

Krishnamurti

FOUNDATION TRUST

RESOURCES
ON EDUCATION

2024
EDITION

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INTRODUCTION

Since its inception in 2006, Krishnamurti Foundation Trust has been solely responsible for managing the official Krishnamurti YouTube channel, producing its entire content of over 2,000 videos and audios from recordings carefully stored in our state-of-the-art archives at Brockwood Park, UK. Every week, we continue to publish a previously-unreleased full-length audio recording, and a new topical video extract. All our content is offered free of charge and completely advert-free.

The Krishnamurti Foundation Trust Channel on YouTube started in 2011 and contains thousands of extracts carefully selected by the Foundation staff, as well as all the episodes of *The Urgency Of Change* Krishnamurti Podcasts. These podcasts are available on Apple Podcasts, the Krishnamurti Foundation Trust website, YouTube, and all major podcast platforms. Transcripts are available for many of the podcasts at kfoundation.org/podcast.

How to use this directory

This directory contains information about, and direct links to, the video and audio recordings of J. Krishnamurti related to the topic of education currently on the official Krishnamurti YouTube channel ([J. Krishnamurti - Official Channel](#)) and/or on the Krishnamurti Foundation Trust channel ([Krishnamurti Foundation Trust Channel](#)). Many more recordings will be added in the future and will be included in updated versions of the directory.

You can consult the directory on a computer, tablet or phone and perform a word search to get information about recordings on specific topics. For phones and tablets, you might need to download a PDF reader app which allows word search. On a computer you can use **CTRL + F** (Windows) or **COMMAND + F** (Mac) when the document is opened to activate the search function.

You can directly go to a specific extract, podcast or full length recording by just clicking on the link in the *Table of Contents*.

To watch or listen to the extract on YouTube, your device would need to be connected to the Internet and you will need to click on the hyperlink provided. To enable subtitles in YouTube, click on the gear icon (Settings), then select 'Subtitles/CC' and the language desired. Please note that auto-generated subtitles will contain errors.

Code format

Events

SA80T3 = Saanen 1980 Public Talk No. 3

BR75D4 = Brockwood (Park) 1975 Public Discussion No. 4

Extracts

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

MA8182Q1-WQ04 = Madras 1981-82 Questions & Answers Meeting No. 1 *Written Question* No. 4

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

Podcasts episodes

KP103 = Krishnamurti Podcast Episode 103

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

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 Meeting

T: Public Talk

Get Involved

Our videos are translated by volunteers from all over the world. If you would like to help us with translating subtitles, please contact us at digital@kfoundation.org

For more information on the work and activities of the Foundation, including dozens of featured articles delving deeper into Krishnamurti's teachings, an introduction to Krishnamurti, and information on [Brockwood Park](#) and the [Krishnamurti Centre](#), please visit kfoundation.org

For more information on the work of the Krishnamurti Foundations worldwide, and a large collection of searchable transcripts, please visit the international website at jkrishnamurti.org

EXTRACTS

Education

[BO85Q1-WQ01 What is the best way to educate a child?](#)

Duration: 32 minutes

[BR69T2-EX02 Education at present is a form of violence](#)

Duration: 8 minutes

[BR81Q1-WQ01 Do your schools create an elite atmosphere?](#)

Duration: 10 minutes

[BR82IR-SQ01 What is right education?](#)

Duration: 4 minutes

[BR82IR-SQ02 What are we doing at Brockwood?](#)

Duration: 4 minutes

[BR84Q2-WQ02 Do your schools give an understanding of human problems?](#)

Duration: 10 minutes

[MA8081Q1-WQ07 Can a teacher inculcate decent behaviour in children?](#)

Duration: 15 minutes

[OJ77D3-EX05 There is no teacher separate from the taught](#)

Duration: 20 minutes

[OJ77D3-EX01 The complex problems in education](#)

Duration: 12 minutes

[OJ80Q1-WQ01 What is the significance of history in education?](#)

Duration: 16 minutes

[OJ82Q1-WQ01 How do we help children face the threatening world?](#)

Duration: 23 minutes

[OJ82Q3-WQ01 On money going to educate a small group of children](#)

Duration: 18 minutes

[RV83DS2-EX01 What is the greatest profession?](#)

Duration: 6 minutes

[SA80Q2-WQ01 What is the right way to earn a living?](#)

Duration: 45 minutes

[SA80Q5-WQ01 How do I educate my young child?](#)

Duration: 7 minutes

[SA82Q3-WQ05 What preparation can I give my child for today's world?](#)

Duration: 8 minutes

[SA83Q2-WQ01 Is there such thing as right education?](#)

Duration: 28 minutes

[SA84Q2-WQ03 How can we educate our children to be intelligent and free?](#)

Duration: 12 minutes

[SA84Q2-EX02 What do we mean by education?](#)

Duration: 1 minute

[BR81S1-EX02 Educate yourself](#)

Duration: 3 minutes

Learning

[MA7879T1-EX03 Another way of learning](#)

Duration: 15 minutes

[OJ77T2-EX01 You can learn only when you have leisure](#)

Duration: 9 minutes

[OJ79T4-EX01 A learning that is not acquiring knowledge](#)

Duration: 14 minutes

[SD74CA10-EX01 What is there to learn?](#)

Duration: 21 minutes

[BR78D2-EX01 Is there another way of learning?](#)

Duration: 10 minutes

[CL68CHS-EX01 The moment I learn about something I am free of it](#)

Duration: 1 minute

[BR78S5-EX05 There is nothing to learn about yourself](#)

Duration: 8 minutes

[BR78D2-EX05 Learning about oneself in relationship](#)

Duration: 5 minutes

PODCASTS

[KP45 On education - Krishnamurti interviewed by Fred Hall](#)

45 minutes

Summary

This interview with Krishnamurti was recorded for television in Ojai 1975, in the context of the foundation of The Oak Grove School. Questions asked include:

You are working toward the realisation of a new school in the Ojai Valley. Why another school?

Would you mind explaining the words: 'whole', 'sane' and 'holy'?

You say a school is a place where one learns both the importance of knowledge and its irrelevance. Can you explain 'irrelevance'?

I'd like to ask you about three more words: 'thought', 'love', 'death'.

You have travelled far and spoken often and have been heard by millions, and you have created several schools. Do you feel that you have made a dent, that you have communicated meaningfully with large numbers of people?

Fred Hall was editor of Ojai Valley News and a radio pioneer. He was known for his interviews with famous musicians, bandleaders and singers of the 1930s, '40s and '50s. He lived Ojai for over 40 years and his newspaper often featured articles on Krishnamurti.

Links

[\(Apple\) KP45 On education - Krishnamurti interviewed by Fred Hall](#)

[\(kfoundation.org\) KP45 On education - Krishnamurti interviewed by Fred Hall](#)

[\(Podbean\) KP45 On education - Krishnamurti interviewed by Fred Hall](#)

[\(Spotify\) KP45 On education - Krishnamurti interviewed by Fred Hall](#)

[\(YouTube\) KP45 On education - Krishnamurti interviewed by Fred Hall](#)

[KP62 Krishnamurti on Education](#)

50 minutes

Summary

This week's episode on Education has four sections.

