2013
Unconditioning Through Education
Dear Friends,

Throughout 1975 and 1976 Krishnamurti had a series of discussions with teachers, parents and KFA trustees exploring the essence of a Krishnamurti school. The purpose of these dialogues was to consider how to bring about this essence at the newly opened Oak Grove School in Ojai, California.

A central theme that recurs in most of these discussions is unconditioning. In the discussion included in this Bulletin, for example, Krishnamurti describes it as follows: “I hope we are clear about the problem. The teacher is conditioned, the student is conditioned, the parents are conditioned. And we see the importance and the absolute necessity of bringing about a transformation in the psyche of man. Now what shall we do? If I am the teacher in the school at Ojai, what, how shall I uncondition myself, the student, and, if you are willing, the parent?”

This particular Bulletin includes the first of these dialogues ever to be published; a preview into the book that will be published next year. The KFA has decided to publish the transcripts of these discussions in book form with the title: “Unconditioning Through Education.” We are aiming to have the first volume in print by November 2014. We’ve made it our priority to bring out more of Krishnamurti’s educational work through publications and programs. His emphasis to educate the whole human being, and not just the intellect, is a crucial element in the consideration of educational structures, especially given the highly specialized nature of contemporary society.

The Bulletin is an annual publication that includes unpublished material as a gift to those who donate to the KFA. We want to thank all those who support us financially and, by doing so, enable us to continue to preserve and disseminate Krishnamurti’s teachings.

We hope you enjoy Bulletin #87.

Sincerely,

Jaap Sluijter
Executive Director

Krishnamurti Foundation of America
Fourth Discussion with Parents and Staff in Ojai

Krishnamurti: (Is that better?)

As there are so many new people here, parents, from different parts of America, I think we have to start it all over again.

We have seven schools in India and one in England, near Southampton, and we are starting a school here. All the other schools, they send their children, though in England the parents are consulted, and so on, but here we are trying to share the responsibility of education, both by the parents as well as the teachers and all of us included – total responsibility on the part of everyone: the parents, the teachers and the students. It isn’t that you send the children to the school and forget them. The parents are as responsible as the teacher and the foundation – totally, completely responsible. We mean by that word ‘responsible’... May I go on talking or would you like to talk first?

Questioner: Please continue.

K: We mean by ‘responsibility’ that we should understand each other, what the intention and the purpose and what we actually are going to do in this school at Ojai. Seeing what is happening in the world – the immorality of the social structure, the chaos, the confusion, the violence, and all the rest of it, which you probably know very well – to help a student, a new generation, to face all that and go beyond it, not accept that
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society as it is. And therefore this is not an experimental or progressive school, as it is understood – progressive in the sense, following a little bit ahead of society. The word itself has a peculiar meaning originally, which was ‘to enter the enemy’s country fully armed’ – that was the meaning of that word, originally. And if you had a Bible, so much the better! And as this is not a progressive or an experimental school, what we intend to do, with your cooperation, with your responsibility: to educate, not in one particular direction, which is cerebral, memorising education that has been going on, but rather the cultivation of the whole human mind, the whole being, intellectually, morally, physically, so that he will meet society totally differently, which means intelligently. And to do that there must be freedom in the school. We mean by ‘freedom’, not irresponsible, to do what one likes, but that freedom that comes when there is total security for the student, when there is complete trust on the part of the student to the teacher, and the educator has that sense of responsibility, total responsibility for the student. Which means that there must be security for the child, for the student.

I don’t know, may I go into this question of what it means to be free, what it means to have that discipline which must exist when there is this feeling of complete trust and security? I do not know if you have gone into this question. Because it is generally acknowledged that students must have total, complete security – which is not given at home – forgive me if I put it bluntly – because the parents are occupied with their own problems, with earning money and so on, so on, so on. So they have no time to give that sense of complete safety, complete security, complete sense of wholeness to the child. And a school of this kind, if the educator is right, will give that sense of security. He is at home. Not to do what he likes, because he has already come to the school conditioned – conditioned by the parents, conditioned by people he lives with, and so on. He is already either violent, frightened, feeling insecure, and therefore aggressive, and so on. So he is already conditioned, shaped by the society in which he lives, by the culture which he has grown, and to give such a student security means that he will feel that he can do what he likes. We have done this in Brockwood, in England, and the first time, first year, where the students were there from different parts of the world – I believe there were forty nationalities – they were absolutely wild animals. They smoked, they drank, and drugs, sex, because they said, ‘What the devil are you saying? It’s a free place.’ So, gradually we had to discuss with them, point out what it means to be responsible, what the word ‘discipline’ means.

