Series 2 - Affection means there is no authority](#)

## **BR83DT2.2 - Brockwood Park 1983 - School Discussion (Teachers) 2 - Why can't we think together?**

Duration: 78 minutes

### **Summary**

- Thinking together implies a certain quality of affection and sensitivity.

You have an opinion and I have opinion. Knowing it is divisive and brings conflict, why do we go on with it?

Can one's brain be free?

We are all responsible for the students. That responsibility demands that we act together. To act together there must be a certain affection between us, a quality of trusting each other.

When there is affection, love, you think together.

Why do we have such terrible divisions?

The older students are influencing the new students, for bad or good. How do you prevent this?

Affection means there is no authority.

Note: a total of 1 minute and 47 seconds of missing video is replaced by audio only.

**From series:** [BR83DT2.1-2.2 - Brockwood Park 1983 - School Discussions \(Teachers\) - Series 2 - Affection means there is no authority](#)

## **BR85DS1.1 - Brockwood Park 1985 - School Discussion (Students) 1 - What was your background like?**

Duration: 59 minutes

### **Summary**

- Q: What is our relationship to life?

What were your parents like, how did they treat you? What was your relationship to your mother, father, brothers and sisters? What did you feel?

Was your mother merely looking after you or was there a great deal of affection, care and responsibility? What was your relationship to the whole thing: life, trees, the grass, flowers and to your parents?

Have you discovered for yourself what your background is, what your conditioning is, why you think this and not that?

Where you begin to learn about yourself, you learn about your own way of looking.

**From series:** [BR85DS1.1-1.3 - Brockwood Park 1985 - School Discussions \(Students\) - Series 2 - There is freedom when there is learning](#)

### **BR85DS1.2 - Brockwood Park 1985 - School Discussion (Students) 2 - There is freedom when there is learning**

Duration: 63 minutes

#### **Summary**

- Q: What is the difference between learning and accumulating knowledge?

Do you see the difference between memorizing to pass exams, have a skill, get a job, and learning?

When you are learning mathematics or history you are accumulating information and it becomes almost automatic. The brain becomes mechanical. You are being programmed when you learn how to dance or to play football. You have been programmed to be a Hindu or a Christian. Do you realize this as a fact?

If in the same way you use knowledge of what you have learned about me, that becomes a memory, then it becomes a barrier and you don't look at me afresh.

**From series:** [BR85DS1.1-1.3 - Brockwood Park 1985 - School Discussions \(Students\) - Series 2 - There is freedom when there is learning](#)

### **BR85DS1.3 - Brockwood Park 1985 - School Discussion (Students) 3 - Isn't comparison a form of violence?**

Duration: 59 minutes

#### **Summary**

- Will you stop your own violence?

What is non-violence? Are you psychologically violent? Don't you compete?

Hasn't your brain been programmed to compare, to react? Aren't reactions mechanical?

The brain is conditioned to repeat. Can you observe the whole movement of comparison? Can you live without comparison and competition?

How do you react to what is happening in the world? Can you look without the word?

Isn't learning observing without the word?

**From series:** [BR85DS1.1-1.3 - Brockwood Park 1985 - School Discussions \(Students\) - Series 2 - There is freedom when there is learning](#)

### **GS74DT1 - Gstaad 1974 - School Discussion (Teachers) 1**

Duration: 99 minutes

### Summary

- Responsibility to see that a different kind of mind is produced.

Can you educate the student totally, so that he is an intelligent human being?

How will you see that the student grows up into something exceptional?

Do you feel utterly responsible?

How am I going to transmit or help the student to have this flame of responsibility?

How does your responsibility express itself?

Is there a different approach altogether?

**From series:** [GSBR74DT1-11 - Brockwood Park 1974 - School Discussions \(Teachers\) - Awakening intelligence](#)

### [GS74DT2 - Gstaad 1974 - School Discussion \(Teachers\) 2](#)

Duration: 75 minutes

#### Summary

- Can we bring about human beings who are really extraordinarily?

Is there something which is totally complete?

Education is in the man-made area.

Can we as a group come upon something new?

Being responsible to the most sacred thing.

Do you feel immensely responsible?

You are responsible for another's life.

**From series:** [GSBR74DT1-11 - Brockwood Park 1974 - School Discussions \(Teachers\) - Awakening intelligence](#)

### [GS74DT3 - Gstaad 1974 - School Discussion \(Teachers\) 3](#)

Duration: 107 minutes

#### Summary

- One needs to have leisure, not be occupied from morning till night.

The flame of a different dimension of creative energy.

Being responsible to 'the other'.

Are you functioning along traditional lines?

Is there a catalyst that will shatter conditioning?

Unconditioning the mind to see if a student can be incapable of being conditioned.

Are we a group of people who are completely dedicated, completely responsible, completely with the creative flame?

Can we create a genius?

If the traditional bank is left, inwardly, totally, then you are on the other bank, then the flame is there.

**From series:** [GSBR74DT1-11 - Brockwood Park 1974 - School Discussions \(Teachers\) - Awakening intelligence](#)

#### [GS74DT4 - Gstaad 1974 - School Discussion \(Teachers\) 4](#)

Duration: 101 minutes

##### **Summary**

- Psychologically there is no tomorrow.

Can we create a sense of seriousness and deep, abiding stability?

Can we bring about a breakdown of the conditioning in the student, in a short period of time?

To be non-traditional, in the deep sense of that word, at every level.

Tradition hasn't solved a thing, it hasn't brought new life to people, it hasn't changed people.

What are you educating the students for?

There is a fountain of real waters, and I want the student to drink from it with his heart, not with his mind, without coercion.

Being confused, can you walk out of it without persuasion?

The energy that comes through clarity.

**From series:** [GSBR74DT1-11 - Brockwood Park 1974 - School Discussions \(Teachers\) - Awakening intelligence](#)

#### [GS74DT5 - Gstaad 1974 - School Discussion \(Teachers\) 5](#)

Duration: 110 minutes

##### **Summary**

- We are chiefly concerned with unconditioning the mind.

Can you awaken intelligence in the student within a very short period?

How is intelligence to be awakened?

An atmosphere of complete security, trust, that is sacred, holy, with a feeling of irrevocable truth.

Why have a habit which is unnecessary?

To live without a single problem.

Not trying to help the student.

Uncertainty, not knowing, brings a quality of watchfulness.

Why should you have an opinion at all about anything?

**From series:** [GSBR74DT1-11 - Brockwood Park 1974 - School Discussions \(Teachers\) - Awakening intelligence](#)

#### [BR74DT1.1 - Brockwood Park 1974 - School Discussion \(Teachers\) 1 - Creating an atmosphere of complete security](#)

Duration: 84 minutes

##### **Summary**

- Having an atmosphere of dedicated seriousness with a sense of complete security.

Our responsibility is to see that we begin to free ourselves from the corruption of society.

How will you prevent your influence from corrupting the student?

How shall I help the student and myself to uncondition in our relationship throughout the day?

Am I capable of talking about my conditioning openly with the student?

The atmosphere itself says behave, when a group of people are living a life which is logical, sane, whole.

Welcoming the students.

**From series:** [GSBR74DT1-11 - Brockwood Park 1974 - School Discussions \(Teachers\) - Awakening intelligence](#)

### **BR74DT1.2 - Brockwood Park 1974 - School Discussion (Teachers) 2 - Total responsibility**

Duration: 125 minutes

#### **Summary**

- What is maturity?

Preventing the student from entering into the field of conflict.

If I see something false, the very seeing of the false is truth.

Is it possible to prevent a mind, a brain from deteriorating?

My responsibility to you makes me highly sensitive to you.

Responsibility implies the awakening of sensitivity, which is intelligence.

Responsibility is impersonal.

The fact and action.

**From series:** [GSBR74DT1-11 - Brockwood Park 1974 - School Discussions \(Teachers\) - Awakening intelligence](#)

### **BR74DT1.3 - Brockwood Park 1974 - School Discussion (Teachers) 3 - The habit of conflict**

Duration: 103 minutes

#### **Summary**

- Communicating a sense of having no conflict.

Conflict arises through division.

Looking at physical habits.

Can I live a life without comparison?

What is a habit?

Helping the student to break habits without conflict.

The forming of conclusions is a habit.

Listening without conclusion.

Do you listen to the idea or description, or do you listen to the fact?

The art of listening.

**From series:** [GSBR74DT1-11 - Brockwood Park 1974 - School Discussions \(Teachers\) - Awakening intelligence](#)

#### **BR74DT1.4 - Brockwood Park 1974 - School Discussion (Teachers) 4 - The art of listening, the art of seeing, the art of learning**

Duration: 92 minutes

##### **Summary**

- Can I help the student to learn the art of listening?  
  
Can I look at my conditioning without any response or reaction?  
  
What is the act of learning?  
  
Does living in the area of the known make the mind deteriorate?  
  
Are you encouraging the student to maintain and continue the mechanical process?  
  
Is there a listening, seeing and learning totally different from the accumulative factor?  
  
Is there a learning which is non-accumulative?

**From series:** [GSBR74DT1-11 - Brockwood Park 1974 - School Discussions \(Teachers\) - Awakening intelligence](#)

#### **BR74DT1.5 - Brockwood Park 1974 - School Discussion (Teachers) 5 - Listening and ending**

Duration: 68 minutes

##### **Summary**

- Is the whole of the brain mechanical, or is there a non-mechanical area?  
  
A group of people who are highly intelligent do create an atmosphere, a sense of indestructible security.  
  
Listening to a statement and not drawing a conclusion from it.  
  
Belief is destructive.  
  
Ending belief in the act of listening.  
  
When you see the falseness of something, you see the truth of it.  
  
Seeing the truth is intelligence.

**From series:** [GSBR74DT1-11 - Brockwood Park 1974 - School Discussions \(Teachers\) - Awakening intelligence](#)

#### **BR74DT2.0 - Brockwood Park 1974 - School Discussion (Teachers) - Awakening the flame of orderliness and intelligence**

Duration: 128 minutes

##### **Summary**

- The spirit of responsibility.  
  
Sitting quietly before the day begins.  
  
There is no pattern here, no authority here, you have to exercise your own intelligence.  
  
How will you free the mind of disorder?  
  
How do we awaken in the students a sense of intelligent action?  
  
What have we to give the students? What have they to give us?  
  
Appealing to the unconscious mind.



From series: [GSBR74DT1-11 - Brockwood Park 1974 - School Discussions \(Teachers\) - Awakening intelligence](#)

### [SA67DT1 - Saanen 1967 - School Discussion \(Teachers\) 1 - Can the educator and the educated learn together?](#)

Duration: 54 minutes

#### Summary

- By negating what is not right education can we come upon right education?

Are we individuals? We concerned with a human being who is neither an individual nor the collective.

Will you wait until you are free of the individual and society before you educate, or are you educating yourself as you educate the student?

Is one willing to risk putting a child in a school where the demands are not the usual demands?

To know about a subject I must have an efficient clear mind capable of understanding. The right kind of school and education will help me to have that.

We are going to have more and more leisure time – what will we do with it?

The education of the educator takes place in the school itself and therefore the educator must be extraordinarily intelligent, wanting to work at this.

From series: [SA67DT1-7 - Saanen 1967 - School Discussions \(Teachers\) - In un-educating ourselves is a new kind of education](#)

### [SA67DT2 - Saanen 1967 - School Discussion \(Teachers\) 2 - Bringing about a different kind of education](#)

Duration: 86 minutes

#### Summary

- Why are we educated?

In the very act of teaching is it possible for the conditioned educator to help the student to uncondition himself?

It is possible to establish right relationship between the educator and the student when the educator steps down from his platform.

Do we want to start such a school? Are we prepared to dedicate our lives to it?

For both for the teacher and the student the school and campus is home.

Help the student to be critical, to question everything.

School must be a climate in which the student is as active as the teacher.

When you compare student A with student B you are destroying A and B.

How are you going to help students not to be imitative, cruel, or incessantly chattering?

How will you help students see the beauty of solitude?

From series: [SA67DT1-8 - Saanen 1967 - School Discussions \(Teachers\)](#)

### [SA67DT3 - Saanen 1967 - School Discussion \(Teachers\) 3 - Discipline, freedom and comparison](#)

Duration: 84 minutes

### Summary

- Is it possible to bring about discipline without compulsion and threat, and without destroying the freedom of youth?

A discipline which is non-conforming, self-generating and self-perpetuating.

How do we as a group of teachers come together on the fundamental issues of freedom and order?

Is it possible to bring about an intelligence which is not comparative or competitive?

How will we work together with the students so that they love what they are doing and have no comparative spirit?

Why do we compare ourselves with others?

From series: [SA67DT1-8 - Saanen 1967 - School Discussions \(Teachers\)](#)

### [SA67DT4 - Saanen 1967 - School Discussion \(Teachers\) 4 - How do you bring about feeling of non-comparison?](#)

Duration: 76 minutes

#### Summary

- Why do we psychologically compare?

Is maturity the result of comparison?

What is the deep factor making me compare?

How will you help the student and yourself find out why the movement of comparison exists in life?

Would I be dissatisfied, stagnate, vegetate, decay if there was no comparison?

How do I know that I would be dull without comparison? If there is no comparison am I dull?

Unconditioning the mind that is conditioned by comparison.

If there was no comparison would I exert power over others or have the urge for power?

How am I to discourage brutality and cruelty in the student and therefore in myself?

From series: [SA67DT1-8 - Saanen 1967 - School Discussions \(Teachers\)](#)

### [SA67DT5 - Saanen 1967 - School Discussion \(Teachers\) 5 - Radical mutation takes place when there is no comparison or pattern for change](#)

Duration: 65 minutes

#### Summary

- Why have we accepted measurement and comparison with another as a way of life and action?

How do I know, apart from technical knowledge, anything about myself?

I am a living being and you are also, so there is no need at all for comparison.

When you don't compare yourself you feel tremendously free.

How will we as teachers convey extraordinary freedom and therefore bring serenity?

In this new school we want to prevent antagonism and hatred between students and between nations.

A basic reason for our paralysing indifference is self-centred activity, being only concerned with ourselves.

From series: [SA67DT1-8 - Saanen 1967 - School Discussions \(Teachers\)](#)

### [SA67DT6 - Saanen 1967 - School Discussion \(Teachers\) 6 - Bringing about a deeper, wider feeling for life](#)

Duration: 63 minutes

#### Summary

- Why don't we have sufficient energy and drive to bring about a real change in ourselves?

Why don't we see the immediacy of action?

Urgency and need to end violence, not only in ourselves but in the world.

Action is prevented by the idea that we cannot do anything because the problem of violence is so great.

The world I live in is the world of my friends and family – there I can act completely.

Our actions may move like a forest fire that starts very quietly; nobody notices it until it is a full flame.

What can we do against the powerful military machine of government?

Why don't we see that the house is burning?

The world outside and the world inside are not separate, they are the same unitary movement. Of that movement one has to be aware.