The first extract (2:07) is from Krishnamurti's discussion Ojai 1985, titled 'Why are we educated?'

The second extract (12:29) is from the fifth question and answer meeting in Saanen 1980, titled 'Education is cooperative'.

The third extract (18:23) is from the first question and answer meeting Madras 1981, titled 'Teaching is the highest profession'.

The final extract this week (29:29) is from the second question and answer meeting in Saanen 1983, titled 'What is right education?'

Links

[\(Apple\) KP62 Krishnamurti on Education](#)

[\(kfoundation.org\) KP62 Krishnamurti on Education](#)

[\(Podbean\) KP62 Krishnamurti on Education](#)

[\(Spotify\) KP62 Krishnamurti on Education](#)

[\(YouTube\) KP62 Krishnamurti on Education](#)

KP151 Krishnamurti on Krishnamurti Schools

61 minutes

Summary

'We saw the necessity of a new school. The meaning of the word 'school' is leisure, leisure in which to learn; and a place where students and teachers can flower as human beings, without fear, without confusion, with great integrity.'

This week's episode on Krishnamurti Schools has six sections.

The first extract (2:39) is from the first question and answer meeting at Brockwood Park in 1980, titled: Why do you have schools and foundations?

The second extract (9:30) is from the first question and answer meeting at Brockwood Park in 1981, titled: Do your schools create an elite atmosphere?

The third extract (18:36) is from the third question and answer meeting in Ojai 1982, titled: Why do people object to Krishnamurti schools?

The fourth extract (36:03) is from the second question and answer meeting at Brockwood Park in 1984, titled: Do your schools give students an understanding of the total human problem?

The fifth extract (45:50) is from a public discussion in Ojai 1975, titled: Can teachers and students uncondition themselves?

The final extract in this episode (51:22) is from Krishnamurti's fourth talk in Saanen 1974, titled: Can we end violence in our children?

Links

[\(Apple\) KP151 Krishnamurti on Krishnamurti Schools](#)

[\(kfoundation.org\) KP151 Krishnamurti on Krishnamurti Schools](#)

[\(Podbean\) KP151 Krishnamurti on Krishnamurti Schools](#)

[\(Spotify\) KP151 Krishnamurti on Krishnamurti Schools](#)

[\(YouTube\) KP151 Krishnamurti on Krishnamurti Schools](#)

KP160 Krishnamurti on Learning

72 minutes

Summary

'A mind that is continually moving from the unknown to the unknown, learning, learning, learning, such a mind is a most extraordinarily sensitive mind and therefore a free mind.'

This week's episode on Learning has four sections.

The first extract (2:45) is from the second discussion with students in Rishi Valley 1981, titled: Holistic Learning.

The second extract (12:01) is from Krishnamurti's first talk in Madras 1969, titled: In Learning, There Is No Authority.

The third extract (24:23) is from the third talk in New Delhi 1964, titled: Learning Is Never Accumulative.

The final extract in this episode (54:20) is from Krishnamurti's first talk at Brockwood Park in 1972, titled: Learning Is Instant Perception and Action.

Links

[\(Apple\) KP160 Krishnamurti on Learning](#)

[\(kfoundation.org\) KP160 Krishnamurti on Learning](#)

[\(Podbean\) KP160 Krishnamurti on Learning](#)

[\(Spotify\) KP160 Krishnamurti on Learning](#)

[\(YouTube\) KP160 Krishnamurti on Learning](#)

KP177 Krishnamurti on Teaching

60 minutes

Summary

'Teaching is the highest profession in the world. The highest profession because teachers are responsible for the future generation.'

This week's episode on Teaching has three sections.

The first extract (2:34) is from the first question and answer meeting in Madras 1981, titled: Teaching Is the Highest Profession.

The second extract (15:42) is from the third discussion in Ojai 1977, titled: What Is the Function of a Teacher?

The final extract in this episode (53:08) is from Krishnamurti's first talk at Rajghat in 1964, titled: No Teacher Can Help You.

Links

[\(Apple\) KP177 Krishnamurti on Teaching](#)

[\(kfoundation.org\) KP177 Krishnamurti on Teaching](#)

[\(Podbean\) KP177 Krishnamurti on Teaching](#)

[\(Spotify\) KP177 Krishnamurti on Teaching](#)

[\(YouTube\) KP177 Krishnamurti on Teaching](#)

FULL LENGTH RECORDINGS

2 A - Meetings with Young People (USA and Europe)

[CL68DYP1 Freedom of choice is not freedom](#)

11 November 1968 - Audio - 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.

Series

[CL68TYP1-3 DYP1-6 Knowledge and learning are two different things](#)

[CL68DYP2 Learning is action](#)

12 November 1968 - Audio - 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.

Series

[CL68TYP1-3 DYP1-6 Knowledge and learning are two different things](#)

[CL68DYP3 Is it possible to end the thousand yesterdays?](#)

13 November 1968 - Audio - 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'.

Series

[CL68TYP1-3 DYP1-6 Knowledge and learning are two different things](#)

[CL68DYP4 Can the mind be free of thought?](#)

14 November 1968 - Audio - 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.

Series

[CL68TYP1-3 DYP1-6 Knowledge and learning are two different things](#)

CL68DYP5 The mind that is free of authority is a very intense, alive mind

15 November 1968 - Audio - 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?

Series

[CL68TYP1-3 DYP1-6 Knowledge and learning are two different things](#)

SA70DYP1 What is your vocation?

24 July 1970 - Audio - 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.

Series

[SA70DYP1-2 What am I to do in this world?](#)

[SA70DYP2 How do you know you are confused?](#)

31 July 1970 - Audio - 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.

Series

[SA70DYP1-2 What am I to do in this world?](#)

2 B - Meetings with Young People (India)

BO84IIT What place has knowledge in human relationship?

7 February 1984 - Video - 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?

MA84DYP2 What is the relationship between highly educated, specialised people and the rest of the world?

18 January 1984 - Video - 91 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.

3 A - Small Group Discussions (Australia, Europe and USA)

[LO67DSG3.1 How will you live a different kind of life?](#)

29 September 1967 - Audio - 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.

Series

[LO67DSG3.1-3.2 Education and the purpose of life](#)

[LO67DSG3.2 What are we educated for?](#)

1 October 1967 - Audio - 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?

Series

[LO67DSG3.1-3.2 Education and the purpose of life](#)

4 D - Conversations (Misc.)

[BR79CJLD2 Why do we get educated?](#)

28 September 1979 - Video - 59 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.

Series

[BR79CJLD1-2 Conversations with Jean-Louis Dewez](#)

[RV80TSS Short talks given by Krishnamurti and Indira Gandhi](#)

20 December 1980 - Audio - 15 minutes

Summary

- Rishi Valley came into existence for education.

What is most important in the world is that we have a global mind.

Our education is the combination of technological capacity and to live a life of care, consideration, affection, with a sense of sacred, religious responsibility.

The introductory talk given by Krishnamurti was followed by a talk by Indira Gandhi:

Each person has to be themselves.