The word ‘discipline’ means to learn. Not to conform, not to imitate, not to comply, but to learn. And the word ‘school’ also means a place of leisure where one learns. That is the real meaning of that word ‘school’ – a place of leisure where one learns. And one cannot learn in the deeper sense of that word if there is not a sense of mutual trust and responsibility. You must have that, otherwise you can’t learn. And the word ‘discipline’ also means, not what is traditionally accepted, which is to imitate, conform, subjugate yourself to a pattern or to an authority, but ‘discipline’ actually, the root meaning of that word is to learn. Where there is learning there is naturally a responsible adjustment, not the compulsive, imitative discipline as it is generally understood. So this is what we want to do here. Not ‘we want’ – we are going to do it, otherwise it’s not worth starting a school.

So there must be freedom, security and trust; and the understanding on the part of the parent as well as the educator that he is concerned with the total development of the mind and the heart, the totality of man, not just one segment of man, which is now being done. Is this somewhat clear, what we are going to do?

Q: Yes.

K: So it’s your responsibility as well as ours.
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We are vegetarians. You mightn’t like that. We have gone into this question very deeply – not as a cantankerous, some kind of silly thing, some kind of fashion, but both nutritionally and scientifically it is not necessary to eat meat. Personally, I never tasted meat – I don’t know what it tastes like, even. Not that I am an example – please, I am not putting that as an example. But it is generally being understood by the scientists as well as nutritionists that meat is unnecessary, and all the animals that are killed occupy so much land, and so on – you know all that business. So it is becoming more and more evident that one can live very healthily, normally, and have plenty of energy by having the right kind of food. Which does not mean meat. So we’re going to have that here, as we have it in England.

So that is the basis of the school: that parents understand, cooperate with the educator here at the school, and they are as responsible as the teacher for the school. You don’t send your children and forget them. They have come with your consent, with your cooperation, and therefore it is ‘our school’, not ‘your school’.

We have had a school like this in England, a place called Brockwood, in Hampshire, near Southampton – 15-20 miles from Southampton. We have had a great deal of trouble, a great deal of inquiry, and we are working at it – not just ‘we are going to work’, we are working at it. Right, Ted? There are two teachers, three or four teachers here from Brockwood.

So that is what we intend. That’s what we are going to do, not ‘intend’. Intention has very little meaning; whereas the actual fact, the actual activity is this, that all of us are responsible. If you have money, help it. If you have no money, give your – you follow? It is our school, we are building it together. We’ve got the land, at the other end – we were there this morning with the architects and so on – we are going to do it. So that is the foundation. Then the problem arises: how are you going to meet a child who is already conditioned? Do you understand my question? He is already conditioned. He sees parents drink, smoke, marijuana, drugs – you know, the whole American – forgive me for using the word – vulgarity, which is spreading right through the world. I come... we come from a tradition which has never touched meat for generations and generations, never drank, never smoked, led an astonishingly moral life. All that’s gone, in India, rapidly! And here in this country there is no tradition at all. It’s a very young nation and full of energy.

So the problem is: the student, the parents and the teacher, the educator, are already conditioned. Their minds, their brains function on the principle of pleasure. Right? Would you accept that? Every commercial, everything, if you have observed it in yourself and in the world, is on this principle of ‘enjoy, have tremendous pleasure, if you can have it’ – which is called happiness. So our brains are shaped, conditioned to the activity and the pursuit of pleasure. This is obvious, isn’t it? Need we go into it very deeply? Perhaps we should. So, if you will accept that for the moment – which we can go into deeply, later – here is this problem: the parents, the child, the educator are conditioned on this principle: reward and punishment – therefore fear. How is one... what is the possibility of educating a student who will not be afraid, who will not be conditioned in the pursuit of pleasure only? You understand? I hope we are meeting each other, are we? Please, if you don’t, discuss it, we’ll talk about it. Now, is this possible? Knowing most people are conditioned by this – their religion, their economy, their social relationships, society – everything is based on this principle.