From series: [SA67DT1-8 - Saanen 1967 - School Discussions \(Teachers\)](#)

### [SA67DT7 - Saanen 1967 - School Discussion \(Teachers\) 7 - Living in this world, what am I to do?](#)

Duration: 34 minutes

#### Summary

- When one is young one must be psychologically revolutionary, which means non-acceptance of any pattern set by another or by oneself.

Most of us are so self-centred there is never a complete action and therefore no scent of that perfume of love.

If we bring into being in ourselves non-fragmentation, our relationship with the world undergoes a tremendous revolution.

Any action that has deep significance must begin with each one of us – I must change first.

A religious mind implies no fear and therefore no sense of security, no belief but only what actually is. In that mind is a state of silence.

In the present the whole process of one's life can be brought to a different level, a different dimension.

From series: [SA67DT1-8 - Saanen 1967 - School Discussions \(Teachers\)](#)

### [SA67DYP - Saanen 1967 - Discussion with Young People - How do I find out what love is?](#)

Duration: 74 minutes

#### Summary

- How do you begin to inquire into what love is?

In jealousy there is hate, conflict, brutality and violence – is that love?

If there is dependence of any kind, is that love?

Through negation can I come upon what love is?

The conditioned mind cannot look at the question of love, and so is it possible for me to uncondition myself?

When you are confused, stop, don't act.

Can you be quiet to look? When the mind is quiet you are no longer confused and can act.

Love is a state of mind in which there is no conflict and which has never been touched by conflict.

**From series:** [SA67DYP - Saanen 1967 - Discussion with Young People - How do I find out what love is?](#)

## 6 B - Krishnamurti School Discussions (India)

### [RA65TS1 - Rajghat 1965 - School Talk \(Students\) 1 - Why are you being educated?](#)

Duration: 75 minutes

#### Summary

- What is the function of education?

Q: Some people say that we must live now and others say that we must be concerned further, beyond the present.

Q: Can man really be human without any effort?

Q: What is the difference between affection and love?

- 

Q: How am I to know that I am bad? How am I to improve?

Q: Why does nature attract us?

**From series:** [RA65TS1-4 - Rajghat 1965 - School Talks \(Students\) - One can learn easily when there is an atmosphere of freedom and friendship](#)

### [RA65TS2 - Rajghat 1965 - School Talk \(Students\) 2 - You can understand yourself very simply when you are quiet](#)

Duration: 71 minutes

#### Summary

- When you are really quiet, alone with yourself, you begin to know yourself and to see the intricacies of your mind.

Q: Why does the mind get disturbed when it is in a state of revolt and how can it quieten down?

Q: Is communication possible in all conditions?

Q: When we say anything that is a bit alternative to what our elders think, we are stopped. There is great tension between us. Will you say what we should do about it?

Q: What is humanity and when can a man be called a human being?

Q: Is our way of life right?

Q: You have said that we must have a quiet mind and at the same time you said that disturbance is inevitable.

Q: What is the importance of spirituality in the life of a human being?

Q: How does evil come about?

**From series:** [RA65TS1-4 - Rajghat 1965 - School Talks \(Students\) - One can learn easily when there is an atmosphere of freedom and friendship](#)

### **RA65TS3 - Rajghat 1965 - School Talk (Students) 3 - Why does one have to have order in life?**

Duration: 74 minutes

#### **Summary**

- You can learn easily when there is an atmosphere of freedom and friendship, a sense of happiness. That is denied when you are compelled. Compulsion is not righteous behaviour.

Q: What is the foundation of religion?

Q: Why does a man want success in life?

What are you going to be when you grow up?

Q: When bad thoughts come to our mind and we want to suppress them, even more bad thoughts come to our mind. Why is that?

Q: How is one to keep happy and engaged, without external stimuli?

Q: The other day you said that we should never seek advice - but why do you give us advice?

Q: Have you realised the things that you talk about? Is your mind free from ambition and all those things?

Q: How can a man progress in his own life?

Q: Man is more inclined towards bad than good - why it is so?

**From series:** [RA65TS1-4 - Rajghat 1965 - School Talks \(Students\) - One can learn easily when there is an atmosphere of freedom and friendship](#)

### **RA65TS4 - Rajghat 1965 - School Talk (Students) 4 - To understand death we must understand living**

Duration: 75 minutes

#### **Summary**

- When you really love something, you put your whole heart, mind and body into that.

Is there a living without pain, anxiety or fear?

Q: When a man improves, why do other people feel jealous of him?

Q: How long will it take for national frontiers to disappear?

Q: When man knows death is necessary, why doesn't he love it?

Q: What is the definition of life?

Q: Sometimes we want to die, commit suicide - why is that?

Q: It is said that the soul is immortal. Where was it when there was nothing?

**From series:** [RA65TS1-4 - Rajghat 1965 - School Talks \(Students\) - One can learn easily when there is an atmosphere of freedom and friendship](#)

### **RV78DS1 - Rishi Valley 1978 - School Discussion (Students) 1 - Don't compare yourself with anybody**

Duration: 56 minutes

#### **Summary**

- What is implied in learning?

When somebody praises you, how do you listen?

Can the teachers here not compare you with somebody else?

When you compare, you give the other person status. Will you stop comparing?

Why should there be exams if you are learning?

When you and the teacher are comparing, what is your relationship?

**From series:** [RV78DS1-7 - Rishi Valley 1978 - School Discussions \(Students\) - Thinking about the future is the beginning of fear](#)

### **RV78DS2 - Rishi Valley 1978 - School Discussion (Students) 2 - Do you see the importance of not being frightened?**

Duration: 67 minutes

#### **Summary**

- Are you frightened of anybody?

How will you find out what is the right action so that you will never be frightened?

If there is fear you cannot love or be affectionate to another.

Is your interest strong and vital enough to withstand society and public opinion?

Can you distinguish between physical and non-physical fears?

Self-protection, to protect the body is not fear.

Fear exists because there is a future.

How can you get rid of past pain?

Can your mind and body be absolutely quiet and so gather a lot of energy?

Note: a total of 2 minutes and 39 seconds of missing video is replaced by audio only.

**From series:** [RV78DS1-7 - Rishi Valley 1978 - School Discussions \(Students\) - Thinking about the future is the beginning of fear](#)

### **RV78DS3 - Rishi Valley 1978 - School Discussion (Students) 3 - Can you observe your thinking?**

Duration: 60 minutes

#### **Summary**

- Do you know what it means to look at something?

What do you find when you observe thought?

Can you look at one thought without letting it fly about?

What is the background from which thinking is born?

When you see something for the first time you can't name it. It becomes memory the moment you name it.

Thinking about your exams makes you afraid.

To be free of fear is not to be involved in the past or the future.

Thinking itself is a movement of fear.

Right action is when there is no belief, prejudice or opinion.

**From series:** [RV78DS1-7 - Rishi Valley 1978 - School Discussions \(Students\) - Thinking about the future is the beginning of fear](#)

#### **[RV78DS4 - Rishi Valley 1978 - School Discussion \(Students\) 4 - To behave rightly is to have consideration and respect](#)**

Duration: 62 minutes

##### **Summary**

- Are you frightened by your teachers?

Why do you compete? Why does any group of people compete?

What is behaviour? Courtesy and consideration. What is it to yield happily to another's wishes without being compelled?

Right behaviour implies courtesy, politeness, consideration and respect for others, whether a prime minister or a servant.

If the soil is not right, nothing will grow with any amount of planting seeds. When you listen with attention, in that soil the seed can take root and flower.

**From series:** [RV78DS1-7 - Rishi Valley 1978 - School Discussions \(Students\) - Thinking about the future is the beginning of fear](#)

#### **[RV78DS5 - Rishi Valley 1978 - School Discussion \(Students\) 5 - Look at the human being, not the word](#)**

Duration: 87 minutes

##### **Summary**

- Why do you think the mind should be kept quiet?

Can you look at the mountain without naming it?

The word is not the thing. When the word comes in between the observer and the observed, it distracts.

Identification prevents you from looking at a human being.

Can you observe your mind chattering?

If you separate yourself from anger, then you try to control, suppress or run away from it; but if you are that, the very thing that you have been calling anger changes completely.

What is a habit?

Why is the mind frightened or bored when it is not chattering?

The word is never the thing. I can paint a picture of that hill but the painting is not the hill.

**From series:** [RV78DS1-7 - Rishi Valley 1978 - School Discussions \(Students\) - Thinking about the future is the beginning of fear](#)

### **RV78DS6 - Rishi Valley 1978 - School Discussion (Students) 6 - Intelligence is total security**

Duration: 77 minutes

#### **Summary**

- What will you do to have security, a life without conflict that is happy, productive and creative?

Have you the capacity or energy to say, 'I don't care if it brings me happiness or money, this is what I want to do'?

The world is very difficult, cruel and rather mad. That's a reality. How will you meet this madness?

Is there such a thing as complete security?

Tradition and culture prevent you from being intelligent. Tradition says to accept authority, and the acceptance of authority is lack of intelligence.

Do you have love?

The whole of life means relationship with humanity, with each other.

Education is to help you put away all problems, understand them, so that your mind is young and not burdened.

Why are you in conflict?

**From series:** [RV78DS1-7 - Rishi Valley 1978 - School Discussions \(Students\) - Thinking about the future is the beginning of fear](#)

### **RV78DS7 - Rishi Valley 1978 - School Discussion (Students) 7 - Love means having no fear**

Duration: 70 minutes

#### **Summary**

- How can we bring about a human being who has understood activity in the technological field and also is very moral, ethical, aesthetic, with a sense of deep religious life?

It is very important that when you come here aged 5 or 8, you can remain until you have finished college.

What is it to be sensitive?

Can we stop destroying each other?

Q: Have you never eaten non-vegetarian?

Love means to pay attention, to care, and have no fear.

You can listen very well if you are very quiet.



**From series:** [RV78DS1-7 - Rishi Valley 1978 - School Discussions \(Students\) - Thinking about the future is the beginning of fear](#)

### **RV78DT1 - Rishi Valley 1978 - School Discussion (Teachers) 1 - Is there a way of living not based on thought?**

Duration: 100 minutes

#### **Summary**

- As educators, we are responsible for the future generation.

Are we learning about relationship with each other, the students and all our contacts whether intellectual, emotional, sentimental or romantic?

Why do we have opinions at all?

What will the brain do to uncondition itself?

How do I know I am conditioned?

Where there is a desire there must be illusion.

Thought is the source of all illusion.

I want to find out a way of living in daily life which is correct and accurate.

As an educator, my responsibility is that students must have knowledge and yet realise that knowledge is very limited.

Any action in relationship based on knowledge is destructive.

**From series:** [RV78DT1-7 - Rishi Valley 1978 - School Discussions \(Teachers\) - What is the function of a good teacher?](#)

### **RV78DT2 - Rishi Valley 1978 - School Discussion (Teachers) 2 - Learning the art of attention**

Duration: 110 minutes

#### **Summary**

- Will greater capacity come as a result of comparison?

When I use learning for the acquisition of status, I am comparing.

Our educational system and social structure are based on comparison. If you teach students not to compare you revolutionise the whole system.

I refuse to separate the educator from the human being.

What is an educator?

Can you look at yourself without measurement?

Are we concerned to help the student and therefore ourselves to understand the enormously complex factors of existence?

How will you help students to be attentive?

Why do you listen to me?

**From series:** [RV78DT1-7 - Rishi Valley 1978 - School Discussions \(Teachers\) - What is the function of a good teacher?](#)

### [RV78DT3 - Rishi Valley 1978 - School Discussion \(Teachers\) 3 - How will you, as educators, help the student to listen?](#)

Duration: 95 minutes

#### **Summary**

- How is an educator to help the students give total attention?

Thought itself is a distraction.

What is the capacity to learn?

How will you listen to the statement, which may be false or true, that education is the study of the whole nature and structure of human existence?

What is your common interest?

What is your relationship to your students?

How do we, as a group of teachers, feel responsible for the students and the whole of this place?

**From series:** [RV78DT1-7 - Rishi Valley 1978 - School Discussions \(Teachers\) - What is the function of a good teacher?](#)

### [RV78DT4 - Rishi Valley 1978 - School Discussion \(Teachers\) 4 - What will bring about total relationship in our life?](#)

Duration: 80 minutes

#### **Summary**

- In listening there is a learning which is an absolute fact. Learning implies the discovery of the fact. Action is then from the fact, not from my opinion or knowledge.

What is the truth under the clamour and extraordinary struggle of relationship?

There is insight into something when the mind is uncluttered.

Discrimination exists only when the false is opposed to the truth. Insight has no discriminative or divisive quality.

Do you as an educator actually see the fact that you and the student are in the same boat?

When I use the word 'relationship', that very word implies division.

The question, 'What is my relationship to myself?' is a divisive question, a wrong question; therefore I can never find the right answer.

**From series:** [RV78DT1-7 - Rishi Valley 1978 - School Discussions \(Teachers\) - What is the function of a good teacher?](#)

### [RV78DT5 - Rishi Valley 1978 - School Discussion \(Teachers\) 5 - What is our responsibility as educators and human beings?](#)

Duration: 85 minutes

#### **Summary**

- What do we mean by responsibility?

I want to know myself. What is involved in that?

Why do human beings live in concepts, conclusions and ideals?

When you tell me I am the world, I listen to it without any conclusion, concept or idea, so that it enters me like a seed. If you don't listen that way, you will make a concept of it.

Why does the brain record?

There is no recording when the mind is not concerned with pleasure or fear, reward or punishment. There is no centre as the experiencer.

My responsibility is that neither the student nor I functions from a centre, so I am going to find out a way of teaching this.

Total responsibility implies a quality of great affection.

**From series:** [RV78DT1-7 - Rishi Valley 1978 - School Discussions \(Teachers\) - What is the function of a good teacher?](#)

### **[RV78DT6 - Rishi Valley 1978 - School Discussion \(Teachers\) 6 - How can we bring about human beings who are flowering deeply?](#)**

Duration: 100 minutes

#### **Summary**

- Why has a school of this kind not brought about, during these forty years, a few human beings who are not mediocre and are flowering deeply?

Is it possible to stop all competition here?

Do we know what love is?

When I say, 'I don't know,' I mean I do not know. I am not waiting for an answer nor expecting to find one by looking through memory. Then I can approach the question afresh.

The very quality of not-knowing is wholeness.

The fact is that people are not equal. How shall I deal with this inequality without any sense of the few and the many?

**From series:** [RV78DT1-7 - Rishi Valley 1978 - School Discussions \(Teachers\) - What is the function of a good teacher?](#)

### **[RV78DT7 - Rishi Valley 1978 - School Discussion \(Teachers\) 7 - How will you bring about a group of people who are helping each other to uncondition themselves?](#)**

Duration: 87 minutes

#### **Summary**

- We want to bring about a group of students who are not mediocre, who are not oriented to a career, marriage and the establishment.

The very breaking away from the whole is the individual, a fragment assuming all-importance.

There is a constant battle between the fragment and the whole, the individual and the collective.

Do you see the truth that you are the whole of mankind?

Thought itself is a fragment.