We are part of this earth; we are made of the same stuff as the earth, trees and rocks.

If you are open to teaching, you are receptive to what is happening around you.

[RV83S1 Why are you educating your children?](#)

24 November 1983 - Video - 102 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.

Series

[RV83S1-2 Rishi Valley Educational Conference](#)

[RV83S2 From whom are we learning?](#)

26 November 1983 - Video - 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.

Series

[RV83S1-2 Rishi Valley Educational Conference](#)

6 A - K School Discussions (England and Switzerland)

[BR69DSS1 Freedom, peace and compassion](#)

28 September 1969 - Audio - 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'?

Series

[BR69DSS1-10 Learning is intelligence](#)

[BR69DSS10 Pleasure, fear and love](#)

25 October 1969 - Audio - 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?

Series

[BR69DSS1-10 Learning is intelligence](#)

[BR69DSS2 How do we awaken intelligence?](#)

1 October 1969 - Audio - 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?

Series

[BR69DSS1-10 Learning is intelligence](#)

[BR69DSS3 Living without harming](#)

4 October 1969 - Audio - 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?

Series

[BR69DSS1-10 Learning is intelligence](#)

[BR69DSS4 An awareness in which 'to be' is non-existent](#)

5 October 1969 - Audio - 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'.

Series

[BR69DSS1-10 Learning is intelligence](#)

[BR69DSS5 Authority, freedom, intelligence and responsibility](#)

7 October 1969 - Audio - 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.

Series

[BR69DSS1-10 Learning is intelligence](#)

BR69DSS6 There is no prejudice in awareness

12 October 1969 - Audio - 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.

Series

[BR69DSS1-10 Learning is intelligence](#)

BR69DSS7 At what time should we go to bed?

19 October 1969 - Audio - 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?

Series

[BR69DSS1-10 Learning is intelligence](#)

BR69DSS8 Do you know that society and friends influence you?

21 October 1969 - Audio - 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?

Series

[BR69DSS1-10 Learning is intelligence](#)

[BR69DSS9 Do you see the danger of fragmentation?](#)

23 October 1969 - Audio - 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.

Series

[BR69DSS1-10 Learning is intelligence](#)

[BR70DT The spirit of cooperation](#)

28 August 1970 - Audio - 60 minutes

Summary

- What does it mean to cooperate without losing one's integrity?

We want a place here where people meet and discuss intelligently, and go into all we have talked about for 45 years.

How can we work together if we are functioning on the principle of like and dislike?

Austerity implies cooperation.

[BR71DT1 Creating a good mind](#)

16 September 1971 - Audio - 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.

Series

[BR71DT1-2 An intelligent mind](#)

[BR71DT2 Action and intelligence](#)

18 September 1971 - Audio - 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?

Series

[BR71DT1-2 An intelligent mind](#)

[BR72DSS1.01 Are you revolutionary?](#)

21 May 1972 - Audio - 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.

Series

[BR72DSS1.1-1.10 We are here to learn](#)

BR72DSS1.02 You can live without an image

23 May 1972 - Audio - 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.

Series

[BR72DSS1.1-1.10 We are here to learn](#)

BR72DSS1.03 The trap of mediocrity

1 June 1972 - Audio - 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.

Series

[BR72DSS1.1-1.10 We are here to learn](#)

BR72DSS1.04 Refreshing the mind

4 June 1972 - Audio - 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.

Series

[BR72DSS1.1-1.10 We are here to learn](#)

BR72DSS1.05 Prejudice

8 June 1972 - Audio - 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.

Series

[BR72DSS1.1-1.10 We are here to learn](#)

BR72DSS1.06 What am I?

11 June 1972 - Audio - 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'.

Series

[BR72DSS1.1-1.10 We are here to learn](#)

BR72DSS1.07 Fragmentation

15 June 1972 - Audio - 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?

Series

[BR72DSS1.1-1.10 We are here to learn](#)

BR72DSS1.08 Seeing a fact together

18 June 1972 - Audio - 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.

Series

[BR72DSS1.1-1.10 We are here to learn](#)

BR72DSS1.09 The danger of hurts

22 June 1972 - Audio - 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.

Series

[BR72DSS1.1-1.10 We are here to learn](#)

[BR72DSS1.10 Love and beauty](#)

25 June 1972 - Audio - 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.

Series

[BR72DSS1.1-1.10 We are here to learn](#)

[BR72DSS2.1 Why Brockwood exists](#)

26 September 1972 - Audio - 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.

Series

[BR72DSS2.1-2.7 The listening mind](#)

BR72DSS2.2 Division is deadly

29 September 1972 - Audio - 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?

Series

[BR72DSS2.1-2.7 The listening mind](#)

BR72DSS2.3 Communication without the blockage of images

1 October 1972 - Audio - 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?

Series

[BR72DSS2.1-2.7 The listening mind](#)

BR72DSS2.4 Is life a battle?

6 October 1972 - Audio - 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.

Series

[BR72DSS2.1-2.7 The listening mind](#)

BR72DSS2.5 Fear of death

8 October 1972 - Audio - 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.

Series

[BR72DSS2.1-2.7 The listening mind](#)

BR72DSS2.6 What is your responsibility in a sick society?

10 October 1972 - Audio - 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.

Series

[BR72DSS2.1-2.7 The listening mind](#)

[BR72DSS2.7 Listening without resistance](#)

13 October 1972 - Audio - 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.

Series

[BR72DSS2.1-2.7 The listening mind](#)

[BR72DT1.1 The fountain of sanity](#)

26 May 1972 - Audio - 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.

Series

[BR72DT1.1-1.2 Sanity and responsibility](#)

[BR72DT1.2 Do we collectively feel responsibility?](#)

7 June 1972 - Audio - 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.

Series

[BR72DT1.1-1.2 Sanity and responsibility](#)

[BR72DT2.0 A flame of seriousness](#)

22 September 1972 - Audio - 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.

[BR73DSS Don't be smothered by the world](#)

7 February 1973 - Audio - 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.

[BR73DT1.2 Unconditioning yourself and the student while teaching](#)

21 May 1973 - Audio - 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.

Series

[BR73DT1.1-1.4 A seed of sanity](#)

BR73DT1.3 The place of knowledge

25 May 1973 - Audio - 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?

Series

[BR73DT1.1-1.4 A seed of sanity](#)

BR73DT1.4 Sanity in an insane world

1 June 1973 - Audio - 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?

Series

[BR73DT1.1-1.4 A seed of sanity](#)

BR75DSS1.01 Freedom to learn

5 May 1975 - Audio - 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.

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

BR75DSS1.02 Authority and influence

9 May 1975 - Audio - 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?

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

BR75DSS1.03 What is the most important thing in life?