Now, what can the teacher, educator, concerned with the unconditioning of a student so that he’ll have intelligence, not the pursuit of pleasure. I wonder... He’ll be intelligent. The word ‘intelligence’ perhaps has several meanings to several people – (inaudible) you know, all the rest of it. The word ‘intelligence’ essentially means the capacity to read between the lines – not only in a book but within the lines of speech. When you say
basically, fundamentally there has not been a transformation of man. And we feel, at least I do, we feel tremendously that man must transform himself, otherwise society, the whole thing is going to pieces.

So, the function of an educator is not only to cultivate knowledge – which is necessary, right? – otherwise I can't drive a car, I can't function, I can't, etc., etc. Knowledge is essential but it is limited. It cannot solve all human problems. So all the human problems can only be solved when there is the total cultivation of the whole of man. This is so... The word 'whole' means also sane, healthy, holy. So, that being so, that man, though he has acquired great knowledge – going to the moon and so on, so on, so on – that very knowledge may be a hindrance to the transformation of man.

And that is so obvious; then what can an educator do to uncondition himself, the student and the parent? Because we're all together in the same boat; you're not sitting over on the bank and we row, we paddle and all the rest of it. You are as much in the boat as we are. So how can the educator meet a student who is conditioned on the principles of reward and punishment – reward and punishment which means pleasure, essentially – what is the... how to meet that student, help him to uncondition, and together live a life which is really intelligent? Right? So that's the question. That's the problem. If you have a son, and if you accept that the ordinary education – progressive, experimental – is still within the field of the cultivation of knowledge, and knowing knowledge is not going to solve man's immense, complex problems, then how will we meet a student, help him to uncondition, and therefore tremendously intelligent? I hope we are clear about the problem. The teacher is conditioned, the student is conditioned, the parents are conditioned, and we see the importance and the absolute necessity of bringing about a transformation in the psyche of man, which means the student. Now, what shall we do? If I am the teacher in the school at Ojai, how shall I uncondition myself, the student and, if you are willing, the parent – together? What shall I do? I do not know if you have gone...
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into the question of analysis, the whole problem of analysis – Freud, you
know, the whole business of all that – whether analysis will uncondition
man, the student. Being the teacher, and I analyse myself; analyse the
student, analyse you – together, the process of analysis. You understand?
Or is there a totally different way? We have discussed this problem with
a great many analysts, and all the rest of it – I won't go into the whole
field of all that. You see, analysis implies the observer and the analysed.
The analyser is the analysed. Isn't it? So, look what has happened. You
understand? If the analyser is the analysed, then what is he doing? Do
you understand, sir, my question?

Q: Yes, I do.

K: What do we do then? If analysis is merely a continuance of the division
between the analyser and the analysed, and therefore continuance of
conflict, then what will you do? Because part of the process of analysis
is to uncondition – part of it – make him sufficiently neurotic to accept
society. Sorry! He's already neurotic, poor chap; make him different in
order that he will accept society.

So what shall we do? What shall I, if I am a teacher and you are the
parent, both of us responsible, committed, not just verbally playing
tricks with each other but actually committed, actually involved; see the
tremendous necessity of bringing about transformation in the psyche,
in the very depth of human beings – what shall we do? You understand
my question, sir? How shall I as a teacher meet this problem? How will
you as a parent meet this problem? Or you say, 'For God's sake, take
my child over. And I have got my problems: sex, worries, finances, you
know, business, make more... Leave me alone, take my child.' We're
not going to do that – sorry. In England it's different; in India it's totally
different, because the problem, the environment, the overpopulation in
India and all the rest of it, there it is something incredibly difficult. We
have had schools in India for forty years – lovely places. So here we are
starting in also a lovely place. So we have got this problem to face. You
have to face it; the teacher has to face it. The child obviously doesn't
know what we are talking about, poor chap.

So how will I, as an educator, meet this problem? First I see analysis,
however much advertised, however much popular, however partially
beneficial, has not solved man's problem, has not transformed the
human mind. So what shall I do?

Michael Kronen: Sir, wouldn't it be necessary for the educator to
become very good friends with the student?

K: A friend.

MK: Yes, to have a relationship of trust and openness.

K: Sir, that involves time. You say, 'Well, I'll take a year to get friendly.'

MK: But, well...

K: Just see what's involved in that problem, sir. It takes six months –
I don't know, time, it all depends, it may take a week, it may take six
months, it may take a year, but it means time. In that interval between
now and the end of six months, a year, he has other conditionings going
on.