You and the students are conditioned socially, economically and religiously. How will you then bring about a group of people who are helping each other to un-condition themselves?

Are we strong enough, vital enough, to create this kind of school?

Teaching is the greatest profession in the world.

**From series:** [RV78DT1-7 - Rishi Valley 1978 - School Discussions \(Teachers\) - What is the function of a good teacher?](#)

### [RV79DS1 - Rishi Valley 1979 - School Discussion \(Students\) 1 - To be sensitive is to be aware of what you are doing](#)

Duration: 58 minutes

#### Summary

- It is very important while young to cultivate the brain's sensitivity and the capacity to think widely.

How very important it is to cultivate all our senses.

Learn for your own sake to be extremely attentive, to watch people, to listen to people, to see everything around you.

Over millions of years, our brains have passed through many experiences, adversities, troubles, suffering, pleasures and agony. Your brain is not your brain, it's the brain of human beings.

Why do you eat meat?

Note: a total of 2 minutes and 46 seconds of missing video is replaced by audio only.

**From series:** [RV79DS1-4 - Rishi Valley 1979 - School Discussions \(Students\) - Begin to learn how to learn](#)

### [RV79DS2 - Rishi Valley 1979 - School Discussion \(Students\) 2 - Do you lead a life of hypocrisy?](#)

Duration: 66 minutes

#### Summary

- As long as you are not expressing yourself and are pretending to be something else, you are a hypocrite.

Education is to cultivate and encourage capacity, skill, endurance, so that you are a total human being with a good mind.

If you live a life which is contradictory, self-deceptive, not consequential, logical, sane, then you are not good or harmonious.

How do you look at your thinking?

Why do so many thoughts arise?

How can you be sensitive if you eat meat?

**From series:** [RV79DS1-4 - Rishi Valley 1979 - School Discussions \(Students\) - Begin to learn how to learn](#)

### [RV79DS3 - Rishi Valley 1979 - School Discussion \(Students\) 3 - Can you be free of the image?](#)

Duration: 74 minutes

#### Summary

- When the mind and the eye come together instantly you will have an extraordinary quality of attention.

Thought is the movement of words and symbols.

Knowledge can never be complete, so thinking is never complete.

What happens when you do something from very limited knowledge?

What shall we do to be free of hurt?

As long as you have an image, it is going to be hurt. How can you be free of the image?

Society, parents, grandparents, friends, condition you.

You have been educated and have lived with ideas and not with facts.

Note: a total of 4 minutes and 5 seconds of missing video is replaced by audio only.

**From series:** [RV79DS1-4 - Rishi Valley 1979 - School Discussions \(Students\) - Begin to learn how to learn](#)

### **[RV79DS4 - Rishi Valley 1979 - School Discussion \(Students\) 4 - Do you have confidence or trust in anybody?](#)**

Duration: 70 minutes

#### **Summary**

- Do you respect anybody?

Teaching is the greatest and noblest profession in the world, because you are bringing about a new generation of people.

It is the function of a school to help you to be intelligent and you cannot be intelligent if you are frightened. Can the teachers and students help each other not to be frightened?

Unless you know how to live harmoniously without conflict, you will always have fear.

There is freedom in trust.

What has happened to your mind when you trust somebody completely?

We must create in this school people whom you all can trust.

**From series:** [RV79DS1-4 - Rishi Valley 1979 - School Discussions \(Students\) - Begin to learn how to learn](#)

### **[RV80DS1 - Rishi Valley 1980 - School Discussion \(Students\) 1 - What happens when you are concerned only with yourself?](#)**

Duration: 76 minutes

#### **Summary**

- When you are concerned about yourself, you build a wall which separates you from others.

Are you studying subjects for yourself, or to pass exams and get a job?

A motive is a movement of desire.

Why are you being educated?

What do you call a good life?

What happens when you have no relationship with anyone?

Do you realise that there is no security in a person?

Is there absolute security?

What do you mean by, 'I get hurt'?

Will anybody help you to break the wall of self-concern?

**From series:** [RV80DS1-4 - Rishi Valley 1980 - School Discussions \(Students\) - Never stop learning](#)

### **[RV80DS2 - Rishi Valley 1980 - School Discussion \(Students\) 2 - Are you aware of what is happening in the technological world?](#)**

Duration: 75 minutes

#### **Summary**

- Computers will do almost anything that the human brain can do.

Robots will solve mechanical labour problems, changing society and allowing more and more leisure. What will you do with that leisure?

You are the result of the past. Your thinking is based on knowledge, the past. If you are living in the past, what is happening to your mind?

How do you look at yourself?

You are destroying yourself by comparing with somebody else.

If I am under pressure I limit my energy; when I am free my energy is enormous.

You have to find out what you mean by learning.

Note: a total of 10 minutes and 54 seconds of missing video is replaced by audio only.

**From series:** [RV80DS1-4 - Rishi Valley 1980 - School Discussions \(Students\) - Never stop learning](#)

### **[RV80DS3 - Rishi Valley 1980 - School Discussion \(Students\) 3 - Thinking about the future causes fear](#)**

Duration: 63 minutes

#### **Summary**

- Is there a way of learning that is not mechanical or repetitive?

What do you want the future to be?

When you look at a flower, what is happening?

What do you feel when you have discovered that fear only exists because of something?

The moment thought operates it brings pleasure, pain or fear.

How will you prevent thought arising about the future?

Why is your mind occupied with something or other all the time?

**From series:** [RV80DS1-4 - Rishi Valley 1980 - School Discussions \(Students\) - Never stop learning](#)

### **[RV80DS4 - Rishi Valley 1980 - School Discussion \(Students\) 4 - Freedom, responsibility and discipline](#)**

Duration: 75 minutes

#### **Summary**

- A mind is only free when it is not caught in a programme.

What is the state of a mind that begins to question?

'Thinking for yourself,' is a dangerous statement.

Is intelligence operating, so that you never accept anything but are questioning, exploring, and awake all the time?

I feel responsible when I am here that this place is the most beautiful place on earth, where people grow, flower, become intelligent.

If you see what freedom, responsibility and discipline are, they are all together; not separate but one tremendous movement.

I want to be quiet but thought is going on. I am questioning why thought is going on, not wanting to be quiet – do you see the difference?

**From series:** [RV80DS1-4 - Rishi Valley 1980 - School Discussions \(Students\) - Never stop learning](#)

### **[RV81DS1 - Rishi Valley 1981 - School Discussion \(Students\) 1 - Have you ever asked yourself what knowledge is?](#)**

Duration: 65 minutes

#### **Summary**

- What do you learn from experiences?

You move from one item of knowledge to another but knowledge is the same.

Where is knowledge necessary and where is it not necessary?

Can you look at yourself without any image?

I can answer all your questions but I want you to think it out for yourself.

**From series:** [RV81DS1-2 - Rishi Valley 1981 - School Discussions \(Students\) - Is there a learning that's not restricted to a particular point of view?](#)

### **[RV81DS2 - Rishi Valley 1981 - School Discussion \(Students\) 2 - Will you be responsible not to be corrupt?](#)**

Duration: 70 minutes

#### **Summary**

- What do we mean by learning?

Education is basically to learn about yourself and your relationship to the world.

Q: You said that it is important to learn through sympathy and affection. I don't understand that.

Corruption is the way of life in this country. What are you going to do about it?

Do you want to find out if there is an alternative to taking exams and getting a job?

We are afraid to go against the current and stand alone. Why?

Is your action based on belief, the result of tradition, dependent on your parents, on what other people say?

By comparing yourself with somebody you never find out what you are. What are you?

What would you like to do for the rest of your life?

**From series:** [RV81DS1-2 - Rishi Valley 1981 - School Discussions \(Students\) - Is there a learning that's not restricted to a particular point of view?](#)

### [RV82DS1 - Rishi Valley 1982 - School Discussion \(Students\) 1 - Have you noticed how your brain is conditioned?](#)

Duration: 65 minutes

#### **Summary**

- If I had a son and a daughter here, what would I want them to become, to flower into?

Will you have a good body and a good brain?

Have you ever looked at a tree quietly?

If I specialise in one subject does that condition the brain?

Is it possible to uncondition the brain?

Ambition destroys love.

Saying exactly what you mean, without double-meaning, cynicism, bitterness or hatred.

Is knowledge an impediment?

**From series:** [RV82DS1-3 - Rishi Valley 1982 - School Discussions \(Students\) - Is it possible to uncondition the brain?](#)

### [RV82DS2 - Rishi Valley 1982 - School Discussion \(Students\) 2 - Discipline means to learn](#)

Duration: 56 minutes

#### **Summary**

- Has your mind stopped deteriorating?

Conflict is pretending to be one thing and doing something else.

Learning what self-control means.

What do I do with the feeling of anger?

What do you mean by learning?

Do you discipline yourselves, learn about yourselves?

If I am learning, that very learning brings about discipline.

Why don't you listen to somebody completely?

Looking without the word.

The importance of learning something new.

**From series:** [RV82DS1-3 - Rishi Valley 1982 - School Discussions \(Students\) - Is it possible to uncondition the brain?](#)

### [RV82DS3 - Rishi Valley 1982 - School Discussion \(Students\) 3 - What are the factors which bring about a deterioration of the brain?](#)

Duration: 55 minutes

#### **Summary**

- Your brain is programmed to think that you are a Hindu, Muslim, Jew or Catholic, so your brain is mechanical.

What makes the brain deteriorate?



What happens when there is contradiction in you?

What brings about conflict?

How do I put an end to conflict? When you ask 'how', what does that mean?

What does a system do to your brain?

When the brain becomes more and more mechanical, it is again deteriorating.

Q: Does competition bring about deterioration?

**From series:** [RV82DS1-3 - Rishi Valley 1982 - School Discussions \(Students\) - Is it possible to uncondition the brain?](#)

### **RV83DS1 - Rishi Valley 1983 - School Discussion (Students) 1 - What is your future?**

Duration: 76 minutes

#### **Summary**

- Ideals are separating people; nationalism is creating wars.

Will you stop being nationalistic or calling yourself a Hindu, Muslim or Sikh?

If I don't change now, my future will be exactly what I am now, slightly modified.

Nationalism is denying your security.

What is the future for each one of you?

Thinking about the future and the past causes pain and fear, but you do have to think about practical matters.

The future and the past are contained in the present.

Do you want to be free of fear or do you like it?

Note: a total of 31 seconds of missing video is replaced by audio only.

**From series:** [RV83DS1-4 - Rishi Valley 1983 - School Discussions \(Students\) - A good human being is one who is not fragmented](#)

### **RV83DS2 - Rishi Valley 1983 - School Discussion (Students) 2 - The function of an educator is to help students have a good academic brain and be good human beings**

Duration: 69 minutes

#### **Summary**

- I think being a teacher is the greatest profession in the world because they are preparing a new generation of people.

Society and government put pressure on you that you must kill. Will you?

A good human being is whole, not fragmented, saying one thing and doing another, thinking one thing and acting in a totally different way.

Do you know what ambition does?

Do you want to lead a mediocre life?

It's your responsibility as well as mine in this relationship to help each other to be good.

What makes the brain degenerate?

If the computer and the robot take over the activities of human beings, what is going to happen to us?

To change the society, change yourself.

Note: a total of 2 minutes and 41 seconds of missing video is replaced by audio only.

**From series:** [RV83DS1-4 - Rishi Valley 1983 - School Discussions \(Students\) - A good human being is one who is not fragmented](#)

### **[RV83DS3 - Rishi Valley 1983 - School Discussion \(Students\) 3 - Where do I look to see what I am?](#)**

Duration: 63 minutes

#### **Summary**

- Relationship is one of the most sacred things in life. In relationship you discover everything that you are.

Our actions, feelings, everything we do is limited because it is controlled by thought.

When you know what you are through your relationship, and penetrate that, then you can go an immeasurable distance inwardly.

If I see that nationalism is one of the causes of war, killing people by the million, I no longer belong to any country.

If you realise that you are mediocre and you break through it, you cease to be mediocre and are intelligent.

What do you consider as religion?

Note: a total of 1 minute and 15 seconds of missing video is replaced by audio only.

**From series:** [RV83DS1-4 - Rishi Valley 1983 - School Discussions \(Students\) - A good human being is one who is not fragmented](#)

### **[RV84DS1 - Rishi Valley 1984 - School Discussion \(Students\) 1 - Can we stop thinking about ourselves?](#)**

Duration: 77 minutes

#### **Summary**

- Q: Why do we have prejudices?

One must have a free mind and brain to understand something.

The brain needs tremendous security. Is thought secure? Will thinking make you secure?

Is knowledge secure? Do you find security through comparison?

The brain which lives without security will be confused whatever it does. How can you be clear when you are confused and seeking security in things that don't give it? Can the brain clear itself of its confusion?

The brain has capacity to go in one direction to an extraordinary extent, technologically. Being self-centred, selfish, that capacity has been reduced to a very small affair. Thinking about oneself is a very small affair and because it is small the brain gets confused.

**From series:** [RV84DS1-3 - Rishi Valley 1984 - School Discussions \(Students\) - Each time you watch you are learning](#)

### **RV84DS2 - Rishi Valley 1984 - School Discussion (Students) 2 - The brain is always recording**

Duration: 78 minutes

#### **Summary**

- Q: Are you sensitive?

If I prejudge you, I can't see you directly.

Do all the colours in this valley, and the sunlit rock on that hill early in the morning - all this beauty around you - mean something to you?

Do you watch very carefully? If you watch very carefully, it never becomes routine. Are you thinking while you are watching? Do you watch with your eyes only, or altogether? When you watch you begin to learn.

I am watching those trees and I am also watching myself. If you do that you become tremendously alive, your brain becomes extraordinarily sensitive.

Are you sensitive to people, to suffering? What is your relationship to what is happening in the world?

What is the use of education?

**From series:** [RV84DS1-3 - Rishi Valley 1984 - School Discussions \(Students\) - Each time you watch you are learning](#)

### **RV84DS3 - Rishi Valley 1984 - School Discussion (Students) 3 - What is the cause of corruption?**

Duration: 83 minutes

#### **Summary**

- Q: What is the cause of corruption?

Human beings have capacity and talent. Talent is to paint, to play an instrument, or to be a very good human being. Find out your own talent, not imposed by education, your parents or society, but find out something that you have for yourself.

Discover your own talent and stick to it, whether you become poor, rich or successful. Your brain is conditioned by society, so your own talent is destroyed by this pressure.

What is the cause of corruption? If you are interested in yourself, in what you want, in what you must be, if you are greedy, envious, harsh or brutal, then there is corruption.

The real cause of corruption is inside you. Unless you find that out and change it, you will be a corrupt human being.

**From series:** [RV84DS1-3 - Rishi Valley 1984 - School Discussions \(Students\) - Each time you watch you are learning](#)

### **RV85DS1 - Rishi Valley 1985 - School Discussion (Students) 1 - What is the taste of fear?**

Duration: 66 minutes

#### **Summary**

- Q: What is fear?