11 May 1975 - Audio - 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.

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

BR75DSS1.04 Excellence

15 May 1975 - Audio - 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?

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

BR75DSS1.05 Like and dislike

18 May 1975 - Audio - 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.

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

BR75DSS1.06 Meditation and yoga

22 May 1975 - Audio - 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.

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

BR75DSS1.07 Thinking

25 May 1975 - Audio - 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.

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

BR75DSS1.08 The untidy mind

29 May 1975 - Audio - 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?

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

[BR75DSS1.09 What silence is](#)

1 June 1975 - Audio - 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.

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

[BR75DSS1.10 Death and ending](#)

3 June 1975 - Audio - 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?

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

[BR75DSS1.11 What will change man?](#)

12 June 1975 - Audio - 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?

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

BR75DSS1.12 The superficial mind

15 June 1975 - Audio - 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?

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

BR75DSS1.13 Respect

19 June 1975 - Audio - 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.

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

BR75DSS1.14 The whole content of my consciousness is me

22 June 1975 - Audio - 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?

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

BR75DSS1.15 Knowledge does not change man

26 June 1975 - Audio - 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.

Series

[BR75DSS1.1-1.15 Learn while you are young](#)

BR76DSS2.1 Acting without contradiction

26 September 1976 - Video - 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.

Series

[BR76DSS2.1-2.6 Learning is not competition](#)

[BR76DSS2.2 Is there a different way of helping the student to learn?](#)

30 September 1976 - Video - 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.

Series

[BR76DSS2.1-2.6 Learning is not competition](#)

[BR76DSS2.3 What is love?](#)

3 October 1976 - Video - 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.

Series

[BR76DSS2.1-2.6 Learning is not competition](#)

[BR76DSS2.4 If you radically, psychologically change, you affect the consciousness of the world](#)

8 October 1976 - Video - 81 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.

Series

[BR76DSS2.1-2.6 Learning is not competition](#)

BR76DSS2.5 Inward flowering

10 October 1976 - Video - 81 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.

Series

[BR76DSS2.1-2.6 Learning is not competition](#)

BR76DSS2.6 Can the constant movement of thought come to an end?

14 October 1976 - Video - 74 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.

Series

[BR76DSS2.1-2.6 Learning is not competition](#)

BR76DT1 What is my relationship with the students?

9 September 1976 - Video - 103 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.

Series

[BR76DT1-6 How will you awaken intelligence in a student?](#)

BR76DT2 How do you bring about order without authority?

11 September 1976 - Video - 99 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.

Series

[BR76DT1-6 How will you awaken intelligence in a student?](#)

BR76DT3 In the ending of violence is the flowering of intelligence

16 September 1976 - Video - 110 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.

Series

[BR76DT1-6 How will you awaken intelligence in a student?](#)

[BR76DT4 Intelligence is to see something very clearly and act instantly](#)

18 September 1976 - Video - 108 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.

Series

[BR76DT1-6 How will you awaken intelligence in a student?](#)

[BR76DT5 Investigating fear](#)

20 September 1976 - Video - 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.

Series

[BR76DT1-6 How will you awaken intelligence in a student?](#)

BR76DT6 Do we see the importance of the radical transformation of the human mind?

24 September 1976 - Video - 86 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.

Series

[BR76DT1-6 How will you awaken intelligence in a student?](#)

BR77DSS1.1 Sex, money, power and relationship

24 January 1977 - Video - 80 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.

Series

[BR77DSS1.1-1.2 Can you act in the world without any pressure from anybody?](#)

[BR77DSS1.2 Order, influence, intelligence and watching](#)

28 January 1977 - Video - 83 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.

Series

[BR77DSS1.1-1.2 Can you act in the world without any pressure from anybody?](#)

[BR77DSS2.1 What is the common factor amongst all of us?](#)

24 September 1977 - Video - 47 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.

Series

[BR77DSS2.1-2.8 What happens to the brain that is completely free from all pressure?](#)

BR77DSS2.2 Are you aware that you are conditioned?

2 October 1977 - Video - 90 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.

Series

[BR77DSS2.1-2.8 What happens to the brain that is completely free from all pressure?](#)

BR77DSS2.3 Freedom, authority and responsibility

6 October 1977 - Video - 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.

Series

[BR77DSS2.1-2.8 What happens to the brain that is completely free from all pressure?](#)

[BR77DSS2.4 Why does the brain register?](#)

9 October 1977 - Video - 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?

Series

[BR77DSS2.1-2.8 What happens to the brain that is completely free from all pressure?](#)

[BR77DSS2.5 Is there a way of living with no shadow of fear?](#)

13 October 1977 - Video - 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.

Series

[BR77DSS2.1-2.8 What happens to the brain that is completely free from all pressure?](#)

BR77DSS2.6 The difference between duty and responsibility

16 October 1977 - Video - 97 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.

Series

[BR77DSS2.1-2.8 What happens to the brain that is completely free from all pressure?](#)

BR77DSS2.7 The importance of living a life that is whole, not fragmented

23 October 1977 - Video - 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.

Series

[BR77DSS2.1-2.8 What happens to the brain that is completely free from all pressure?](#)

[BR77DSS2.8 Can the brain be aware of its movement of accumulation?](#)

30 October 1977 - Video - 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.

Series

[BR77DSS2.1-2.8 What happens to the brain that is completely free from all pressure?](#)

[BR78DSS1.1 Can you give equal importance to all the things in your life?](#)

9 May 1978 - Video - 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.

Series

[BR78DSS1.1-1.5 What is the real beauty of relationship?](#)

[BR78DSS1.2 Can thought bring about a life that is totally harmonious?](#)

14 May 1978 - Video - 69 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.

Series

[BR78DSS1.1-1.5 What is the real beauty of relationship?](#)

[BR78DSS1.3 What is the essence of relationship?](#)

21 May 1978 - Video - 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?

Series

[BR78DSS1.1-1.5 What is the real beauty of relationship?](#)

[BR78DSS1.4 Can you learn about yourself totally independently from others?](#)

28 May 1978 - Video - 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.

Series

[BR78DSS1.1-1.5 What is the real beauty of relationship?](#)

[BR78DSS1.5 Why do we make sex into a problem?](#)

19 June 1978 - Video - 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?

Series

[BR78DSS1.1-1.5 What is the real beauty of relationship?](#)

BR78DSS2.1 Is there an awakening of intelligence in you?

1 October 1978 - Video - 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?

Series

[BR78DSS2.1-2.4 Demanding intelligence](#)

BR78DSS2.2 Intelligence is not personal

15 October 1978 - Video - 73 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?

Series

[BR78DSS2.1-2.4 Demanding intelligence](#)

BR78DSS2.3 Desire

22 October 1978 - Video - 77 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.

Series

[BR78DSS2.1-2.4 Demanding intelligence](#)

[BR78DSS2.4 The flame of discontent](#)

29 October 1978 - Video - 60 minutes

Summary

- Keep the mind young.

The intellect.

Problems.

Dependency.

The flame of discontent.

Satisfaction and dissatisfaction.

The most important thing in life.