MK: But I've noticed with children here at this school that they, at least
when they meet each other, that immediately they have an openness
toward each other and, you know, there is nothing in between.

K: I understand, sir, but we are not concerned now, for the moment, with
the student. Forgive me for pointing it out. We are concerned with the
problem of meeting a student who is already conditioned – the parents
are conditioned, the educator is conditioned – how to uncondition
the mind so that he is completely, wholly intelligent? Not partially, in a
segment, which is so small – which the field of knowledge. He is terribly
alive, terribly intelligent, terribly cunning there, but the rest is darkness. So, what shall I do?

Q: I think you answered it earlier.

K: I have, sir, but there’s a lot of new people, I have to meet it again.

Q: I mean earlier in this discussion today. As I see it, your answer is first of all, security, total security, total involvement, and from total security comes a freedom of inquiry.

K: Yes. So, can we give total security?

Q: Can you give total...

K: Oh yes, sir – give, create the atmosphere, create the feeling, create the sense that he is at home: ‘For God’s sake, it’s your home, look after it, care for it’ – you follow? And therefore care for your body, care for everything you do! Can we make that possible? I was going to attack it differently but it doesn’t matter. Can we give security of that kind?

You know what security means? The student is afraid when he comes, and therefore uncertain, like an animal caught in a cage – (laughs) you know? – feeling uncertain, meeting strangers – you know? – feeling lost. Don’t you know your own children, for God’s sake? So how can we give security, or make him… help him to feel secure? Which he has not done. He doesn’t feel at home, he doesn’t feel anywhere this sense of being at home, being secure, that people trust you and you trust them, that you’re looking after him in every direction – you understand? – physically, morally, intellectually, everything, you are cared for. You say, ‘Well, you can only give such security when there is love’ – and the word ‘love’ is a dangerous word, especially in this country.

(Pause)

Which means, is it possible for the teacher, for the educator, to have this sense of love? Which means, love isn’t pleasure – right? – love isn’t desire, love isn’t something out of which you are going to get a reward. Love can only exist when there is total abandonment of the self; the ‘me’. We won’t go into all that for the moment.

So, if we feel, if you, the parent, the teacher, feel that security is the most essential thing, then we have it – you follow? – you don’t have to create it, we have it. I wonder if I… Sir, if you and I – you, the parent; I, the educator – feel the absolute necessity of giving the student the feeling that he is completely secure – right? – if you have that feeling and the educator, we have done it – you understand? – it is there, but if we don’t feel that strongly… This isn’t a thing where the teacher alone can offer this.

Let’s begin again. We are going to have a day school, for the time being, because to build a residential school involves an enormous sum of money. We haven’t got it. You can collect it, help us to build it – you understand? – or has this has suddenly become… (laughs) – is there a wall between us, immediately when this problem is raised? I feel there’s a little reluctance. (Laughter) Good Lord! So, we cannot have, for the time being, a residential school – which we are going to have when we have the money. The property is there. Probably most of you have seen it. It is going to start as a non-residential school, a day school. While he is at the school we are going to give him security. You understand? Real security, make him feel he is at home. And that means looking after his body, his taste, his food, his clothes, the manner of his behaviour, what he thinks, feels – you follow? – the whole of it. And we will give him, for eight hours, that. He goes home to you; everything is different. Right? So, you are going to destroy that child. I wonder if you understand. You understand, sir? I wonder, we are meeting each other? We are going to do this on our side and if you don’t do the same thing on your side, the poor chap is going to have a beastly time, isn’t he? Obviously. So can we together give this? That we both see eye to eye about food, about clothes, about behaviour, about the feeling – you follow? – the whole
thing, together, so that when he comes to the school he is one thing, and when he leaves it and goes home he is something different – smoke, drink – you follow? – the whole circus. So, if we are doing something and if you are not doing the same thing, you are going to destroy that child. It’s so obvious, isn’t it? Of course.

So, it is our responsibility, yours as well as ours, to see that this thing works. Because after all, they are your children. You must love them; I hope you do. See that they have the most marvellous life, not just when they are young people but right through life – they don’t die, fighting, killing, destroying each other. You understand, sir? This isn’t sentiment, this isn’t romantic, this isn’t something utopian, fantastic – we are doing it.

