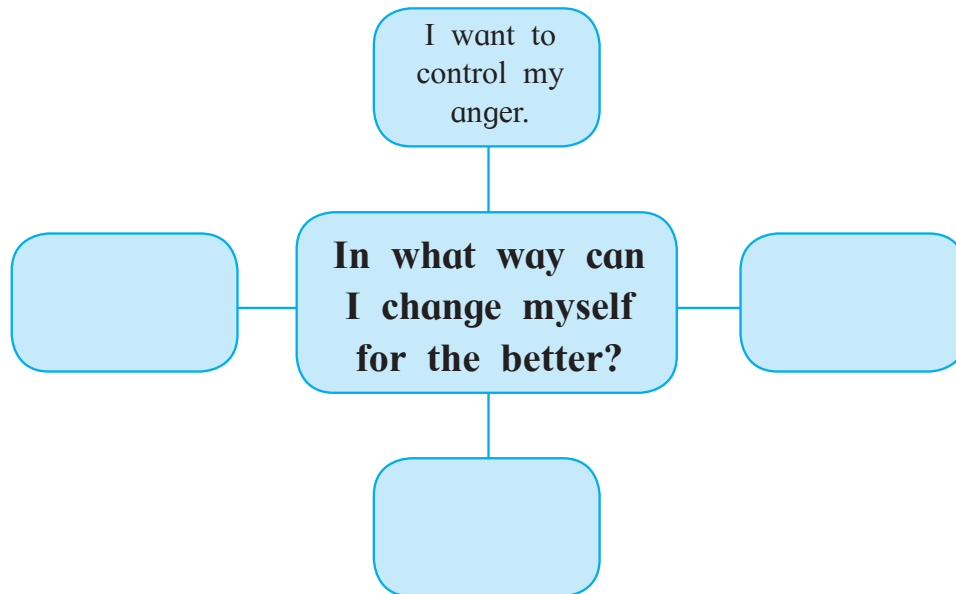


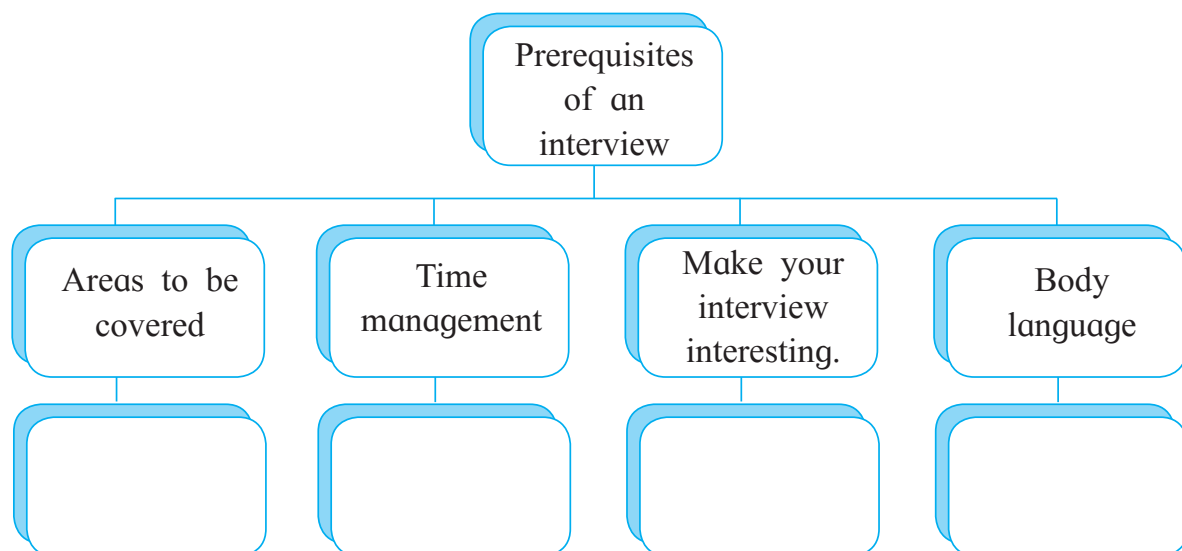
## 3.4 Interview

### ICE BREAKERS

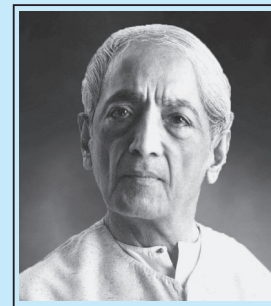
- Complete the following web diagram.