Are you afraid of something? What do you mean by fear? What is the feeling that you have when you are frightened? What is the motivation, what starts fear, the cause, the root, the basis of it?

People have gone to war, killed each other on account of fear. There is division between us. As long as nationalism, racialism, tribalism exists, you are going to kill somebody or somebody will kill you. If you have no nationality, then what do you identify with?

Fear is involved in time. Our life is entangled, concerned with time. The past controls the present and the present is shaping the future. So the future is now being formed. Is there a way of being free of time?

**From series:** [RV85DS1-2 - Rishi Valley 1985 - School Discussions \(Students\) - In attention there is no effort](#)

### [RV85DS2 - Rishi Valley 1985 - School Discussion \(Students\) 2 - Thinking about myself all day long](#)

Duration: 60 minutes

#### Summary

- What is our brain?

The brain contains all you have learned and is full of memories. You are always living in a circle of what you have learned and acquired as information, which becomes knowledge.

My brain is full of knowledge: absurdities, imaginations, illusions, and this whole thing is 'me'. I am all that: fear, pain, suffering - I am all that accumulation.

What is the origin, the beginning of thought? Has thought roots in experience? Why is the brain so occupied with thought?

The word is not the actual. Is there a way of thinking without all the memories of the past?

Can our mind ever be quiet?

**From series:** [RV85DS1-2 - Rishi Valley 1985 - School Discussions \(Students\) - In attention there is no effort](#)

### [RV85DT1 - Rishi Valley 1985 - School Discussion \(Teachers\) 1 - A different human being](#)

Duration: 77 minutes

#### Summary

- Facing the corruption in the world, what are we to do? Do we avoid thinking about this?

Is it possible to bring about a different quality of human being?

Isn't what you call learning memorizing?

Is there an education that will bring about a holistic way of living?

Will you listen to a man who says there is a different way?

**From series:** [RV85DT1-3 - Rishi Valley 1985 - School Discussions \(Teachers\) - Can the mind be in a state of not-knowing?](#)

### [RV85DT2 - Rishi Valley 1985 - School Discussion \(Teachers\) 2 - Can education bring a holistic way of living?](#)

Duration: 80 minutes

#### Summary

- How do you bring about a holistic way of living?

What is the relationship between the student and teacher who are fragmented?

Is correctness connected to goodness?

Can you help the child feel secure in his relationship?

What is it to flower inwardly? Can you let a question flower without responding to it?

Can the mind be in a state of not-knowing?

Do you want to learn?

**From series:** [RV85DT1-3 - Rishi Valley 1985 - School Discussions \(Teachers\) - Can the mind be in a state of not-knowing?](#)

### **[RV85DT3 - Rishi Valley 1985 - School Discussion \(Teachers\) 3 - If you stand alone you are related](#)**

Duration: 80 minutes

#### **Summary**

- What is it that we should or should not do to bring about a totally different human being?

Parents want their children to be secure, to have a degree, get married and settle down.

Do we agree that we need a different kind of brain, a different outlook on life, a different way of living and feeling?

Can we all together have one vision? The Parthenon was not built by one man. We can't do anything in the world by ourselves.

Unless we establish a real relationship, we can't work together.

What actually takes place when you say, 'I really don't know'? Is that a different quality of the brain?

**From series:** [RV85DT1-3 - Rishi Valley 1985 - School Discussions \(Teachers\) - Can the mind be in a state of not-knowing?](#)

## **6 C - Krishnamurti School Discussions (USA and Canada)**

### **[OJ77DT1 - Ojai 1977 - School Discussion \(Teachers\) 1 - How shall I help the child to understand the immense problem of conditioning?](#)**

Duration: 110 minutes

#### **Summary**

- These schools should produce a totally different kind of human being, not American, Catholic, Protestant, Hindu, Buddhist, but unconditioned human beings, if it is possible.

Where there is authority in schools, politically or otherwise, there is the destruction of a mind flowering.

Can I have such relationship with the student that both of us are learning, both of us are trying to understand the non-mechanistic way of living?

Can there be respect in the school, not out of fear but out of care, affection, love, compassion?

Will you help me, as a student, to see the psychological danger of knowledge?

What do we mean by security?

At the school will you give the sense that the student is protected, secure, like a marvellous tree that is secure in the wind?

I care enormously for the child. I care intensely that he should be unconditioned. Which means that I am unconditioning myself.

Are you giving your whole attention to the question of conditioning?

Note: a total of 30 seconds of missing video is replaced by audio only.

From series: [OJ77DT1-4 - Ojai 1977 - School Discussion \(Teachers\) - What is the meaning of education?](#)

### **OJ77DT2 - Ojai 1977 - School Discussion (Teachers) 2 - Is it possible to bring about a different human being through right education?**

Duration: 113 minutes

#### **Summary**

- Why are we educated at all?

Is it possible, psychologically, inwardly, to bring about a different human being through the right kind of education?

What is my responsibility as a parent?

Does the educator need education?

What shall we do together to help each other to see that the parent, the educator and the student bring about, not only in the student but in themselves, a different quality of mind and behaviour?

I am conditioned, you are conditioned. Let's talk about it, go into it, wipe it out as we go along – not take hours, days, months, years but wipe it out as we go along. Are you prepared for it? Do you want this?

Are we prepared as educators and parents to be aware of the garbage that we have collected, the garbage handed down through parents, education, the past – are we aware of the movement of collection of garbage?

Psychologically, inwardly, can you be free of all security?

Note: a total of 1 minute and 20 seconds of missing video is replaced by audio only.

From series: [OJ77DT1-4 - Ojai 1977 - School Discussion \(Teachers\) - What is the meaning of education?](#)

### **OJ77DT3 - Ojai 1977 - School Discussion (Teachers) 3 - How will you help a child not to have fear?**

Duration: 90 minutes

#### **Summary**

- As a parent with children, can I prevent them or help them not to get caught up in psychological pain, suffering and the misery of contradiction and division?

Physical security for all human beings is being denied because human beings are seeking security psychologically, which doesn't exist.

Do you as a parent or educator help the student to understand that temporary security is the most dangerous security? Because that breeds fear. How will you help the student not to have that fear?

You can create an ugly atmosphere, you can create a holy atmosphere, or a sense of awe – those things are very easy to create – but how will you create the atmosphere of no psychological fear?

If I know how to love the child, fear may be prevented. When I tell him something out of that love he will listen to me.

It is thought that is destroying love.

When you have an insight into something there is no time, no thought, it isn't a conclusion, reason or something put together. That insight is supreme intelligence.

Note: a total of 4 minutes and 30 seconds of missing video is replaced by audio only.

From series: [OJ77DT1-4 - Ojai 1977 - School Discussion \(Teachers\) - What is the meaning of education?](#)

### [OJ77DT4 - Ojai 1977 - School Discussion \(Teachers\) 4 - Observation is partial when you identify with a group](#)

Duration: 107 minutes

#### Summary

- As a parent am I really concerned, not only with my children but with the children of others? Am I really concerned about what teachers are teaching and how they teach? Can I help teachers, or work with them along a different line altogether? What is teaching and what is learning?

How do I teach history in a totally different way?

As history is of man, and I am that man, and the child is that man, how am I as an educator to help the child to understand himself who is the total summation of mankind?

If I know how to observe every little thing around me then I know how to study myself. Because I have paid attention to the movement of the tree, the branch in the wind, watched it very carefully, I have learned to watch; which is, watch myself, my thoughts, my behaviour.

As I cannot see the whole of the horizon, in the same way I cannot see the whole of myself because my brain has been conditioned through centuries upon centuries to belong to something. Can this conditioning be broken through, can you go beyond this conditioning?

Why is life divided?

Note: a total of 30 seconds of missing video is replaced by audio only.

From series: [OJ77DT1-4 - Ojai 1977 - School Discussion \(Teachers\) - What is the meaning of education?](#)

### [WO78DSS1 - Victoria, British Columbia 1978 - School Discussion 1 - The purpose of a Krishnamurti school](#)

Duration: 86 minutes

#### Summary

- Q: Could we discuss the purpose of a Krishnamurti school?

What does it mean to be educated?

It is important to understand what freedom and authority mean, and what it means to learn.

The word 'school' comes from the root meaning 'leisure'.

What is freedom?

Does order mean obeying? Does order mean following a mechanical routine?

Why has sex become so colossally important?

What do we mean by power?

What is the function of the teacher and the student?

Note: a total of 5 minutes and 33 seconds of missing video is replaced by audio only.

**From series:** [WO78DSS1-3 - Victoria, British Columbia 1978 - School Discussions - Proper education is the cultivation of the wholeness of man](#)

### **WO78DSS2 - Victoria, British Columbia 1978 - School Discussion (Teachers) 2 - Is it possible to be free of pressure?**

Duration: 90 minutes

#### **Summary**

- What is implied in being together in this school?

How will you help the student to understand the necessity of learning a subject without any pressure?

By talking over with the student we begin to explore.

What will make me listen to you?

What is the relationship between the educator and the student when neither is putting pressure on the other?

To live under pressure is destructive and creates disorder.

Reward and punishment both create fear, and fear becomes a tremendous pressure. Can we avoid reward and punishment?

Note: a total of 11 minutes and 5 seconds of missing video is replaced by audio only.

**From series:** [WO78DSS1-3 - Victoria, British Columbia 1978 - School Discussions - Proper education is the cultivation of the wholeness of man](#)

### **WO78DSS3 - Victoria, British Columbia 1978 - School Discussion 3 - The arts of listening and learning**

Duration: 93 minutes

#### **Summary**

- The proper kind of education is the cultivation of the wholeness of man.

Is it possible to carry out the curriculum and also be concerned with the psychological nature of both the educator and the educated?

The teacher, in teaching mathematics is also investigating what order is, not only in himself but also in the student.

It is only when you have leisure that you can learn.

As an educator, my chief concern is not the book or the subject, but to help the student to listen.

Is there a learning which is non-accumulative?

Memory is the mechanical accumulation of knowledge. Thought therefore is mechanical and limited.

Note: a total of 9 minutes and 7 seconds of missing video is replaced by audio only.

**From series:** [WO78DSS1-3 - Victoria, British Columbia 1978 - School Discussions - Proper education is the cultivation of the wholeness of man](#)



## 7 A - Interviews

### [ML70I - Malibu 1970 - A short interview about the future of the foundations and schools](#)

Duration: 15 minutes

#### Summary

- Q: One hundred years from now, after you're gone, what do you want done about all the things you've said?

The Krishnamurti Foundations though legally separate are morally, ethically and deeply interrelated. That's why some of the people from America should go to India and to England to get into touch with each other, meet each other, to feel what each other is doing, and not be antagonistic to each other.

Q: When K isn't around anymore, who interprets his philosophy?

From series: [ML70I - Malibu 1970 - Interview](#)

### [ML72IFW - Malibu 1972 - Interview by Frank Waters](#)

Duration: 87 minutes

#### Summary

- What brings about receptivity?

Speaking to the unconscious.

The little self and the big self.

How the teachings work.

Myth.

Destruction of the planet.

Sleep.

Kundalini.

From series: [ML72IFW - Malibu 1972 - Interview by Frank Waters](#)

### [OJ75IFH - Ojai 1975 - Interview on education by Fred Hall](#)

Duration: 43 minutes

#### Summary

- Q: You are working toward the realisation of a new school in the Ojai Valley, an educational centre. Why another school?

Q: Would you mind taking those three words: 'whole', 'sane' and 'holy', and explaining to me what you mean?

Q: You talk of a school as a place where one learns both the importance of knowledge and its irrelevance. Can you explain 'irrelevance'?

Q: I'd like to ask you about three more words: 'thought', 'love', 'death', in the context of your views of them. If I may quote the pamphlet, you say, 'It is here one learns the importance of relationship which is not based on attachment or possessiveness. It is in the school one must learn about the movement of thought, love and death, for all this is the whole of life.'

Q: You have travelled far and spoken often and have been heard by millions, and you have created several schools with another now in the offing. Do you feel that you have made a dent, that you've communicated meaningfully with large numbers of people?

From series: [OJ75IFH - Ojai 1975 - Interview on education by Fred Hall](#)

## 8 A - Excerpts

### US97EBM1 - Conflict

Duration: 30 minutes

#### Summary

- Conflict is between the actual and the myth. To understand that which you are, the myth, the ideal, the self projected future state, must entirely cease.

The action of conflict has its own energy, which is divisive... But the energy of perception and acting is entirely different. And that energy is the energy of creation.

From series: [US97EBM1-12 - Beyond Myth & Tradition](#)

### US97EBM2 - Change

Duration: 30 minutes

#### Summary

- Unless there is a radical revolution in relationship between two human beings, talking about God or about the scriptures or going back to the Vedas, the Bible, and the rest of it, is sheer nonsense.

We demand world transformation, the transformation of society about us, but we are blind, unwilling to transform ourselves.

From series: [US97EBM1-12 - Beyond Myth & Tradition](#)

### US97EBM3 - Freedom and authority

Duration: 30 minutes

#### Summary

- Under no circumstances accept what the speaker says at any time. There is no authority; neither you nor the speaker have authority; both of us are investigating, observing, looking, learning.

To be free of authority is to die to everything of yesterday so that your mind is always fresh, always young, innocent, full of vigour and passion – it is only in that state that one observes and learns.

From series: [US97EBM1-12 - Beyond Myth & Tradition](#)

### US97EBM4 - The sacred

Duration: 30 minutes

#### Summary

- The many religions throughout the world have said that there is an enduring, everlasting truth, but the mere assertion of truth has very little significance. One has to discover it for oneself.

Is there something that thought can never touch, and therefore is incorruptible, timeless, eternal and sacred?

From series: [US97EBM1-12 - Beyond Myth & Tradition](#)

### US97EBM5 - Choiceless awareness

Duration: 30 minutes

#### Summary

- Awareness is the silent and choiceless observation of 'what is'. In this awareness the problem unrolls itself and therefore is completely understood.

When one is deeply conscious or aware, there is no remnant or hidden unconscious movement. There is no division between the inner and the outer.

From series: [US97EBM1-12 - Beyond Myth & Tradition](#)

### **US97EBM6 - Meditation**

Duration: 30 minutes

#### **Summary**

- A meditative mind is silent. Not the silence which thought can conceive. It is not the silence of a still evening. It is the silence when thought, with all its images, its words and perceptions, has entirely ceased.

Meditation is wandering through the world of knowledge and being free of it to enter the unknown.

Meditation is something that cannot be practised, as you practice a violin, a piano.

From series: [US97EBM1-12 - Beyond Myth & Tradition](#)

### **US97EBM7 - Mirror of relationship**

Duration: 30 minutes

#### **Summary**

- Relationship is the mirror in which we see ourselves as we are. All life is a movement in relationship. Even the hermit is related to the past, to those around him. There is no escape from relationship.

Relationship is always in the living present, not the dead past of memory, of remembrances, of pleasure and pain. Relationship is active now: to be related means just that.