So, if I was a teacher at this school, knowing the importance of unconditioning the mind, of the student and myself, knowing introspective, or analysis, or outside analysis is not going to solve the problem of human existence, then I have to meet it. I have to meet the student without the analytical inquiry. I wonder if you … I’ll meet him, talk to him, talk about – you follow, sir? – show him what is the result of a human mind that has lived for five million or whatever million years, and that he has not changed deeply one iota, and what he has created in the world – he may have technologically created the most marvellous world but the rest of it is a rotten world. Show him all this, talk to him. He will know by my talk, by my feeling, by my energy, my intensity – you follow? – he will feel it, as you are feeling now because I am passionate about it. So that’s what we’re going to do. And if you are going to send your children here you have to understand what actually we are doing – not as an ideal, not as something theoretical, but factual. And therefore you must help us in every direction.

Full stop, I’ve finished.

Can we now have a dialogue about it?

Anita Rowson: I would like to ask, or to clear in my mind the concept of the problem of conditioning. You just said that you would talk to him about it and he’ll feel by our intensity what we are saying, there’s the passion, but is this, this talking, is this unconditioning the mind? What immediately struck me when you said that was that Hitler was very passionate too.

K: Oh, but Hitler … Wait, madame. Hitler was very passionate. I have heard him.

AR: And yet …

K: But he was slightly crazy!

AR: By whose judgment? I mean, I agree with you, I’m not saying … But I mean …

K: Obviously. No, no, look what he has done. It’s not an opinion, it’s not a judgment, it’s an actual, observable fact.

Now wait a minute. I would talk to him – that’s one problem, one thing – and also teach him in the class. I would introduce, when I am teaching mathematics or history or whatever it is, talk about what the world is like. You follow? It’s not just talking to him on a walk. I would be at it all day.

AR: But isn’t that another form? What I’m trying to ask is: isn’t that another form of conditioning?

K: Oh, no.

AR: What is the difference? That’s what I don’t understand.

K: I’ll show it to you. I can be a Catholic and become a Protestant, but it is the same darkness. Sorry. Or become a Hindu or go to Zen, or this or that. But we are talking of unconditioning the mind, not reconditioning in a new form. You understand?
**AR:** I understand what you are saying but I still don’t understand how you really accomplish that.

**K:** Oh, yes. Look, freedom implies not ‘freedom from’, to something. Right? Freedom from being a Hindu, to become a Catholic. That’s generally called freedom: freedom of choice.

**AR:** Freedom of choice.

**K:** Please, this is very important. Freedom of choice. We think we are free when we can choose. Right? Choice in itself indicates lack of freedom. When do I choose? When I am confused. Of course. When I am clear, I don’t choose. Wait, just let me finish this. When I am clear that all religions, whether Hinduism, this, this, that, the other, are organised propagandist processes, I won’t jump from one fire to another fire. It’s finished. Please, I know what I am talking about, because I was the head of a big organisation. (Laughter)

**AR:** So is the Pope though. (Laughter)

**K:** Ah, no, no – un momento. The Pope is different. I was the head of a tremendous organisation with immense properties – five thousand acres, castles, this, that and the other – enormous – and I was the religious head of it. And I say organised belief doesn’t lead to truth – right? – so I dissolved it, gave it all away. I don’t now say, ‘My God, I wish I hadn’t done it’ (laughter) – it’s finished.

**Q:** Now wait, Krishnamurti, I think a lot of us missed a word in that last sentence. Correct me if I am wrong. Didn’t you just say, ‘I don’t now say I wish I hadn’t’?

**K:** Yes, that’s right. Because now I wish I had the money, I could build a school… (laughs)

**AR:** Then what is the difference between the organisations? Because what you have is still an organisation.
Q: Termination.

K: Termination. In that time interval there are other factors entering, therefore other factors which will condition him.

Q: I understand that. What I do not understand is how the analogy of psychoanalysis is in any way different than the analogy of the teacher and the student.

K: Oh no. No, here, I’ll show you. Yes, quite right, sir. Your question is legitimate, but let’s go into it. I have a student and I realise I am conditioned, he is conditioned. That’s a fact.

Q: Right.

K: Now how shall I deal with the problem when I see analysis is not going to solve it? I see it. Not verbally. I have an insight into it. I see that is non vale la pena. (Laughter) You understand? That’s no …

Q: Exactly – it’s not worthwhile.