Series

[BR78DSS2.1-2.4 Demanding intelligence](#)

[BR78DT1 What is intelligent action?](#)

20 October 1978 - Video - 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?

Series

[BR78DT1-2 Is it possible to educate the students to be totally non-selfish?](#)

[BR79DSS1.1 Preoccupation and security](#)

20 May 1979 - Audio - 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.

Series

[BR79DSS1.1-1.6 How do we bring about a harmonious life?](#)

[BR79DSS1.2 On being good](#)

27 May 1979 - Video - 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.

Series

[BR79DSS1.1-1.6 How do we bring about a harmonious life?](#)

[BR79DSS1.3 What has man made of himself psychologically?](#)

3 June 1979 - Audio - 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?

Series

[BR79DSS1.1-1.6 How do we bring about a harmonious life?](#)

[BR79DSS1.4 What is the purpose of life?](#)

10 June 1979 - Audio - 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?

Series

[BR79DSS1.1-1.6 How do we bring about a harmonious life?](#)

[BR79DSS1.5 Why is the mind always occupied?](#)

17 June 1979 - Video - 80 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.

Series

[BR79DSS1.1-1.6 How do we bring about a harmonious life?](#)

[BR79DSS1.6 Thinking together](#)

24 June 1979 - Video - 67 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?

Series

[BR79DSS1.1-1.6 How do we bring about a harmonious life?](#)

[BR79DSS2.1 Freedom and responsibility](#)

30 September 1979 - Video - 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?

Series

[BR79DSS2.1-2.2 Freedom implies love and responsibility](#)

[BR79DSS2.2 What does it mean to live an intelligent life?](#)

7 October 1979 - Video - 76 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.

Series

[BR79DSS2.1-2.2 Freedom implies love and responsibility](#)

[BR79DT2.1 The relationship between teacher and student](#)

17 June 1979 - Video - 54 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?

Series

[BR79DT2.1-2.3 How can we help the student to understand the nature of conditioning?](#)

[BR79DT2.2 We have divided life as the outer and the inner](#)

20 June 1979 - Video - 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.

Series

[BR79DT2.1-2.3 How can we help the student to understand the nature of conditioning?](#)

[BR79DT2.3 The art of listening](#)

23 June 1979 - Video - 56 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.

Series

[BR79DT2.1-2.3 How can we help the student to understand the nature of conditioning?](#)

[BR80DSG2.0 Thought is the beginning of desire](#)

7 October 1980 - Video - 60 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?

BR80DSS1.1 Intelligence is to observe authority not revolt against it

1 June 1980 - Video - 55 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.

Series

[BR80DSS1.1-1.4 Is Brockwood helping you to be totally responsible for yourself?](#)

BR80DSS1.2 Are we helping each other not to be mediocre?

8 June 1980 - Video - 77 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.

Series

[BR80DSS1.1-1.4 Is Brockwood helping you to be totally responsible for yourself?](#)

BR80DSS1.3 What is desire and what is thinking?

15 June 1980 - Audio - 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?

Series

[BR80DSS1.1-1.4 Is Brockwood helping you to be totally responsible for yourself?](#)

[BR80DSS1.4 Is there such thing as right action?](#)

22 June 1980 - Audio - 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.

Series

[BR80DSS1.1-1.4 Is Brockwood helping you to be totally responsible for yourself?](#)

BR80DSS2.1 Is it possible to grow up without any kind of fear?

28 September 1980 - Audio - 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.

Series

[BR80DSS2.1-2.2 Learning through listening](#)

BR80DSS2.2 Why don't we flower?

5 October 1980 - Video - 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.

Series

[BR80DSS2.1-2.2 Learning through listening](#)

BR80DT2.1 Do we want a children's school at Brockwood?

16 September 1980 - Video - 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.

Series

[BR80DT2.1-2.8 What makes us think and cooperate together?](#)

[BR80DT2.2 Do we think together?](#)

18 September 1980 - Video - 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.

Series

[BR80DT2.1-2.8 What makes us think and cooperate together?](#)

[BR80DT2.3 On cooperation and feeling isolated](#)

21 September 1980 - Audio - 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?

Series

[BR80DT2.1-2.8 What makes us think and cooperate together?](#)

[BR80DT2.4 Investigating the burden of anxiety](#)

23 September 1980 - Audio - 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?

Series

[BR80DT2.1-2.8 What makes us think and cooperate together?](#)

[BR80DT2.5 On being limited and having problems](#)

26 September 1980 - Audio - 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.

Series

[BR80DT2.1-2.8 What makes us think and cooperate together?](#)

BR80DT2.6 Where there is a psychological image you inevitably produce conflict

2 October 1980 - Audio - 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?

Series

[BR80DT2.1-2.8 What makes us think and cooperate together?](#)

BR80DT2.7 Do we want a school where leisure is used for a serious purpose?

4 October 1980 - Audio - 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.

Series

[BR80DT2.1-2.8 What makes us think and cooperate together?](#)

BR80DT2.8 What is the intention of Brockwood if we don't have young students?

25 October 1980 - Audio - 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?

Series

[BR80DT2.1-2.8 What makes us think and cooperate together?](#)

BR81DSS1 Why are we being educated?

31 May 1981 - Audio - 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.

Series

[BR81DSS1-3 Is there a solution to all psychological problems?](#)

[BR81DSS2 Thought and knowledge](#)

14 June 1981 - Video - 75 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.

Series

[BR81DSS1-3 Is there a solution to all psychological problems?](#)

[BR81DSS3 Why haven't we been able to resolve our problems?](#)

21 June 1981 - Video - 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.

Series

[BR81DSS3 Why haven't we been able to resolve our problems?](#)

[BR81DT1 What place has knowledge in life?](#)

5 June 1981 - Video - 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.

Series

[BR81DT1-6 Can we educate ourselves and students to understand conflict and go beyond it?](#)

[BR81DT2 Is it possible to end conflict?](#)

6 June 1981 - Video - 118 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.

Series

[BR81DT1-6 Can we educate ourselves and students to understand conflict and go beyond it?](#)

[BR81DT3 Is there a deep change taking place in us?](#)

12 June 1981 - Video - 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.

Series

[BR81DT1-6 Can we educate ourselves and students to understand conflict and go beyond it?](#)

[BR81DT4 Leisure](#)

19 June 1981 - Video - 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.

Series

[BR81DT1-6 Can we educate ourselves and students to understand conflict and go beyond it?](#)

[BR81DT5 What is the quality of your mind?](#)

20 June 1981 - Video - 91 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.

Series

[BR81DT1-6 Can we educate ourselves and students to understand conflict and go beyond it?](#)

BR81DT6 Individuality

23 June 1981 - Video - 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.

Series

[BR81DT1-6 Can we educate ourselves and students to understand conflict and go beyond it?](#)

BR82DSS1.1 Can you live without a single problem?

30 May 1982 - Video - 76 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.

Series

[BR82DSS1.1-1.4 What does it mean to be a good human being?](#)

[BR82DSS1.2 Opposites](#)

13 June 1982 - Video - 97 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.

Series

[BR82DSS1.1-1.4 What does it mean to be a good human being?](#)

[BR82DSS1.3 Is there energy which is not at all wasted?](#)

20 June 1982 - Audio - 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.

Series

[BR82DSS1.1-1.4 What does it mean to be a good human being?](#)

BR82DSS1.4 What are the factors that bring about a good human being?