From series: [US97EBM1-12 - Beyond Myth & Tradition](#)

### **US97EBM8 - Conditioning: Prisoners of the past**

Duration: 30 minutes

#### **Summary**

- Our human brain is a mechanical process. Thought is a materialistic process, and that thought has been conditioned to think as a Buddhist, as a Hindu, as a Christian. Is it possible to be free from that conditioning?

The 'me', the 'self', is a movement in knowledge, a series of memories. Then the question arises: Is it possible to live psychologically without a single memory?

From series: [US97EBM1-12 - Beyond Myth & Tradition](#)

### **US97EBM9 - The violent self**

Duration: 30 minutes

#### **Summary**

- The source of violence is the 'me', the ego, the self, which expresses itself in so many ways – division, in trying to be or become somebody – which divides itself as the 'me' and the 'not me', as the unconscious and the conscious, the 'me' that identifies with the family or not with the family, with the community or not with the community...

Every form of escape, distraction, movement away, sustains violence. If one realizes this, then the mind is confronted with 'what is' and nothing else.

From series: [US97EBM1-12 - Beyond Myth & Tradition](#)

### [US97EBM10 - Death: Living the stream](#)

Duration: 30 minutes

#### **Summary**

- We are like the rest of the world. It is a vast endless river. And when we die we'll be like the rest, moving in the same stream as before, when we were living. But the man who understands himself radically, who has resolved all the problems in himself psychologically, he is not of that stream. He has stepped out of it.

Death is now, when there is no time, when there is no 'me' becoming something, when there is no self-interest, egotistic activity – which is all the process of time. So living and dying are together always. And you don't know the beauty of it.

**From series:** [US97EBM1-12 - Beyond Myth & Tradition](#)

### [US97EBM11 - Love: The flame without smoke](#)

Duration: 30 minutes

#### **Summary**

- Love and truth are not to be found in any book, church, or temple. They come into being with self-knowledge. Self-knowing is an arduous but not difficult process; it becomes difficult only when we are trying to achieve a result. But to just be aware from moment to moment of the ways of one's thoughts, feelings, and actions without condemnation or justification brings freedom, a liberation in which there can be this bliss of truth.

**From series:** [US97EBM1-12 - Beyond Myth & Tradition](#)

### [US97EBM12 - What is the religious mind?](#)

Duration: 30 minutes

#### **Summary**

- Extraordinary things have been done in the name of religion. There have been wars for which religions are responsible; people have been tortured, burned, destroyed; for belief was more important than truth, dogma more vital than direct perception.

God isn't something that man has invented, or created out of his image and longing and failure, but when the mind itself becomes sacred then it opens the door to something that is immeasurably sacred. That is religion. And that affects the daily living – the way I talk, the way I treat people, the conduct, behaviour, all that.

**From series:** [US97EBM1-12 - Beyond Myth & Tradition](#)

## **9 A - Films and Documentaries**

### [BR71FCLW - A documentary on Brockwood Park School, UK](#)

Duration: 46 minutes

#### **Summary**

- A documentary on Brockwood Park School, UK

**From series:** [0](#)

### [BR74FPL - Problems of Living](#)

Duration: 28 minutes

#### **Summary**

- Krishnamurti at Brockwood Park.

Life is really very beautiful. It is a tragedy that human beings live in constant conflict with themselves

and with the world.

You can pursue pleasure but it is different from joy.

Our life is based on two principles, fear and pleasure. As long as they operate there is struggle and effort to become or achieve something.

Is it possible to live a life without constant battle? To really understand this you have to see what your life is. Don't escape from it, just watch. In the very act of attention the struggle comes to an end.

Silence has many qualities. The meditative mind contains all these varieties and movements of silence.

Life and death are not separate. Love and life go together as love and death go together.

Do not follow what the speaker is saying but observe yourself to understand yourself as you are.

From series: [0](#)

### [BR95FOF - On Freedom](#)

Duration: 32 minutes

#### Summary

- This video is an introduction to the teachings of J. Krishnamurti, who as a young man declared that his concern was to set mankind unconditionally free. This programme takes freedom as the basis for an examination of Krishnamurti's teaching and offers a glimpse of his approach to the resolution of the many problems that burden humanity.

The film contains several excerpts from Krishnamurti's public talks and a brief description of his life story.

From series: [BR95FOF - On Freedom](#)

### [CO49HF - Historical film, Sri Lanka 1949/50](#)

Duration: 4 minutes

#### Summary

- Silent colour footage in Sri Lanka of Krishnamurti's arrival and departure.

He arrived in December 1949 and departed January 1950.

The footage shows Krishnamurti waiting, alighting and boarding an Air India plane, and getting into a car.

From series: [CO49HF - Historical film, Sri Lanka 1949/50](#)

### [OJ78FOE - Krishnamurti On Education](#)

Duration: 12 minutes

#### Summary

- A documentary on Oak Grove School, Ojai, California

From series: [OJ78FOE - Krishnamurti On Education](#)

### [OJ81FOG - A documentary on Oak Grove School, Ojai, California](#)

Duration: 14 minutes

#### Summary

- A documentary on Oak Grove School, Ojai, California

From series: [0](#)

### [OJ81FQA - A documentary on the Krishnamurti Schools](#)

Duration: 20 minutes

### Summary

- A documentary on the Krishnamurti Schools

From series: [0](#)

### [US66FRR1 - Where are we going?](#)

Duration: 29 minutes

#### Summary

- The world is full of misery and conflict, destructive brutality, aggression. Man has mastered the external world but inwardly he is still violent, acquisitive, competitive. Society has been built along these lines. The crisis in the world is actually a crisis in consciousness. It is important to bring about a revolution in the human mind.

“What we are trying, in all these discussions and talks here, is to see if we cannot radically bring about a transformation of the mind. Not accept things as they are. Nor revolt against it – revolt doesn’t answer a thing! But to understand it, to go into it, to examine it; give your heart and your mind with everything that you have to find out a way of living differently.”

The real revolution Series

These eight programmes were produced and broadcast in America by the National Educational Television Network. They represent the earliest sound films of Krishnamurti speaking to audiences – it was the first time that he had allowed his talks and discussion groups to be filmed. The principle settings are the Oak Grove in Ojai, California, and the Thatcher School in the Ojai Valley.

From series: [US66FRR1-8 - The Real Revolution](#)

### [US66FRR2 - Observing ourselves](#)

Duration: 29 minutes

#### Summary

- Man has made himself incapable of facing what is, inwardly. Therefore he has a concept about it and acts according to that concept. Therefore the fact, the concept and action are in contradiction and there is a battle going on. The interval between the observer and the observed is time, containing numerous ideas which prevent actual observation of the fact.

In relationship, the observer is the image, looking at an image which has been created about the other. So the relationship between the observer and the observed is not actually relationship. When the observer has no image, then the observer is not different from observation. ‘What is’ is the observer, not ‘the observer is looking at what is’. There is no quality of choice in this.

The real revolution Series

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From series: [US66FRR1-8 - The Real Revolution](#)

### [US66FRR3 - Freedom from fear](#)

Duration: 29 minutes

#### Summary

- Passion is needed to understand the whole complex problem of existence. This passion cannot be supplied by the intellect or by sentiment or emotionalism, or aroused by committing oneself to a cause.

The psychological structure of society is based on pleasure. Our whole psychological existence is based in the continuation of pleasure. Until one understands the nature and the structure of pleasure,

there will always be fear. The mind that is conditioned by the principle of pleasure cannot think clearly. What is pleasure?

The real revolution Series

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**From series:** [US66FRR1-8 - The Real Revolution](#)

### **US66FRR4 - Meditation**

Duration: 29 minutes

#### **Summary**

- Our minds deteriorate as one grows older, or even when one is young. Is it possible to end the decaying process of the brain, and likewise to keep the body alert and energetic? Can the mind rejuvenate itself?

Is one aware of the image one has created about oneself? Is the image different from the image-maker? The observer who is aware of that image feels himself to be different from it and strives to alter it. But effort, struggle on the part of the observer is one of the factors of deterioration. The observer is the image, not the factor of rejuvenation.

Meditation is freeing the mind from the known.

The real revolution Series

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**From series:** [US66FRR1-8 - The Real Revolution](#)

### **US66FRR5 - What is love?**

Duration: 29 minutes

#### **Summary**

- What is the state of the mind that asks a question? Who is going to answer it? How does one find out what love is? Is love pleasure? Will the conscious mind find it out? If I make a conscious effort then I must have recognition of what it is.

To enquire, one must be free of belief, and therefore of fear. To find out what love is, one must enquire into the question of pleasure and desire. Thought gives desire continuity and vitality. This must be discovered actually for oneself. Is it possible to look at something extraordinarily beautiful and merely observe, without the interference of thought?

The real revolution Series

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**From series:** [US66FRR1-8 - The Real Revolution](#)

### **US66FRR6 - Questioning**

Duration: 29 minutes

### Summary

- Krishnamurti with students at the Thacher School

One should have a bit of skepticism when asking questions. A wrong question will have no answer, but a right question, in its very asking, unfolds the understanding of it. It needs intelligence and sensitivity to ask the right question and to see all that is involved in it and go to the very end of it.

The real revolution Series

These eight programmes were produced and broadcast in America by the National Educational Television Network. They represent the earliest sound films of Krishnamurti speaking to audiences – it was the first time that he had allowed his talks and discussion groups to be filmed. The principle settings are the Oak Grove in Ojai, California, and the Thacher School in the Ojai Valley.

**From series:** [US66FRR1-8 - The Real Revolution](#)

### [US66FRR7 - Living and death](#)

Duration: 29 minutes

#### Summary

- To understand the problem of death, one has to be free of fear. Fear is thought in action with regard to the past, through the present and to the future. Fear is the movement of time, which is essentially the process of thinking. How one looks at fear matters immensely.

Death is the ending of all the things which have been accumulated, which is the known. Losing the known means complete loneliness.

Can one die every day to one's experience? So that every experience is totally assimilated, understood and dissolved. This requires a great deal of energy, which is attention.

The real revolution Series

These eight programmes were produced and broadcast in America by the National Educational Television Network. They represent the earliest sound films of Krishnamurti speaking to audiences – it was the first time that he had allowed his talks and discussion groups to be filmed. The principle settings are the Oak Grove in Ojai, California, and the Thacher School in the Ojai Valley.

**From series:** [US66FRR1-8 - The Real Revolution](#)

### [US66FRR8 - The end of conflict](#)

Duration: 29 minutes

#### Summary

- Why are we discontented, and with what? Being discontented with what is, we develop the idea of what should be. There is conflict between what is and what should be.

The centre in consciousness, the observer, creates a space around itself which is always limited. The center is the accumulation of knowledge and experience. There is no freedom in that space.

Can the mind be intensely alert without experience? Such a mind is the religious mind.

The real revolution Series

These eight programmes were produced and broadcast in America by the National Educational Television Network. They represent the earliest sound films of Krishnamurti speaking to audiences – it was the first time that he had allowed his talks and discussion groups to be filmed. The principle settings are the Oak Grove in Ojai, California, and the Thacher School in the Ojai Valley.

**From series:** [US66FRR1-8 - The Real Revolution](#)



### [US80WOL - Ways of Learning - Reflections on the Oak Grove School](#)

Duration: 18 minutes

#### **Summary**

- A documentary about the Oak Grove School, Ojai, California - 1980

**From series:** [US80WOL - Ways of Learning - Reflections on the Oak Grove School](#)

### [US84FCC - The challenge of change](#)

Duration: 81 minutes

#### **Summary**

- This film documents Krishnamurti's life from the early theosophical days to the mid-80's when he was still travelling, giving talks and holding dialogues.

Prior to the advent of video, rare film and photographs are used, with an actor reading Krishnamurti's words.

This film is more than just a biography, it conveys the depth of Krishnamurti's teachings and returns to the question: Why don't I change?

**From series:** [US84FCC - The challenge of change](#)

### [US89FSM - Krishnamurti: With a silent mind](#)

Duration: 104 minutes

#### **Summary**

- This documentary is based on a series of interviews with people around the world who had contact with Krishnamurti. These interviews are remarkable in conveying his impact.

The film also includes historical footage of Krishnamurti's early years, culminating in his break in 1929 with the organisation that had fostered him, and excerpts from later talks.

**From series:** [0](#)

## Extracts

## **Action**

[What is right action that will meet everything in our lives? \(BR81Q2-WQ03\)](#)

Duration: 19 minutes

From series: [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

[Can right action ever encompass violence? \(BR82Q1-WQ02\)](#)

Duration: 16 minutes

From series: [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

[On seeing and action \(OJ80Q3-WQ02\)](#)

Duration: 13 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[What is right action when understanding isn't total? \(OJ81Q4-WQ02\)](#)

Duration: 7 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[What is an action and state of being that is pure? \(OJ82Q2-WQ02\)](#)

Duration: 28 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[What is the action of not letting memory intrude? \(SA84Q1-WQ02\)](#)

Duration: 30 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

[When one understands something must one act? \(SA85Q2-WQ01\)](#)

Duration: 22 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## **Art of listening/seeing/learning**

[The arts of listening, seeing and learning \(MA8081T5-EX02\)](#)

Duration: 17 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[On seeing and listening \(SA82Q3-WQ01\)](#)

Duration: 15 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

[The art of listening, seeing and learning \(SA85Q3-EX01\)](#)

Duration: 17 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## **Art/Creation/Creativity**

[What is true creativity? \(OJ80Q3-WQ01\)](#)

Duration: 17 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[What is the role of the artist? \(OJ83Q1-WQ01\)](#)

Duration: 20 minutes

From series: [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

[Cannot creativity include the activity of thought? \(SA84Q2-WQ01\)](#)

Duration: 28 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

[What do you mean by creation? \(SA85Q1-WQ03\)](#)

Duration: 15 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## **Attachment**

[Why do you say attachment is corruption? \(BR80Q2-WQ04\)](#)

Duration: 7 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[On attachment and detachment \(SA80Q5-WQ05\)](#)

Duration: 14 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[Why can't we sustain attention? \(BO85Q1-WQ02\)](#)

Duration: 12 minutes

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

[What is attention if it has nothing to do with thought? \(BR84Q1-WQ01\)](#)

Duration: 15 minutes

From series: [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

[What is the relationship of attention to thought? \(OJ80Q4-WQ05\)](#)

Duration: 12 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[Is it possible to achieve a constant attention? \(OJ81Q4-WQ01\)](#)

Duration: 29 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[What can one do to nourish attention? \(OJ82Q2-WQ01\)](#)

Duration: 17 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[Does attention become a constant spontaneous state of action? \(SA84Q3-WQ02\)](#)

Duration: 12 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

## **Authority**

[I feel what you say is right and I have left my guru \(SA82Q3-WQ03\)](#)

Duration: 9 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

## **Awareness**

[Can one be aware with all the senses simultaneously? \(BO85Q1-WQ04\)](#)

Duration: 16 minutes

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

[Is it possible to be completely awake? \(SA80Q2-WQ02\)](#)

Duration: 14 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[On inattention, and the gap between understanding and action \(SA80Q3-WQ02\)](#)