K: It’s finished. So my whole mentality is different. Please see. I used to think analysis is important. I never thought it, but suppose one thinks analysis is the way, and you see it is not the way. Then you have completely turned your back away from it. Therefore what has happened to your mind? You are no longer analysing. You are free of that process. Your mind is then fresher, non-traditional, non-accepting the authority of Freud, this or that. So your mind is much freer to look. Right?

Q: Yes, I do understand that.

K: No, no – you are doing it, not understanding it.

Q: (Laughs) All right.

K: You are actually, you and I, if I am the teacher and you are the student, you and I are both involved in this. You are no longer analysing. Right?

Q: Yes.

K: I am no longer analysing. Both of us have turned away from it. Have you?

Q: If in fact we have.

K: Ah, ah. Ah, that’s the problem. Now wait a minute, sir. You are conditioned. You say, ‘My dear chap, you are also conditioned against analysis.’ You are conditioned – what? – to accept analysis and I am conditioned – suppose I am conditioned – not to accept it. So we don’t meet at all. But if we are both inquiring …

Q: Yes.

K: Inquiring, not verbally but actually, then our inquiry demands that we both be free to look – right? – look at the whole process of analysis. Look, not conclude an opinion, not come to an agreement, but see, both together, the actual fact. Right? Then what takes place between us?

Q: Pure being.

K: No. No, no. I don’t know what that means. What does it mean when you and I are both free of a certain tradition? We’ll use that word. Both of us free of a certain fact which we have accepted, with which we have lived and so on. We discard it. What happens to our mind?

Q: They become clear.

K: Clear. Right? That’s all. You are already unconditioned.

Q: If…

K: Wait. Not ‘if’. (Laughter)

Q: May I ask another question? I understood what you were saying about the intuition, if that’s the word you used …

Q: I can understand in an intellectual way, for instance, that such and such deconditioning, for instance, is what I am striving for, but it’s exactly bridging the gap between, let us say, the intellectual understanding and the actual insight which effects the transformation in myself.

K: Yes, that’s all. That’s all.

Q: That is bridging that gap. And it is the way that that is done, if there is a way, or the way that it’s not done, is exactly the question that I have.

K: I understand, sir. There is no way. Right? There is no system, because if there is a system, a method, then that becomes another …

Q: Exactly.

K: So you discard systems. Analysis is a part of a system.

Q: Yes.

K: So both of us see or have an insight that any system, any conclusion, which is a system, does not bridge the … Bridge. So what will?

Q: Insight into the fact that nothing will. I didn’t understand the question.

K: If analysis, a conclusion, an idea, will not bridge this. Right? Then is there anything to bridge?

Q: No.

K: Right?

Q: Yes.

K: What divides? Analysis, idea, conclusions, opinions. If you haven’t got that, there is no bridge, there is no gap.

Q: I understand entirely.

Q: That clarity is the …

K: I don’t know. I mean, this … Sir, let’s come back.

I am the teacher and there is the student. I want … I see the importance of unconditioning myself as well as the student. Not intellectual conclusion. Not a conclusion which I have derived through observation of history – you follow? – all that, and come to a conclusion which means ‘I must be’. Which is still intellectual, therefore divisive. But I see the fact that conditioning as a Hindu, Muslim, is very destructive. It is destroying man. Communists – you follow? So, that is a fact. Therefore I have no divisive instincts, divisive opinions, conclusions. I am going to convey this to the child. That is my job, it is my responsibility, it is my affection, it is my care, it is my … I am involved in it totally. I am going to see this is done, that he has no divisive feeling in him. I’ll talk to him in the school, and when I teach history, point out how everything is war, violence – you follow, sir? – personal corruption, personal ambition – you follow? – divisive. Point it out, day after day. Of course. If I am intense, I’ll have it … he’ll understand in a week’s time.

Art Bedard: Once again, say what you will, sir, it’s still a conditioning. We never … she mentioned Hitler. Now here’s a very interesting point. You are saying that you intensely convey to the child what is going on. Regardless of how you put it, it is viewpoint, it is your point of view.

K: No.

AB: Please, remember that Hitler conveyed what he felt …

K: Ah, sir …

AB: … and there was no choice. There was the one choice of following him.

K: No, no …

AB: Now we wound up with autobahns and a lot of beautiful things …

K: No, no, no. No, no, no. No.
AB: But it’s still a conditioning, sir.