27 June 1982 - Audio - 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.

Series

[BR82DSS1.1-1.4 What does it mean to be a good human being?](#)

BR82DSS2.1 Love has no hurt

3 October 1982 - Audio - 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.

Series

[BR82DSS2.1-2.3 Can you live a life of great intelligence and integrity?](#)

BR82DSS2.2 Self-centredness

10 October 1982 - Video - 75 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?

Series

[BR82DSS2.1-2.3 Can you live a life of great intelligence and integrity?](#)

BR82DSS2.3 Discovering something totally new

17 October 1982 - Video - 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.

Series

[BR82DSS2.1-2.3 Can you live a life of great intelligence and integrity?](#)

BR82DT To educate is to bring about a new generation

8 October 1982 - Video - 90 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.

BR83DSS1.1 What are the factors of jealousy?

2 June 1983 - Audio - 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.

Series

[BR83DSS1.1-1.6 The brain cannot deteriorate when it is free](#)

[BR83DSS1.2 What will you do to have peace in the world?](#)

5 June 1983 - Audio - 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?

Series

[BR83DSS1.1-1.6 The brain cannot deteriorate when it is free](#)

[BR83DSS1.3 Conflict is a wastage of energy](#)

12 June 1983 - Video - 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.

Series

[BR83DSS1.1-1.6 The brain cannot deteriorate when it is free](#)

BR83DSS1.4 Can our brains not be programmed?

16 June 1983 - Audio - 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.

Series

[BR83DSS1.1-1.6 The brain cannot deteriorate when it is free](#)

BR83DSS1.5 How will you stop being mediocre?

19 June 1983 - Video - 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.

Series

[BR83DSS1.1-1.6 The brain cannot deteriorate when it is free](#)

[BR83DSS1.6 What makes the brain deteriorate?](#)

23 June 1983 - Audio - 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.

Series

[BR83DSS1.1-1.6 The brain cannot deteriorate when it is free](#)

[BR83DSS2.0 Supreme intelligence is to have no illusions](#)

16 October 1983 - Video - 76 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.

BR83DT2.1 Helping the students to meet the violence in the world

15 October 1983 - Audio - 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?

Series

[BR83DT2.1-2.2 Affection means there is no authority](#)

BR83DT2.2 Why can't we think together?

18 October 1983 - Video - 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.

Series

[BR83DT2.1-2.2 Affection means there is no authority](#)

BR85DS1.1 What was your background like?

2 June 1985 - Video - 60 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.

Series

[BR85DS1.1-1.3 There is freedom when there is learning](#)

BR85DS1.2 There is freedom when there is learning

9 June 1985 - Video - 62 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.

Series

[BR85DS1.1-1.3 There is freedom when there is learning](#)

BR85DS1.3 Isn't comparison a form of violence?

18 June 1985 - Video - 60 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?

Series

[BR85DS1.1-1.3 There is freedom when there is learning](#)

GSBR74DT01 The flame of responsibility

23 July 1974 - Audio - 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?

Series

[GSBR74DT1-11 Awakening intelligence](#)

GSBR74DT02 Are we still working in the traditional field?

28 July 1974 - Audio - 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.

Series

[GSBR74DT1-11 Awakening intelligence](#)

[GSBR74DT03 Is it possible to produce students who will never be conditioned?](#)

30 July 1974 - Audio - 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.

Series

[GSBR74DT1-11 Awakening intelligence](#)

[GSBR74DT04 Can we create an ambience that breaks conditioning?](#)

1 August 1974 - Audio - 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.

Series

[GSBR74DT1-11 Awakening intelligence](#)

[GSBR74DT05 Can we bring about such intelligence that the mind is never conditioned?](#)

4 August 1974 - Audio - 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?

Series

[GSBR74DT1-11 Awakening intelligence](#)

[GSBR74DT06 Creating an atmosphere of complete security](#)

14 September 1974 - Audio - 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.

Series

[GSBR74DT1-11 Awakening intelligence](#)

[GSBR74DT07 Total responsibility](#)

15 September 1974 - Audio - 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.

Series

[GSBR74DT1-11 Awakening intelligence](#)

[GSBR74DT08 The habit of conflict](#)

16 September 1974 - Audio - 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.

Series

[GSBR74DT1-11 Awakening intelligence](#)

[GSBR74DT09 The art of listening, the art of seeing, the art of learning](#)

17 September 1974 - Audio - 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?

Series

[GSBR74DT1-11 Awakening intelligence](#)

[GSBR74DT10 Listening and ending](#)

18 September 1974 - Audio - 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.

Series

[GSBR74DT1-11 Awakening intelligence](#)

[GSBR74DT11 Awakening the flame of orderliness and intelligence](#)

23 October 1974 - Audio - 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.

Series

[GSBR74DT1-11 Awakening intelligence](#)

[SA67DT1 Can the educator and the educated learn together?](#)

26 July 1967 - Audio - 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.

Series

[SA67DT1-7 In un-educating ourselves is a new kind of education](#)

[SA67DT2 A different kind of education](#)

8 August 1967 - Audio - 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?

Series

[SA67DT1-7 In un-educating ourselves is a new kind of education](#)

[SA67DT3 Discipline, freedom and comparison](#)

9 August 1967 - Audio - 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?

Series

[SA67DT1-7 In un-educating ourselves is a new kind of education](#)

[SA67DT4 How do you bring about feeling of non-comparison?](#)

10 August 1967 - Audio - 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?

Series

[SA67DT1-7 In un-educating ourselves is a new kind of education](#)

[SA67DT5 Radical mutation takes place when there is no comparison or pattern for change](#)

11 August 1967 - Audio - 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.

Series

[SA67DT1-7 In un-educating ourselves is a new kind of education](#)

[SA67DT6 Bringing about a deeper, wider feeling for life](#)

12 August 1967 - Audio - 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.

Series

[SA67DT1-7 In un-educating ourselves is a new kind of education](#)

[SA67DT7 Living in this world, what am I to do?](#)

13 August 1967 - Audio - 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.

Series

[SA67DT1-7 In un-educating ourselves is a new kind of education](#)

6 B - K School Discussions (India)

BA74DT A relationship where teacher and taught don't exist

10 January 1974 - Audio - 77 minutes

Summary

- The educator needs educating.

How do we educate the educator who will naturally cultivate goodness in students?

How will you awaken social responsibility without example or authority?

Is there a way of teaching where the relationship of a teacher on a platform and the student below does not exist?

What is corruption?

People who practice non-violence are violent.

If I practice being non-violent when violent, what happens?

Can I look at myself and learn about myself without accumulating knowledge?

RA65TS1 Why are you being educated?

1 December 1965 - Audio - 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?

Series

RA65TS1-4 One can learn easily when there is an atmosphere of freedom and friendship

RA65TS2 You can understand yourself very simply when you are quiet

4 December 1965 - Audio - 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?

Series

[RA65TS1-4 One can learn easily when there is an atmosphere of freedom and friendship](#)

[RA65TS3 Why does one have to have order in life?](#)

7 December 1965 - Audio - 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?

Series

[RA65TS1-4 One can learn easily when there is an atmosphere of freedom and friendship](#)

[RA65TS4 To understand death we must understand living](#)

10 December 1965 - Audio - 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?

Series

[RA65TS1-4 One can learn easily when there is an atmosphere of freedom and friendship](#)

[RA69DT Can the mind function not in the old pattern?](#)

28 November 1969 - Audio - 92 minutes

Summary

- How is it possible to awaken intelligence in the student?