Duration: 21 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[On awareness and the awakening of intelligence \(SA81Q2-WQ03\)](#)

Duration: 17 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

## **Beauty**

[On beauty \(BO84Q-WQ01\)](#)

Duration: 9 minutes

From series: [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

## **Belief**

[What is an intelligent response to the belief that everything is relative? \(OJ80Q2-WQ01\)](#)

Duration: 29 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

## **Brain**

[The brain is quiet when there is attention. \(AM69T5-EX01\)](#)

Duration: 12 minutes

From series: [AM69T1-5 - Amsterdam 1969 - Students Discussions](#)

[Is it possible to keep the brain young? \(OJ79T5-EX02\)](#)

Duration: 5 minutes

From series: [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

## **Brain/Mind**

[On the difference between brain and mind \(BO84Q-WQ05\)](#)

Duration: 11 minutes

From series: [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

[What is the mind? \(BO85Q2-WQ03\)](#)

Duration: 11 minutes

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

[Why does the mind so readily accept trivial answers? \(BR79Q1-WQ05\)](#)

Duration: 7 minutes

From series: [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

[On my mind being the same as others', and responsibility \(BR80Q1-WQ03\)](#)

Duration: 9 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[What is it in the human mind that wants to follow? \(BR81Q1-WQ02\)](#)

Duration: 42 minutes

From series: [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

[What do you mean by brain, mind and consciousness? \(BR82Q2-WQ03\)](#)

Duration: 12 minutes

From series: [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

[Is your brain free from problems? \(BR83Q2-EX01\)](#)

Duration: 18 minutes

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

[Is there any difference between the brain and mind? \(MA8081Q1-WQ02\)](#)

Duration: 15 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[Is the ageing of the mind inevitable? \(MA8283Q2-WQ02\)](#)

Duration: 16 minutes

From series: [MA8283T1-4 Q1-2 - Madras \(Chennai\) 1982/83 - Public Meetings - Why has man become what he is?](#)

[Why is your mind chattering? \(OJ80Q4-EX01\)](#)

Duration: 7 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[Is there a difference between the brain and the mind? \(OJ81Q1-WQ02\)](#)

Duration: 15 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[Is the deterioration of the mind inevitable? \(SA82Q1-WQ01\)](#)

Duration: 36 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

[Could we speak about the brain and the mind? \(SA83Q2-WQ02\)](#)

Duration: 36 minutes

From series: [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

[Why do you differentiate between the brain and the mind? \(SA85Q2-WQ05\)](#)

Duration: 14 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## **Certainty**

[Is there an absolute certainty? \(SA80Q5-WQ06\)](#)

Duration: 13 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

## **Change**

[Why don't we have the energy to change? \(AM69T1-EX01\)](#)

Duration: 13 minutes

From series: [AM69T1-5 - Amsterdam 1969 - Students Discussions](#)

[Can a minority of integrated people outweigh the majority? \(BR80Q2-WQ05\)](#)

Duration: 4 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[If I change, what will happen afterwards? \(BR85Q2-WQ02\)](#)

Duration: 10 minutes

From series: [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

[On change and destiny \(MA8081Q1-WQ06\)](#)

Duration: 8 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[What have you done about poverty? \(MA8384Q1-SQ01\)](#)

Duration: 9 minutes

From series: [MA8384T1-4 Q1-2 - Madras \(Chennai\) 1983/84 - Public Meetings - Is it possible to bring about a deep psychological revolution in ourselves?](#)

[How can mere individuals change and affect the whole? \(MA8384Q1-WQ01\)](#)

Duration: 37 minutes

From series: [MA8384T1-4 Q1-2 - Madras \(Chennai\) 1983/84 - Public Meetings - Is it possible to bring about a deep psychological revolution in ourselves?](#)



[Is mutation purely a psychological happening? \(MA8384Q1-WQ02\)](#)

Duration: 32 minutes

From series: [MA8384T1-4 Q1-2 - Madras \(Chennai\) 1983/84 - Public Meetings - Is it possible to bring about a deep psychological revolution in ourselves?](#)

[On the urgency of change \(OJ80Q2-WQ03\)](#)

Duration: 11 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[Why do we not change? \(OJ82Q2-WQ04\)](#)

Duration: 12 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[Are we struggling against our nature in seeking to change? \(OJ85Q2-WQ02\)](#)

Duration: 6 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

[How am I to radically bring about a change in my life? \(SA83Q3-WQ05\)](#)

Duration: 11 minutes

From series: [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

## **Compassion**

[Does compassion spring from observation or thought? \(BR80Q2-WQ02\)](#)

Duration: 11 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[On compassion and action \(BR82Q1-WQ03\)](#)

Duration: 13 minutes

From series: [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

## **Computer**

[The computer is taking over \(MA8081T5-EX01\)](#)

Duration: 29 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

## **Concentration**

[I derive strength from concentrating on a symbol. Is this an illusion? \(BR80Q1-WQ07\)](#)

Duration: 8 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

## **Conditioning**

[Everyone is conditioned \(BR76D2-EX01\)](#)

Duration: 19 minutes

From series: [0](#)

[On conditioning \(OJ81Q1-WQ01\)](#)

Duration: 33 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[Do racial physical differences affect conditioning? \(OJ85Q1-WQ02\)](#)

Duration: 14 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

## **Conflict**

[Will there be less conflict when you depart? \(OJ82Q1-WQ02\)](#)

Duration: 11 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[What to do when there's a military draft? \(SD71DYP1-SQ02\)](#)

Duration: 7 minutes

From series: [SD71DYP1-2 - San Diego 1971 - Students Discussions - Unless we change, the world cannot possibly change](#)

[Death - What happens if I don't end all the content of my consciousness? \(BR81T3-EX01\)](#)

Duration: 30 minutes

From series: [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

[On individual and group consciousness \(BR82Q1-WQ01\)](#)

Duration: 21 minutes

From series: [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

[Is awareness beyond time? \(BR83Q2-WQ01\)](#)

Duration: 36 minutes

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

[What does it mean to step out of the stream? \(OJ80Q3-WQ05\)](#)

Duration: 8 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[On revolution in consciousness \(OJ81Q4-WQ05\)](#)

Duration: 10 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[On sharing the same consciousness \(OJ84Q1-WQ01\)](#)

Duration: 26 minutes

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

[Are there different levels of consciousness? \(SA80Q5-WQ03\)](#)

Duration: 18 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

## **Corruption**

[On the corrupt and immoral society \(MA8081Q1-WQ01\)](#)

Duration: 12 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

## **Death**

[What is the relationship of time to death? \(BR76T3-EX01\)](#)

Duration: 19 minutes

From series: [BR76T1-4 D1-2 - Brockwood Park 1976 - Public Meetings - Can a human being undergo a deep, radical transformation?](#)

[Is there any survival after death? \(MA8081Q2-WQ06\)](#)

Duration: 16 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[How shall I be rid of the fear of death? \(MA8182Q2-WQ05\)](#)

Duration: 8 minutes

From series: [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

[There is no yesterday or tomorrow \(NY66T4-SQ02\)](#)

Duration: 7 minutes

From series: [NY66T1-6 - New York 1966 - Public Meetings](#)

[What is death? \(OJ79T5-EX01\)](#)

Duration: 18 minutes

From series: [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

[On reincarnation \(OJ80Q3-WQ04\)](#)

Duration: 17 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[On death, continuity and creation \(OJ85T4-EX01\)](#)

Duration: 22 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

[Can one live in a timeless state? \(SA80Q2-WQ03\)](#)

Duration: 19 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[On death and detachment \(SA82Q2-WQ01\)](#)

Duration: 53 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

[What does death mean to you? \(SA83Q3-WQ04\)](#)

Duration: 18 minutes

From series: [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

## **Desire**

[Is desire something fundamental? \(BR83Q1-WQ02\)](#)

Duration: 37 minutes

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

[What is it that all of us desire? \(OJ85Q1-WQ06\)](#)

Duration: 12 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

[On self-knowledge without desire and will \(SA80Q1-WQ01\)](#)

Duration: 30 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[What is desire? \(SA83Q3-WQ01\)](#)

Duration: 24 minutes

From series: [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

## **Discontent**

[I am discontented with everything-What is wrong with me? \(SA80Q3-WQ01\)](#)

Duration: 25 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

## **Education**

[What is the best way to educate a child? \(BO85Q1-WQ01\)](#)

Duration: 32 minutes

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

[Do your schools create an elite atmosphere? \(BR81Q1-WQ01\)](#)

Duration: 10 minutes

From series: [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

[What is right education? \(BR82IR-SQ01\)](#)

Duration: 4 minutes

From series: [BR82IR - Brockwood Park 1982 - Interview](#)

[What are we doing at Brockwood? \(BR82IR-SQ02\)](#)

Duration: 4 minutes

From series: [BR82IR - Brockwood Park 1982 - Interview](#)

[Do your schools give an understanding of human problems? \(BR84Q2-WQ02\)](#)

Duration: 10 minutes

From series: [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

[Can a teacher inculcate decent behaviour in children? \(MA8081Q1-WQ07\)](#)

Duration: 15 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[What is the significance of history in education? \(OJ80Q1-WQ01\)](#)

Duration: 16 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[How do we help children face the threatening world? \(OJ82Q1-WQ01\)](#)

Duration: 23 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[On money going to educate a small group of children \(OJ82Q3-WQ01\)](#)

Duration: 18 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[What is the greatest profession? \(RV83DS2-EX01\)](#)

Duration: 6 minutes

From series: [RV83DS1-4 - Rishi Valley 1983 - School Discussions \(Students\) - A good human being is one who is not fragmented](#)

[What is the right way to earn a living? \(SA80Q2-WQ01\)](#)

Duration: 45 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[How do I educate my young child? \(SA80Q5-WQ01\)](#)

Duration: 7 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[What preparation can I give my child for today's world? \(SA82Q3-WQ05\)](#)

Duration: 8 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

[Is there such thing as right education? \(SA83Q2-WQ01\)](#)

Duration: 28 minutes

From series: [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

[How can we educate our children to be intelligent and free? \(SA84Q2-WQ03\)](#)

Duration: 12 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

## **Emotions**

[On reducing the strength of emotions \(BR79Q1-WQ04\)](#)

Duration: 17 minutes

From series: [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

[Are emotions rooted in thought? \(SA76T5-SQ01\)](#)

Duration: 3 minutes

From series: [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

## **Fear**

[I live in fear of the divine souls-Can you advise me? \(BO85Q1-WQ05\)](#)

Duration: 10 minutes

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

[No fear \(BR76T1-EX01\)](#)

Duration: 7 minutes

From series: [0](#)

[You cannot do a thing about fear \(BR76T1-EX02\)](#)

Duration: 2 minutes

From series: [0](#)

[What is the actual substance of fear? \(OJ80Q4-WQ01\)](#)

Duration: 19 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[How does one tackle the dormant seed of fear? \(OJ81Q3-WQ02\)](#)

Duration: 30 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[How do I deal with my deep-rooted emotion? \(OJ82Q1-WQ03\)](#)

Duration: 37 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[On fears and escapes \(OJ83Q2-WQ04\)](#)

Duration: 21 minutes

From series: [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

[What is the difference between shyness and fear? \(OJ85Q2-WQ01\)](#)

Duration: 28 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

[The idea of fear \(SA64T5-EX01\)](#)

Duration: 18 minutes

From series: [SA64T1-10 D1-8 - Saanen 1964 - Public Meetings](#)

## **Freedom**

[What is freedom? \(BR80Q2-WQ09\)](#)

Duration: 10 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[Is it possible to be totally free of influence? \(BR85Q2-EX01\)](#)

Duration: 25 minutes

From series: [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

[What is the nature of freedom? \(MA8182Q1-WQ04\)](#)

Duration: 4 minutes

From series: [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

[On the demands of society and a life of total freedom \(SA84Q1-WQ04\)](#)

Duration: 9 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

[How can one be helped to freedom? \(SA84Q2-WQ02\)](#)

Duration: 13 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

## **Future/Future of mankind**

[What do you mean by 'The future is now'? \(BR84Q2-WQ03\)](#)

Duration: 22 minutes



From series: [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

[What is the future of mankind? \(SA82Q3-WQ06\)](#)

Duration: 7 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

## **Good and evil**

[Is there such a thing as good and evil in the world? \(BR84Q1-WQ04\)](#)

Duration: 23 minutes

From series: [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

[Does goodness or evil exist outside our thinking? \(BR84Q2-WQ01\)](#)

Duration: 9 minutes

From series: [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

## **Goodness**

[Goodness is not the opposite of the bad \(OJ79T1-EX01\)](#)

Duration: 11 minutes

From series: [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

## **Guilt**

[On guilt and its relation to the ego \(OJ85Q1-WQ01\)](#)

Duration: 24 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

[Why is the feeling of guilt such a deep, tenacious one? \(SA83Q2-WQ03\)](#)

Duration: 10 minutes

From series: [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

[What is guilt? \(SA85Q1-WQ02\)](#)

Duration: 35 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## **Habits**

[How does one break free of habits? \(BR83Q1-SQ01\)](#)

Duration: 19 minutes

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

## **Happiness**

[How is it that one person is happy and another is unhappy? \(BO84Q-WQ07\)](#)

Duration: 16 minutes

From series: [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

## **Humility/Modesty**

[How would you define and value the quality of modesty? \(OJ81Q3-WQ03\)](#)

Duration: 7 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[What are humility and modesty? \(OJ82Q4-WQ04\)](#)

Duration: 9 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

## **Hurt**

[Why are you hurt? \(BR76D1-EX01\)](#)

Duration: 9 minutes

From series: [0](#)

[Having been recently hurt, can I get rid of the image? \(MA8081Q2-WQ02\)](#)

Duration: 21 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[I have been deeply hurt in childhood-What am I to do? \(OJ81Q1-WQ03\)](#)

Duration: 16 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

## **Illness**

[Does illness have another significance? \(BR85Q1-WQ02\)](#)

Duration: 12 minutes

From series: [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

[I have cancer, what should I do? \(SA80Q4-WQ02\)](#)

Duration: 16 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[How can one face an incurable disease? \(SA82Q1-WQ02\)](#)

Duration: 32 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

[Is there any benefit to physical illness? \(SA85Q2-WQ04\)](#)

Duration: 9 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## Images

[For the making of images to end, must thought also end? \(OJ80Q3-WQ03\)](#)

Duration: 21 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

## India/Indian mind

[What should be done to help India and its people? \(MA8182Q1-WQ02\)](#)

Duration: 12 minutes

From series: [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

[What has happened to the wisdom of the Indian mind? \(MA8283Q2-WQ01\)](#)

Duration: 32 minutes

From series: [MA8283T1-4 Q1-2 - Madras \(Chennai\) 1982/83 - Public Meetings - Why has man become what he is?](#)

## Insight

[Isn't insight intuition? \(BR79Q2-WQ02\)](#)

Duration: 16 minutes

From series: [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

[What is total vision? \(BR85Q1-WQ05\)](#)