K: No. Sir, there is a vast difference between a mind that comes to a conclusion – you understand? – and a mind that has no conclusion. I wonder if you ...

Fritz Wilhelm: But it requires an intelligent mind to see the difference between one mind and the other mind.

K: Obviously. No, Hitler – no, don’t let’s … poor chap, he’s gone and all the rest of it. Sir, what is a conditioned mind?

AB: Conditioned mind, for me, would be a mind that says …

K: No, not for you. No.

AB: May I? That says, ‘It would be bad to eat meat.’

K: No, no, that’s not …

AB: That is a conditioning, sir, to be a vegetarian.

K: No, no.

AB: Or to be a carnivore is a conditioning.

K: No, I very carefully explained, sir, that one can live healthily, normally, sanely, without killing animals. Scientists are saying that. Economists are saying that. Animals take a great number of acres – you know, all the rest of it – corn. So if you don’t kill animals you can live, perhaps … you can live better without eating meat. It isn’t a conclusion.

AB: You can live better perhaps, you say.

K: That’s a polite form. (Laughs)

Q: Very nice.

AB: It may be polite, sir, but it is not a fact that you can live better.

K: Oh, yes. Sir, now wait. Sir, inquire into this. I can’t …

AB: I have.

K: All right, then you’re saying that eating meat is a matter of opinion.

AB: Except for the fact that we do have the teeth for it. Aside of that, it’s a matter of opinion.

K: We haven’t a tail but we behave like monkeys, too. (Laughter) We won’t go into that. No, don’t let’s go into all that. I mean, are we dealing with opinions, judgments, conclusions? Let’s be clear. Opinions. ‘Opinion’ means I have an opinion about thought, opinion about food. That’s a prejudgment. Sir, I have no opinion about thought, about this or that. I have no opinion. Literally, I have no opinion. Why should I have an opinion? Such a waste of time, waste of energy. Right? I have no opinions. Then, I have no conclusions. Right? Don’t accept it, but see it. Find out whether a human mind can live without conclusions. To conclude that you must never eat meat, or to conclude war is inevitable. ‘Man has had wars for the last five thousand years, historically, and five thousand wars, therefore wars are necessary.’ That’s a conclusion.

AB: And the opposite would not be a conclusion? Is that what you’re saying?

K: No. No.

AB: The opposite would also be a conclusion?

K: To find out whether human beings can live without wars. That’s not a conclusion.

AB: It’s an opinion.

K: Ah, no. To conclude, sir. No, please, I said to find out. To find out how to live without wars. That’s not a conclusion. Whether I, my generation, my children, my grandchildren, can live without killing human beings. It doesn’t matter who says they must be killed – whether they can live that way. Find out whether it is possible. That’s not a conclusion. If I say,
‘Yes, you can live that way,’ that’s a conclusion. Or you say, ‘Yes, we have killed for millions of years other human beings and we must go on that way,’ that’s a conclusion. But to say, ‘Look, inquire, find out, go into it, whether you can live without violence.’

So, I would talk to my students and say, ‘Look, don’t come to any conclusion about anything. Find out, inquire, go into it. Not with a prejudice, with a fixed point of view – then you are blocking yourself. So to inquire you must be free to inquire. Like a good, first class scientist, he doesn’t come to a conclusion, or start with a conclusion, he inquires, moves, moves, moves, and discovers. And then misuses it – that’s a different matter.

**AB:** Does he come to a conclusion?

**K:** When he comes to a conclusion, he is no longer a scientist.

**AR:** I don’t quite follow that, I’m sorry. When he comes to a conclusion he’s no longer a scientist?

**K:** Obviously. He’s stopped investigating.

**AB:** Well, he’s no longer a researcher but he’s a scientist nonetheless.

**K:** They call themselves scientists.

**AB:** Semantics!

**MK:** Excuse me, sir. Would that movement of inquiry be from the state of not knowing?

**K:** Yes, sir.

**MK:** Into a state of...

**K:** Not ‘into’ something. I don’t know. I’m going to find out.

**MK:** Just out of the state of not knowing.

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**Q:** Mr Krishnamurti, I came here from New Mexico for the express purpose of seeing if there was an environment or a milieu, a possibility of a place where my 10 year old son can be free to inquire. I’d have to use an analogy to tell you what I mean; but you’re familiar with the pianist that plays all of the notes perfectly from the score but no music comes out. Okay? This is what I sense is being stifled in my son – both through me, my wife, the school system and the whole thing.