There is no freedom; you are always carrying the past with you.

If the eyes are always looking with the past, you cannot see anything new.

Can the brain have complete security without resorting to something that is totally illusory?

Living in the past is destructive.

Can we create an atmosphere where students feel completely secure and don't go back to false securities?

Any form of movement to seek security will inevitably bring insecurity

The state of non-movement is complete security.

[RA69TS1 The world is on fire, what is one to do?](#)

23 November 1969 - Audio - 82 minutes

Summary

- There is deep unrest right throughout the world. Seeing this, what is one to do?

Question everything.

Can the human mind change, mutate, be free from its conditioning?

Are you willing to learn, not be told what to do?

A different way of learning.

Questions from the audience followed the talk.

Series

[RA69TS1-3 Can the human mind mutate?](#)

[RA69TS2 Knowledge and love](#)

26 November 1969 - Audio - 98 minutes

Summary

- What are the borders of knowledge?

Where does the knowledge end and the unknown begin?

What is knowledge?

Can you ever say you know yourself?

Must all relationship between human beings be based on knowledge?

Can I dissolve the borders of the known?

If my relationship with you is based on previous knowledge about you, is that relationship?

What love is can perhaps be found through what it is not. Through negation, one discovers what is positive.

What is pleasure?

Questions from the audience followed the talk.

Series

[RA69TS1-3 Can the human mind mutate?](#)

[RA69TS3 Great freedom is needed to perceive truth](#)

30 November 1969 - Audio - 85 minutes

Summary

- A mind weighed down by tradition, prejudice and ideas cannot understand the nature and structure of truth.

Can one bring about a transformation in oneself so that one lives a clean, orderly, free life?

What is religion?

The so-called religious people have said that to have total energy don't have sex or look at the opposite sex.

Do not seek God; you don't know what it means.

Can your mind, in which is included the brain and the heart, transform? If so, reality is there without searching for it.

Questions from the audience followed the talk.

Series

[RA69TS1-3 Can the human mind mutate?](#)

[RA81DS1 Learning and sorrow](#)

17 November 1981 - Audio - 53 minutes

Summary

- If you are interested in looking out of the window and I want you to look at a book, what shall I do?

Learn how to attend and pay attention.

We learn something, store it in the brain as memory, and respond from memory when asked.

Do you read poetry?

Do you feel sorrow when a bird dies?

What is sorrow?

Series

[RA81DS1-2 Learning and sensitivity](#)

[RA81DS2 You become insensitive if you get used to anything](#)

19 November 1981 - Audio - 54 minutes

Summary

- Are you happy here at this school?

If I scold you or am rough with you or say something harsh, you get hurt.

The moment you get hurt build a wall not to get hurt more, which is the beginning of insensitivity.

If you have fear, you become insensitive.

When we take each other for granted, what does that mean?

To become sensitive, watch very carefully that you don't fall into habit.

The deep study of mathematics is discovering order in the universe, in numbers, and also discovering if you have order in yourself.

Series

[RA81DS1-2 Learning and sensitivity](#)

[RV78DS1 Don't compare yourself with anybody](#)

30 November 1978 - Audio - 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?

Series

[RV78DS1-7 Thinking about the future is the beginning of fear](#)

[RV78DS2 Do you see the importance of not being frightened?](#)

5 December 1978 - Video - 64 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.

Series

[RV78DS1-7 Thinking about the future is the beginning of fear](#)

[RV78DS3 Can you observe your thinking?](#)

7 December 1978 - Video - 58 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.

Series

[RV78DS1-7 Thinking about the future is the beginning of fear](#)

[RV78DS4 To behave rightly is to have consideration and respect](#)

12 December 1978 - Video - 60 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.

Series

[RV78DS1-7 Thinking about the future is the beginning of fear](#)

[RV78DS5 Look at the human being, not the word](#)

14 December 1978 - Video - 77 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.

Series

[RV78DS1-7 Thinking about the future is the beginning of fear](#)

RV78DS6 Intelligence is total security

18 December 1978 - Audio - 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?

Series

[RV78DS1-7 Thinking about the future is the beginning of fear](#)

RV78DS7 Love means having no fear

19 December 1978 - Audio - 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.

Series

[RV78DS1-7 Thinking about the future is the beginning of fear](#)

[RV78DT1 Is there a way of living not based on thought?](#)

28 November 1978 - Audio - 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.

Series

[RV78DT1-7 What is the function of a good teacher?](#)

[RV78DT2 Learning the art of attention](#)

2 December 1978 - Audio - 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?

Series

[RV78DT1-7 What is the function of a good teacher?](#)

[RV78DT3 How will you, as educators, help the student to listen?](#)

3 December 1978 - Audio - 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?

Series

[RV78DT1-7 What is the function of a good teacher?](#)

[RV78DT4 What will bring about total relationship in our life?](#)

9 December 1978 - Audio - 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.

Series

[RV78DT1-7 What is the function of a good teacher?](#)

[RV78DT5 What is our responsibility as educators and human beings?](#)

10 December 1978 - Audio - 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.

Series

[RV78DT1-7 What is the function of a good teacher?](#)

[RV78DT6 How can we bring about human beings who are flowering deeply?](#)

16 December 1978 - Audio - 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?

Series

[RV78DT1-7 What is the function of a good teacher?](#)

[RV78DT7 How will you bring about a group of people who are helping each other to uncondition themselves?](#)

17 December 1978 - Audio - 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.

Series

[RV78DT1-7 What is the function of a good teacher?](#)

[RV79DS1 To be sensitive is to be aware of what you are doing](#)

17 November 1979 - Video - 56 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.

Series

[RV79DS1-4 Begin to learn how to learn](#)

[RV79DS2 Do you lead a life of hypocrisy?](#)

19 November 1979 - Audio - 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?

Series

[RV79DS1-4 Begin to learn how to learn](#)

[RV79DS3 Can you be free of the image?](#)

21 November 1979 - Video - 73 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.

Series

[RV79DS1-4 Begin to learn how to learn](#)

[RV79DS4 Do you have confidence or trust in anybody?](#)

27 November 1979 - Video - 69 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.

Series

[RV79DS1-4 Begin to learn how to learn](#)

[RV80DS1 What happens when you are concerned only with yourself?](#)

11 December 1980 - Video - 73 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?

Series

[RV80DS1-4 Never stop learning](#)

[RV80DS2 Are you aware of what is happening in the technological world?](#)

13 December 1980 - Video - 71 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.

Series

[RV80DS1-4 Never stop learning](#)

RV80DS3 Thinking about the future causes fear

15 December 1980 - Video - 61 minutes

Summary

- Is there is 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?

Series

[RV80DS1-4 Never stop learning](#)

RV80DS4 Freedom, responsibility and discipline

17 December 1980 - Video - 64 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?

Series

[RV80DS1-4 Never stop learning](#)

RV81DS1 Have you ever asked yourself what knowledge is?