Duration: 7 minutes

From series: [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

[What does it mean to see the totality of something? \(OJ80Q2-WQ05\)](#)

Duration: 8 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[What is the difference between insight and enlightenment? \(OJ81Q3-WQ05\)](#)

Duration: 6 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[What is the nature of the insight you speak about? \(SA80Q4-WQ05\)](#)

Duration: 21 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[On insight and intuition \(SA81Q1-WQ01\)](#)

Duration: 20 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

[On deep insight and stopping thought \(SA83Q1-WQ01\)](#)

Duration: 59 minutes

From series: [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

[What is the relationship between intelligence and responsibility? \(OJ81Q3-WQ01\)](#)

Duration: 9 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

## **Intelligence**

[On livelihood and on being unselfish and intelligent \(OJ83Q2-WQ02\)](#)

Duration: 23 minutes

From series: [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

[On the nature of intelligence \(OJ83Q2-WQ06\)](#)

Duration: 17 minutes

From series: [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

[Could you tell us more about this vast intelligence? \(SA84Q3-WQ03\)](#)

Duration: 23 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

[What is intelligence? \(SA85Q2-WQ03\)](#)

Duration: 14 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## **Judgement**

[What is judgement? \(OJ84Q2-WQ02\)](#)

Duration: 15 minutes

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

## **Justice/Law/Politics**

[On law and freedom \(BR83Q2-WQ04\)](#)

Duration: 14 minutes

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

[Is there no place in your teachings to fight injustice? \(MA8182Q2-WQ01\)](#)

Duration: 20 minutes

From series: [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

[On justice and changing oneself \(OJ80Q4-WQ02\)](#)

Duration: 8 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[Isn't political action necessary to bring about total change? \(OJ82Q3-WQ03\)](#)

Duration: 11 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[On active political involvement \(OJ82Q4-WQ01\)](#)

Duration: 20 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

## **Knowing oneself**

[Is it possible to know yourself when you are not related to anybody? \(BO85Q1-SQ01\)](#)

Duration: 3 minutes

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

## **Knowledge**

[Why is knowledge always incomplete? \(OJ80Q1-WQ02\)](#)

Duration: 40 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[On knowledge \(SA81Q1-WQ04\)](#)

Duration: 13 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

## **Krishnamurti/Krishnamurti's teachings**

[Is K's teaching only for the few? \(BR79Q2-WQ01\)](#)

Duration: 14 minutes

From series: [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

[Why do you have your own organisation? \(BR79Q2-WQ03\)](#)

Duration: 5 minutes

From series: [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

[Why do you have schools and foundations? \(BR80Q1-WQ01\)](#)

Duration: 7 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[On the urgency to change fading \(BR80Q1-WQ04\)](#)

Duration: 14 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[What can one do to keep the profoundness of your talks? \(BR82Q2-WQ06\)](#)

Duration: 5 minutes

From series: [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

[From whom do you expect the answers? \(BR83Q1-EX01\)](#)

Duration: 4 minutes

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

[How do you know what you are saying is true? \(BR83Q1-WQ01\)](#)

Duration: 19 minutes

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

[Why don't you encourage people to hold group discussions? \(BR83Q2-WQ02\)](#)

Duration: 11 minutes

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

[On listening to Krishnamurti \(BR84Q1-WQ03\)](#)

Duration: 7 minutes

From series: [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

[What are we to do when you are no longer with us? \(BR84Q2-WQ05\)](#)

Duration: 4 minutes

From series: [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

[Why are you here? \(BR85Q1-EX01\)](#)

Duration: 20 minutes

From series: [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

[What do you say to people who pick parts of what you say? \(BR85Q2-WQ04\)](#)

Duration: 8 minutes

From series: [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

[What should I do to understand K's message fully? \(MA8081Q1-WQ03\)](#)

Duration: 13 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[How can I get at what you are saying without any effort? \(MA8485Q1-WQ01\)](#)

Duration: 15 minutes

From series: [MA8485T1-4 Q1-2 - Madras \(Chennai\) 1984/85 - Public Meetings - Where there is total attention there is no self](#)

[Why aren't you more practical and less abstract? \(OJ83Q2-WQ01\)](#)

Duration: 19 minutes

From series: [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

[Have you designated a special person to carry on your teachings? \(OJ84Q1-WQ02\)](#)

Duration: 5 minutes

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

[How do you live in regards to income? \(OJ85Q1-WQ03\)](#)

Duration: 2 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

[Are the teachings of K going to meet the same fate of Buddha's and Christ's? \(RA85D-SQ01\)](#)

Duration: 12 minutes

From series: [RA85T1-3 D - Rajghat 1985 - Public Meetings - As long as there is a meditator, there is no meditation](#)

[Should we talk about your teachings? \(SA80Q3-WQ03\)](#)

Duration: 9 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[Who are you? \(SA81Q3-WQ05\)](#)

Duration: 8 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

[Is not K's consciousness put together by thought and words? \(SA83Q3-WQ03\)](#)

Duration: 12 minutes

From series: [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

[What is your relationship to us? \(SA84Q2-WQ04\)](#)

Duration: 15 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

[How does one live without motives? \(SA84Q3-WQ01\)](#)

Duration: 18 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

[Why do your teachings have so little effect on us? \(SA84Q3-WQ04\)](#)

Duration: 10 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

[Why do you come to these meetings? \(SA85Q1-EX01\)](#)

Duration: 8 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

[On gurus saying they give the same teaching as K \(SA85Q1-WQ01\)](#)

Duration: 13 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## **Learning**

[A learning that is not acquiring knowledge \(OJ79T4-EX01\)](#)

Duration: 14 minutes

From series: [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)



## **Liberation/Enlightenment**

[How can liberation be a matter of the whole of humanity? \(BR81Q2-WQ05\)](#)

Duration: 14 minutes

From series: [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

[Can we truly be enlightened through words? \(OJ82Q2-WQ03\)](#)

Duration: 11 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[What is enlightenment? \(SA80Q4-WQ03\)](#)

Duration: 14 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[What are experiences beyond the senses? \(SA80Q4-WQ04\)](#)

Duration: 14 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[Can you share something measureless to man? \(SA80Q5-WQ02\)](#)

Duration: 27 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

## **Life**

[Krishnamurti's last public words \(MA8586T3-EX01\)](#)

Duration: 9 minutes

From series: [MA8586T1-3 - Madras \(Chennai\) 1985/86 - Public Meetings - What is life?](#)

[Life is impermanent \(PA65T4-EX01\)](#)

Duration: 4 minutes

From series: [PA69T1-5 DYP1-4 - Paris 1969 - Public Meetings - Looking at the totality of life](#)

## **Listening**

[On having an active brain and on listening without action \(BO85Q2-WQ01\)](#)

Duration: 14 minutes

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

## **Living**

[How do we meet life as it is today? \(BR81Q2-WQ01\)](#)

Duration: 16 minutes

From series: [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

[On the inner and outer chaos \(BR82Q1-WQ04\)](#)

Duration: 19 minutes

From series: [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

[On the problem of livelihood \(BR83Q2-WQ03\)](#)

Duration: 14 minutes

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

[Understanding problems, and the art of living \(BR84Q1-EX01\)](#)

Duration: 28 minutes

From series: [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

[How is one to live on earth without destructing its beauty? \(OJ84Q2-WQ04\)](#)

Duration: 15 minutes

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

[On living peacefully with intelligence \(OJ85Q1-WQ05\)](#)

Duration: 13 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

[How am I to live in this world without becoming part of its cruelty? \(SA82Q2-WQ03\)](#)

Duration: 12 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

[Can one live totally honestly? \(SA84Q3-EX01\)](#)

Duration: 21 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

## **Loneliness**

[What is loneliness? \(MA8081T3-EX01\)](#)

Duration: 6 minutes

From series: [0](#)

## **Love**

[On love and attachment \(MA8081Q2-WQ03\)](#)

Duration: 8 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[On attachment and love \(OJ81Q2-WQ03\)](#)

Duration: 21 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[Is there love between people only when physically present? \(OJ81Q4-WQ04\)](#)

Duration: 18 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[Can I prevent the world from corrupting my son? \(SA81Q2-WQ01\)](#)

Duration: 21 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

[I long to be loved. It is a constant anguish-What am I to do? \(SA83Q1-WQ02\)](#)

Duration: 14 minutes

From series: [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

## **Mediocrity**

[Why is it that almost all human beings are mediocre? \(SA80Q5-WQ04\)](#)

Duration: 11 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

## **Meditation**

[Meditation is unpremeditated art \(MA8081T6-EX01\)](#)

Duration: 18 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

## **Mind**

[A mind that is free \(BR76T4-EX01\)](#)

Duration: 15 minutes

From series: [BR76T1-4 D1-2 - Brockwood Park 1976 - Public Meetings - Can a human being undergo a deep, radical transformation?](#)

## **Misc.**

[Why is it that certain facts remain mere concepts? \(BO85Q2-WQ04\)](#)

Duration: 32 minutes

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

[Is there a state that has no opposite? \(OJ80Q2-WQ06\)](#)

Duration: 6 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[Why do we confuse function with role? \(OJ82Q3-WQ02\)](#)

Duration: 11 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[What part does psychic healing play in this? \(OJ82Q3-WQ05\)](#)

Duration: 19 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[On becoming a victim or a predator \(OJ82Q4-WQ03\)](#)

Duration: 9 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[On homosexuality \(OJ84Q2-WQ03\)](#)

Duration: 30 minutes

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

[How far would we go in pursuing something serious in life? \(SA84Q1-EX01\)](#)

Duration: 24 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

## **Money**

[What is the right relationship to money? \(BR81Q2-WQ04\)](#)

Duration: 18 minutes

From series: [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

## **Nationalism**

[What can this country give to the rest of the world? \(OJ81Q2-WQ02\)](#)

Duration: 9 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

## **Nature**

[How does nature come into existence? \(BO85Q2-WQ02\)](#)

Duration: 8 minutes

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

[On the balance of nature and death and suffering \(BR80Q2-WQ03\)](#)

Duration: 4 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

## **Observation/Seeing**

[On the perception of the actual without thought \(BO84Q-WQ02\)](#)

Duration: 8 minutes

From series: [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

[Why don't we notice things as you do? \(MA8081Q2-WQ01\)](#)

Duration: 17 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[What should I do to make my mind behave rightly? \(MA8081Q2-WQ05\)](#)

Duration: 11 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[How am I to have a global vision? \(OJ83Q2-WQ03\)](#)

Duration: 12 minutes

From series: [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

[What is necessary to allow a sustained clarity? \(OJ84Q2-WQ01\)](#)

Duration: 22 minutes

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

[What is the obstacle preventing observation and insight? \(OJ85Q2-WQ04\)](#)

Duration: 4 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

[On observation and motive \(SA77D2-EX01\)](#)

Duration: 25 minutes

From series: [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

[On the difference between observing and thinking about oneself \(SA84Q1-WQ01\)](#)

Duration: 16 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

[How is it possible to see clearly when I am in confusion? \(SD71DYP1-SQ01\)](#)

Duration: 6 minutes

From series: [SD71DYP1-2 - San Diego 1971 - Students Discussions - Unless we change, the world cannot possibly change](#)

## Opinions

[On having opinions about serious things \(SA83Q3-WQ02\)](#)

Duration: 13 minutes

From series: [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

## Order/Disorder

[Why is man so disorderly? \(BR84Q1-WQ02\)](#)

Duration: 14 minutes

From series: [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

[Can one remain unaffected by the disorder of the world? \(MA8182Q2-WQ03\)](#)

Duration: 11 minutes

From series: [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

## Peace

[How does one find peace in the world, and in oneself? \(BR84Q2-EX01\)](#)

Duration: 30 minutes

From series: [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

## Pleasure

[With pleasure comes fear \(BR76T2-EX01\)](#)

Duration: 11 minutes

From series: [BR76T1-4 D1-2 - Brockwood Park 1976 - Public Meetings - Can a human being undergo a deep, radical transformation?](#)

[Why is there this demand for pleasure? \(SA76T4-EX01\)](#)

Duration: 15 minutes

From series: [SA76T1-7 D1-5 - Saanen 1976 - Public Meetings - You are only aware now, or never](#)

## Problems

[What is a problem? \(MA8485Q1-EX01\)](#)

Duration: 23 minutes

From series: [MA8485T1-4 Q1-2 - Madras \(Chennai\) 1984/85 - Public Meetings - Where there is total attention there is no self](#)

[On giving complete attention to a problem \(OJ81Q2-WQ05\)](#)

Duration: 6 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[Is it lack of energy that prevents us going to the end of problems? \(OJ83Q2-WQ05\)](#)

Duration: 15 minutes

From series: [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

## Progress

[How can there be progress without the desire to improve? \(MA8182Q1-WQ01\)](#)

Duration: 48 minutes

From series: [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

## Psychological evolution/needs/state

[Is there such a thing as true psychological needs? \(OJ80Q2-WQ04\)](#)

Duration: 1 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[I realise I act neurotically but the neurosis remains. What can I do? \(OJ81Q2-WQ01\)](#)

Duration: 16 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[Why do you say there is no psychological evolution? \(OJ85Q1-WQ04\)](#)

Duration: 17 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

## Questioning

[Do questions need answers? \(BR82Q1-EX01\)](#)

Duration: 11 minutes

From series: [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

[What is the role of questions in life? \(OJ81Q4-WQ03\)](#)

Duration: 10 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[On the art of questioning \(SA81Q3-WQ04\)](#)

Duration: 22 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

[What is the intention behind the question? \(SA82Q1-EX01\)](#)

Duration: 7 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

[How do you pose a fundamental question? \(SA82Q2-WQ02\)](#)

Duration: 12 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

[Why is it that we cannot find the answers in ourselves? \(SA82Q3-EX01\)](#)

Duration: 23 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

[Is there one final question that will answer all questions? \(SA84Q2-EX01\)](#)

Duration: 15 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

## **Reading the book of oneself/of mankind**

[What do you mean by 'reading the book of one's life' in one look? \(SA81Q3-WQ02\)](#)

Duration: 9 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

## **Relationship**

[On living with a partner who does not care \(BO84Q-WQ03\)](#)

Duration: 9 minutes

From series: [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

[On marriage \(BO84Q-WQ04\)](#)

Duration: 6 minutes



From series: [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

[Can a marriage which did not start well become a positive force? \(BR82Q2-WQ01\)](#)

Duration: 28 minutes

From series: [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

[On jealousy, mistrust and isolation \(BR83Q1-WQ03\)](#)

Duration: 15 minutes

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

[On relationships and conflict \(OJ81Q2-WQ04\)](#)

Duration: 29 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[What is my relationship to society? \(OJ81Q4-WQ06\)](#)

Duration: 7 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[On living together without marriage \(OJ83Q1-WQ03\)](#)

Duration: 28 minutes

From series: [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

[On conflictual relationships \(SA81Q3-WQ01\)](#)

Duration: 25 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

## **Religions**

[What is faith? \(BO84Q-WQ06\)](#)

Duration: 6 minutes

From series: [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

[What is religion? \(BO84Q-WQ08\)](#)