**K:** Where?

**Q:** In New Mexico.

**K:** Ah, New Mexico.

**Q:** Right. This is the purpose of this visit, of coming out and letting him see this. And I’m back to your original question, which you presented to
us this afternoon: is it possible? And I say to myself, ‘Yes, if you are here it is possible.’

K: Yes, sir.

Q: Well, let me go ahead with the wrong answer, okay, the incorrect answer and then help me find the truth. And so this is the truth, this is how I feel. If you are here or if people who feel as you do – not the words, not imitating you, none of that stuff, but who feel as you feel and who have taken the time and the care.

K: Sir, it has been my responsibility to those people who are here to see that this happens. We meet – you follow? – we discuss, we go at it – it isn’t just I talk and disappear.

K: Sir, I’ve got ... there are schools in India. I spend a month in each place. You follow? I’ll do three months in this place. I spend three months at Brockwood. It isn’t just something new I start. You follow? I have been at it for fifty years and more. And we’ll create it. There are people here who say, ‘Right, we’ll do it together, create the school.’ If it’s not there, we’ll work for it, create it. With your help – you can’t just go off to Mexico.

Q: No, I understand. New Mexico.

K: New Mexico – sorry. (Laughter)

Q: There’s not much difference, really! (Laughter)

K: You can’t just leave us and say, ‘Please, look after it.’

Q: I understand that.

K: Right.

(Pause)

AB: At the risk of tiring you ...
Unconditioning Through Education

**K:** Maybe. But the child may consider something to be at home, wrong. How will you meet him?

**AB:** Repeat that, I didn’t get it.

**K:** He’ll come home from us and feel that something is wrong at home. Right? He is frightened to tell you.

**AB:** Why?

**K:** Ah! Sir, children, children. (Laughs) No, he is not frightened – all right – he will tell you. Will you change or will you say, ‘Now, sit down, let’s inquire’?

**AB:** That’s what I’d say. You know that! (Laughs)

**K:** ‘Let’s inquire, let’s go into it’ – not convince him that you are right, that we are wrong, or we are right – together, sir, together, you and we are educating ourselves and the child.

**AR:** But couldn’t you … say, if you are eating meat at home and the school is vegetarian – all right, well you can explain that perhaps, you can understand being a vegetarian, there are points for and against...

**K:** Of course, of course. He’ll say, ‘Mummy, eat meat, let me have vegetarian.’

**AR:** So then …

**K:** That’s what’s happening, madame. If the food we give is first class – which it is going to be, first class – you understand? – then he’ll go home and say, ‘Please, you eat meat, give me vegetarian.’

**AR:** And that would be no problem.

**K:** (Inaudible) But if you say, ‘No, old boy, you’re going to eat meat’ …

**AR:** Oh, okay.

**K:** Or it’s opinion against opinion, and all the rest. Oh, this is just common sense.

**AB:** No, but if that child wants to give up the ham and eggs I had for breakfast today, which was so delightful, let her. (Laughter)

**K:** Sir, we get into habits and then we find those habits so pleasurable that we hate to give them up. We are saying don’t get into habits. You follow, sir? For the child, don’t get into any habit – smoking, drinking, habit of sex, habit of thinking in one direction: war is necessary, war is not necessary – you know? Don’t. Oh, sir, be a river that’s flowing. You understand?

**MK:** Sir, does that mean that there are no good habits?

**K:** Oh, Lord! (Laughter)

**Q:** Of course.

**K:** No. If you say all … No, if you’re concerned with habit, there are none good or bad – habit. Habit means mechanical way of living. There is no good mechanical way of living. Mechanical way of living is death. ‘There is a good way of dying and a bad way.’ (Laughter)

Yes, sir?

**Q:** The parents of children at these schools are not likely really to change their habits very much. Those children who have gone through the school system must increasingly be in some ways different than the training they received. What has been the relation of the children who have gone through the school system to their parents afterward?

**K:** I don’t know. I mean, if I was a student and you are my parent, I have been, you know, through the regular system, what happens to ordinary children? I go my way and you go your way. We meet on birthdays and something or other, and we separate. I live my life and you live your life.
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“Self-knowledge is the beginning of wisdom. Without self-knowledge, there can be no wisdom.”

— J. Krishnamurti

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— END —
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