10 December 1981 - Video - 62 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.

Series

[RV81DS1-2 Is there a learning that's not restricted to a particular point of view?](#)

RV81DS2 Will you be responsible not to be corrupt?

15 December 1981 - Video - 74 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?

Series

[RV81DS1-2 Is there a learning that's not restricted to a particular point of view?](#)

[RV82DS1 Have you noticed how your brain is conditioned?](#)

8 December 1982 - Audio - 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?

Series

[RV82DS1-3 Is it possible to uncondition the brain?](#)

[RV82DS2 Discipline means to learn](#)

13 December 1982 - Video - 60 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.

Series

[RV82DS1-3 Is it possible to uncondition the brain?](#)

[RV82DS3 What are the factors which bring about a deterioration of the brain?](#)

16 December 1982 - Video - 53 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?

Series

[RV82DS1-3 Is it possible to uncondition the brain?](#)

[RV83DS1 What is your future?](#)

12 December 1983 - Video - 69 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.

Series

[RV83DS1-4 A good human being is one who is not fragmented](#)

[RV83DS2 The function of an educator is to help students have a good academic brain and be good human beings](#)

14 December 1983 - Video - 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.

Series

[RV83DS1-4 A good human being is one who is not fragmented](#)

[RV83DS3 Where do I look to see what I am?](#)

16 December 1983 - Video - 67 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.

Series

[RV83DS1-4 A good human being is one who is not fragmented](#)

[RV84DS1 Can we stop thinking about ourselves?](#)

7 December 1984 - Audio - 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.

Series

[RV84DS1-3 Each time you watch you are learning](#)

[RV84DS2 The brain is always recording](#)

18 December 1984 - Video - 64 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?

Series

[RV84DS1-3 Each time you watch you are learning](#)

RV84DS3 What is the cause of corruption?

20 December 1984 - Video - 64 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.

Series

[RV84DS1-3 Each time you watch you are learning](#)

RV85DS1 What is the taste of fear?

5 December 1985 - Video - 67 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?

Series

[RV85DS1-2 In attention there is no effort](#)

RV85DS2 Thinking about myself all day long

11 December 1985 - Video - 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?

Series

[RV85DS1-2 In attention there is no effort](#)

[RV85DT1 A different human being](#)

3 December 1985 - Audio - 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?

Series

[RV85DT1-3 Can the mind be in a state of not-knowing?](#)

[RV85DT2 Can education bring a holistic way of living?](#)

7 December 1985 - Video - 63 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?

Series

[RV85DT1-3 Can the mind be in a state of not-knowing?](#)

[RV85DT3 If you stand alone you are related](#)

9 December 1985 - Video - 69 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?

Series

[RV85DT1-3 Can the mind be in a state of not-knowing?](#)

[RV85S1 Are we bringing about good brains in our schools?](#)

16 December 1985 - Audio - 77 minutes

Summary

- Can we bring about a good brain?

Is there intelligence that is not the outcome of knowledge?

The environment, society and parents are corrupting children - what shall I do?

Does the educator need educating?

Do the students feel at home and can trust you?

Do we trust each other?

Series

[RV85S1-2 Can educators bring about a mutation?](#)

[RV85S2 The origin of life, the brain and the mind, and goodness](#)

17 December 1985 - Audio - 77 minutes

Summary

- What is life?

What is goodness?

Does the brain contain the mind, or is the mind totally divorced from the brain?

Can the smallness of the brain break down its own pettiness?

What is the state of your brain when a serious question is put?

How do you make your students listen to you?

Are the staff united, one body?

Series

[RV85S1-2 Can educators bring about a mutation?](#)

6 C - K School Discussions (USA and Canada)

ML75DT Creating stability and security

23 April 1975 - Audio - 121 minutes

Summary

- Given complete security, we can create a mind that is extraordinarily stable.

How do you create the sense of stability and security?

What makes a student feel they are secure?

Non-action towards the student.

Total non-action becomes the most positive action.

Non-active listening.

Unless you create a sensitivity, learning isn't possible.

The question of attention.

Architectural and property considerations.

OJ66DS To live peacefully requires right education

7 November 1966 - Audio - 78 minutes

Summary

- Brahmins were the originators of the religious spirit in India.

Where is the nucleus that will bring about a totally different civilization?

A school of this nature has an essential place in a society in decline.

Q: What can one do to avoid getting caught in the trap?

Why can't we live peacefully?

Q: Do you think reading philosophy, or meditation methods, help right education?

Would you take LSD if you were healthy mentally, physically and emotionally, and saw things clearly?

Q: What happens when one ceases to experience?

OJ77DT1 How does one help a child to understand the immense problem of conditioning?

25 February 1977 - Video - 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.

Series

[OJ77DT1-4 What is the meaning of education?](#)

[**OJ77DT2 Is it possible to bring about a different human being through right education?**](#)

25 March 1977 - Video - 115 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.

Series

[OJ77DT1-4 What is the meaning of education?](#)

OJ77DT3 How will you help a child not to have fear?

26 March 1977 - Video - 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.

Series

[OJ77DT1-4 What is the meaning of education?](#)

OJ77DT4 Observation is partial when you identify with a group

27 March 1977 - Video - 106 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.

Series

[OJ77DT1-4 What is the meaning of education?](#)

[WO78DSS1 The purpose of a Krishnamurti school](#)

20 April 1978 - Video -

- 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.

Series

[WO78DSS1-3 Proper education is the cultivation of the wholeness of man](#)

[WO78DSS2 Is it possible to be free of pressure?](#)

21 April 1978 - Video -

- 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.

Series

[WO78DSS1-3 Proper education is the cultivation of the wholeness of man](#)

WO78DSS3 The arts of listening and learning

23 April 1978 - Video -

- 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.

Series

[WO78DSS1-3 Proper education is the cultivation of the wholeness of man](#)

7 A - Interviews

[ML70I A short interview about the future of the foundations and schools](#)

29 March 1970 - Video - 16 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?

[OJ75IFH Interview on education by Fred Hall](#)

9 April 1975 - Video - 42 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?

9 A - Films and Documentaries

[BR71FCLW Can you live that way?](#)

1 January 1971 - Video - 46 minutes

Summary

- A documentary on Brockwood Park School, UK

[BR74FPL Problems of living](#)

1 October 1974 - Video - 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.

[OJ78FOE Krishnamurti On Education](#)

27 April 1978 - Video - 12 minutes

Summary

- A documentary on Oak Grove School, Ojai, California

[OJ81FOG The Oak Grove School: An exploration of learning](#)

1 May 1981 - Video - 14 minutes

Summary

- A documentary on Oak Grove School, Ojai, California

[OJ81FQA Krishnamurti on education: The quality of attention](#)

1 May 1981 - Video - 20 minutes

Summary

- A documentary on the Krishnamurti Schools

[US80WOL Ways of Learning - Reflections on the Oak Grove School](#)

1 January 1980 - Video -

Summary

- A documentary about the Oak Grove School, Ojai, California - 1980