Duration: 6 minutes

From series: [BO84T1-4 Q - Bombay \(Mumbai\) 1984 - Public Meetings - Time is the enemy of man](#)

[Is it wrong to work with an enlightened man and be a sannyasi? \(BR80Q1-WQ02\)](#)

Duration: 8 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[On prayers and faith \(BR80Q2-WQ06\)](#)

Duration: 9 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[Does being a member of a Gurdjieff group create fragmentation? \(BR80Q2-WQ08\)](#)

Duration: 9 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[On man's search for something truly religious \(BR81Q2-WQ02\)](#)

Duration: 17 minutes

From series: [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

[Is there no spiritual value in the inspired works of man? \(BR83Q2-WQ05\)](#)

Duration: 13 minutes

From series: [BR83T1-4 Q1-2 - Brockwood Park 1983 - Public Meetings - The world of peace](#)

[Why do you not find value in prayer? \(BR84Q2-WQ04\)](#)

Duration: 13 minutes

From series: [BR84T1-4 Q1-2 - Brockwood Park 1984 - Public Meetings - The ending of sorrow](#)

[How can we know if mystical experiences are illusions? \(BR85Q1-WQ01\)](#)

Duration: 20 minutes

From series: [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

[Are people who follow a discipline and come upon the immeasurable self-deluded? \(BR85Q2-WQ05\)](#)

Duration: 9 minutes

From series: [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

[On saints' idols and stories \(MA8081Q1-WQ05\)](#)

Duration: 5 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[What is your stand with regard to miracles? \(MA8081Q2-WQ04\)](#)

Duration: 6 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[Does God exist? \(MA8182Q2-WQ06\)](#)

Duration: 19 minutes

From series: [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

[On religion and God \(OJ82Q3-WQ06\)](#)

Duration: 11 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[On gurus and mantras \(OJ83Q1-WQ05\)](#)

Duration: 12 minutes

From series: [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

[Is there a religious instinct in all human beings? \(OJ85Q2-WQ03\)](#)

Duration: 8 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

[How is one to know if the gurus are speaking the truth? \(SA80Q1-WQ03\)](#)

Duration: 17 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[Can you help me to apprehend the sacred? \(SA81Q2-WQ04\)](#)

Duration: 29 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

## **Responsibility**

[What is our responsibility to ourselves and others? \(OJ85Q2-WQ05\)](#)

Duration: 19 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

[On the individual's responsibility for his actions \(SA81Q2-WQ02\)](#)

Duration: 13 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

[What is our responsibility? \(SA85Q2-EX01\)](#)

Duration: 12 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## Searching

[Is there one thing that will end my seeking? \(BR79Q2-WQ06\)](#)

Duration: 14 minutes

From series: [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

## Security

[Can there be absolute security in this life? \(BR79Q1-WQ03\)](#)

Duration: 14 minutes

From series: [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

[On security \(BR82Q2-WQ02\)](#)

Duration: 21 minutes

From series: [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

[Isn't it violence and corruption to have security while others starve? \(SA85Q3-WQ03\)](#)

Duration: 9 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## Self-knowledge

[On right action and self-knowledge \(MA8182Q2-WQ02\)](#)

Duration: 22 minutes

From series: [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

## Sex

[Is sex incompatible with religious life? \(BR79Q2-WQ04\)](#)

Duration: 17 minutes

From series: [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

[Why does sex play such an important part in life? \(SA80Q3-WQ05\)](#)

Duration: 16 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

## Silence

[On silence and the transformation of man \(MA8485Q2-WQ02\)](#)

Duration: 17 minutes

From series: [MA8485T1-4 Q1-2 - Madras \(Chennai\) 1984/85 - Public Meetings - Where there is total attention there is no self](#)

[Can we live in ways that allow silence to come? \(OJ83Q1-WQ04\)](#)

Duration: 10 minutes

From series: [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

[Why is the observance of silence so important? \(OJ84Q1-WQ05\)](#)

Duration: 7 minutes

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

[Has sitting quietly to observe thought any value? \(SA80Q4-WQ01\)](#)

Duration: 20 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[What is the ground on which inner silence may come about? \(SA84Q1-WQ03\)](#)

Duration: 12 minutes

From series: [SA84T1-6 Q1-3 - Saanen 1984 - Public Meetings - Why has man after thousands of years not found peace?](#)

## **Sorrow**

[What is sorrow? \(MA8182Q1-WQ03\)](#)

Duration: 6 minutes

From series: [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

## **Success/Desire**

[What is the cause of my many failures? \(MA8384Q2-WQ01\)](#)

Duration: 45 minutes

From series: [MA8384T1-4 Q1-2 - Madras \(Chennai\) 1983/84 - Public Meetings - Is it possible to bring about a deep psychological revolution in ourselves?](#)

## **Suffering**

[Does suffering and enjoyment affect our lives? \(BO85Q1-WQ03\)](#)

Duration: 13 minutes

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

[Is suffering needed to face the necessity to change? \(BR80Q1-WQ05\)](#)

Duration: 21 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[How can I penetrate the problem of pain without becoming theoretical? \(BR81Q1-WQ03\)](#)

Duration: 27 minutes

From series: [BR81T1-4 Q1-2 - Brockwood Park 1981 - Public Meetings - Our consciousness is the common ground on which all humanity stands](#)

[On suffering \(SA77T5-EX01\)](#)

Duration: 21 minutes

From series: [SA77T1-6 D1-5 - Saanen 1977 - Public Meetings - Can the mind be free of every motive to investigate?](#)

## **The observer and the observed**

[In observation without the observer is there a transformation? \(OJ80Q4-WQ04\)](#)

Duration: 19 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[How can we fully understand 'The observer is the observed'? \(SA81Q1-WQ05\)](#)

Duration: 9 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

## **The past**

[Does it take time to get rid of the past? \(AM69T4-SQ01\)](#)

Duration: 10 minutes

From series: [AM69T1-5 - Amsterdam 1969 - Students Discussions](#)

## **The sacred**

[Is there anything wholly sacred? \(OJ79T6-EX01\)](#)

Duration: 4 minutes

From series: [OJ79T1-6 D1-4 - Ojai 1979 - Public Meetings - The essence of goodness is a mind that is not in conflict](#)

[On the meaning of holiness \(OJ82Q2-WQ05\)](#)

Duration: 9 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[Are supernatural experiences steps towards illumination? \(SA81Q3-WQ03\)](#)

Duration: 11 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

[Is there something sacred in life? \(SA82Q3-WQ04\)](#)

Duration: 10 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

[What is a spiritual life? \(SA83Q3-WQ06\)](#)

Duration: 7 minutes

From series: [SA83T1-6 Q1-3 - Saanen 1983 - Public Meetings - Why has the brain got caught in the narrow circle of the self?](#)

[How can our limited brain grasp the unlimited? \(SA85Q3-WQ04\)](#)

Duration: 15 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## **The self**

[Is it possible to be free of self-centred activity? \(BR79Q1-WQ01\)](#)

Duration: 22 minutes

From series: [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

[I have a ten foot wall around me. What do I do? \(BR80Q1-WQ06\)](#)

Duration: 15 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[What is myself and what is its relation to the cosmos? \(MA8485Q1-WQ02\)](#)

Duration: 19 minutes

From series: [MA8485T1-4 Q1-2 - Madras \(Chennai\) 1984/85 - Public Meetings - Where there is total attention there is no self](#)

[Can we die psychologically to the self? \(OJ80Q4-WQ03\)](#)

Duration: 14 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[Show me how to dissolve the 'I' \(OJ81Q3-WQ04\)](#)

Duration: 18 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[How does one negate the 'I' without suppression? \(OJ82Q4-WQ02\)](#)

Duration: 39 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

## Thinking together

[What do you mean by 'thinking together'? \(SA80Q3-WQ04\)](#)

Duration: 12 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

## Thought

[Can thought be aware of itself? \(BR79Q2-WQ05\)](#)

Duration: 15 minutes

From series: [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

[On relationship between thought and consciousness \(BR80Q2-WQ01\)](#)

Duration: 25 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[How does one go to the very source of thought? \(MA8081Q1-WQ08\)](#)

Duration: 13 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[Thought is responsible for our confusion \(MA8081T4-EX01\)](#)

Duration: 15 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[Can thought be separated from sensory perceptions? \(MA8283Q2-WQ03\)](#)

Duration: 17 minutes

From series: [MA8283T1-4 Q1-2 - Madras \(Chennai\) 1982/83 - Public Meetings - Why has man become what he is?](#)

[Is there another instrument of inquiry than thought? \(MA8485Q2-WQ01\)](#)

Duration: 39 minutes

From series: [MA8485T1-4 Q1-2 - Madras \(Chennai\) 1984/85 - Public Meetings - Where there is total attention there is no self](#)

[Does thought originate as a defence against pain? \(OJ80Q1-WQ03\)](#)

Duration: 21 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)



[Isn't the observation of thought continuing its use? \(OJ83Q1-WQ02\)](#)

Duration: 7 minutes

From series: [OJ83T1-4 Q1-2 - Ojai 1983 - Public Meetings - Can we live together without conflict?](#)

[What is observing thought down to its very roots? \(OJ84Q1-WQ03\)](#)

Duration: 28 minutes

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

[On thought being responsible for confusion \(SA85Q3-WQ01\)](#)

Duration: 22 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## **Time**

[Is not psychological time a fact? \(MA8485Q1-WQ03\)](#)

Duration: 25 minutes

From series: [MA8485T1-4 Q1-2 - Madras \(Chennai\) 1984/85 - Public Meetings - Where there is total attention there is no self](#)

[On psychological time, conflict and sorrow \(SA81Q1-WQ03\)](#)

Duration: 21 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

[Would you speak further on time, measure and space? \(SA81Q3-WQ06\)](#)

Duration: 22 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)

[On time and death \(SA85Q3-WQ02\)](#)

Duration: 13 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## **Transformation**

[On transformation \(MA8081Q1-WQ04\)](#)

Duration: 5 minutes

From series: [MA8081T1-6 Q1-2 - Madras \(Chennai\) 1980/81 - Public Meetings - Can the brain ever be free from knowledge?](#)

[On austerity, integrity and total transformation \(SA80Q1-WQ02\)](#)

Duration: 24 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

[Can the change of a few affect total consciousness? \(SA82Q3-WQ02\)](#)

Duration: 9 minutes

From series: [SA82T1-6 Q1-3 - Saanen 1982 - Public Meetings - Is there an intelligence which has no cause?](#)

## **Truth**

[What is true and what is false? \(BO85Q2-SQ01\)](#)

Duration: 5 minutes

From series: [BO85T1-4 Q1-2 - Bombay \(Mumbai\) 1985 - Public Meetings - That benediction is where you are](#)

[On supreme truth and mankind's behaviour \(BR80Q2-WQ07\)](#)

Duration: 6 minutes

From series: [BR80T1-4 Q1-2 - Brockwood Park 1980 - Public Meetings - Why does the mind live in time?](#)

[Is there a faculty to see that there is no path to truth outside myself? \(BR85Q2-WQ01\)](#)

Duration: 21 minutes

From series: [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

[Won't we find truth through service to humanity? \(OJ82Q3-WQ04\)](#)

Duration: 12 minutes

From series: [OJ82T1-6 Q1-4 - Ojai 1982 - Public Meetings - Truth demands a mind that is totally free](#)

[On perceiving truth and not acting \(OJ84Q1-WQ04\)](#)

Duration: 5 minutes

From series: [OJ84T1-4 Q1-2 - Ojai 1984 - Public Meetings - Attention and order](#)

[Are there different paths to truth? \(SA80Q5-WQ07\)](#)

Duration: 7 minutes

From series: [SA80T1-7 Q1-5 - Saanen 1980 - Public Meetings - When there is freedom](#)

## **Understanding**

[Does asking for guidance necessarily prevent understanding? \(BR85Q1-WQ04\)](#)

Duration: 14 minutes

From series: [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

[What do you mean by 'Give your life to understand life'? \(MA8182Q2-WQ04\)](#)

Duration: 4 minutes

From series: [MA8182 T1-6 Q1-2 - Madras \(Chennai\) 1981/82 - Public Meetings - When you observe 'what is', there is no conflict](#)

[What are the barriers that prevent us from understanding? \(OJ85Q2-EX01\)](#)

Duration: 21 minutes

From series: [OJ85T1-4 Q1-2 - Ojai 1985 - Public Meetings - Is creation related to ending?](#)

## **Violence**

[On reacting while witnessing aggression \(BR82Q2-WQ04\)](#)

Duration: 2 minutes

From series: [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

[Is there an awareness which will meet the world's violence? \(BR82Q2-WQ05\)](#)

Duration: 7 minutes

From series: [BR82T1-4 Q1-2 - Brockwood Park 1982 - Public Meetings - A different kind of intelligence](#)

[On aggression and psychological attacks from a relative \(BR85Q2-WQ03\)](#)

Duration: 11 minutes

From series: [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

[What is right action with regard to violence? \(OJ80Q2-WQ02\)](#)

Duration: 18 minutes

From series: [OJ80T1-6 Q1-4 - Ojai 1980 - Public Meetings - To observe without distortion](#)

[How do I deal with my deep-rooted violence? \(OJ81Q4-WQ07\)](#)

Duration: 11 minutes

From series: [OJ81T1-6 Q1-4 - Ojai 1981 - Public Meetings - The crisis is in the very nature of thought](#)

[Would you allow a friend to be attacked in front of you? \(SA85Q2-WQ02\)](#)

Duration: 6 minutes

From series: [SA85T1-5 Q1-3 - Saanen 1985 - Public Meetings - Without beauty and love there is no truth](#)

## **What is**

[How can we gather our entire energy to see 'what is'? \(MA8384Q2-WQ02\)](#)

Duration: 23 minutes

From series: [MA8384T1-4 Q1-2 - Madras \(Chennai\) 1983/84 - Public Meetings - Is it possible to bring about a deep psychological revolution in ourselves?](#)

## **World crisis**

[What is my responsibility toward the world crisis? \(BR85Q1-WQ03\)](#)

Duration: 9 minutes

From series: [BR85T1-4 Q1-2 - Brockwood Park 1985 - Public Meetings - Facing a world in crisis](#)

[Can humanity survive without a code of morality? \(MA8485Q2-WQ03\)](#)

Duration: 11 minutes

From series: [MA8485T1-4 Q1-2 - Madras \(Chennai\) 1984/85 - Public Meetings - Where there is total attention there is no self](#)

## **Yoga**

[Will yoga practice bring about a spiritual awakening? \(BR79Q1-WQ02\)](#)

Duration: 11 minutes

From series: [BR79T1-4 Q1-2 - Brockwood Park 1979 - Public Meetings - On being conditioned](#)

## **You are the world and the world is you**

[How can the idea that 'you are the world' be justified? \(SA81Q1-WQ02\)](#)

Duration: 12 minutes

From series: [SA81T1-7 Q1-3 - Saanen 1981 - Public Meetings - The turning point](#)