- Given below are the prerequisites of an interview. Fill the boxes with suitable actions to be undertaken with reference to the given points.



*J. Krishnamurti is regarded as one of the greatest philosophical and spiritual figures of the twentieth century. He claimed no allegiance to any caste, nationality, religion or tradition. His purpose was to set human kind free from the destructive limitations of the human mind. He focused on the very nature and quality of human life. He highlighted the importance of critical awareness of the inner and the outer world through his writings and speeches.*



*This interview is an extract from the talks and discussions held by J. Krishnamurti with students of Rishi Valley schools. He communicates his idea of education as an instrument of the transformation of the human mind.*

## Interview

**Student:** The world is full of callous people, indifferent people, cruel people, and how can you change those people?

**Krishnamurti:** The world is full of callous people, indifferent people, cruel people, and how can you change those people? Is that it? Why do you bother about changing others? Change yourself. Otherwise as you grow up you will also become callous. You will also become indifferent. You will also become cruel. The past generation is vanishing, it is going and you are coming, and if you also prove callous, indifferent, cruel, you will also build the same society. What matters is that you change; that you are not callous; that you are not indifferent. When you say all this is the business of the older generation, have you seen them, have you watched them, have you felt for them? If you have, you will do something. Change yourself and test it by action. Such action is one of the most extraordinary things. But we want to change everybody except ourselves, which means, really, we do not want to change, we want others to change and so we remain callous, indifferent, cruel, hoping the environment will change so that we can continue in our own way. You understand what I am talking about?

**Student:** You ask us to change, what do we change into?

**Krishnamurti:** You ask us to change, what is it we change into? You cannot change into a monkey, probably you would like to, but you cannot. Now when you say, “I want to change into something”—listen to this carefully—if you say to yourself, “I must change, I must change myself into something”, the “into something” is a pattern which you have created, haven’t you? Do you see that? Look, you are violent or greedy and you want to change yourself into a person who is not greedy? Not wanting to be greedy is another form of greed, isn’t it? Do you see that? But if you say, “I am greedy, I will find out what it means, why I am greedy, what is involved in it”, then, when you understand greed, you will be free of greed. Do you understand what I am talking about?

Let me explain. I am greedy and I struggle, fight, make tremendous efforts not to be greedy. I have already an idea, a picture, an image of what it means not to be greedy. So I am conforming to an ideal which I think is non-greed. You understand? Whereas if I look at my greed, if I understand why I am greedy, the nature of my greed, the structure of greed, then, when I begin to understand all that, I am free of greed. Therefore, freedom from greed is something entirely different from trying to become non-greedy. Do you see the difference? Freedom from greed is something which is entirely different from saying, “I must be a great man so I must be non-greedy”. Have you understood?

I was thinking last night, that I have been to this valley, off and on, for about forty years. People have come and gone. Trees have died and new trees have grown. Different children have come, passed through this school, have become engineers, housewives and disappeared altogether into the masses. I meet them occasionally, at an airport or at a meeting, very ordinary people. And if you are not very careful, you are also going to end up that way.

**Student:** What do you mean by ordinary?

**Krishnamurti:** To be like the rest of men, with their worries, with their corruption, violence, brutality, indifference, callousness. To want a job, to want to hold on to a job, whether you are efficient or not, to die in the job. That is what is called ordinary—to have nothing new, nothing fresh, no joy in life, never to be curious, intense, passionate, never to find out, but merely to conform. That is what I mean by ordinary. It is called being bourgeois. It is a mechanical way of living, a routine, a boredom.

**Student:** How can we get rid of being ordinary?

**Krishnamurti:** How can you get rid of being ordinary? Do not be ordinary. You cannot get rid of it. Just do not be it.

**Student:** How, sir?

**Krishnamurti:** There is no “how”. You see that is one of the most destructive questions: “Tell me how”. Man has always been saying, throughout the world, “Tell me how”. If you see a snake, a poisonous cobra, you do not say, “Please tell me how to run away from it”. You run away from it. So in the same way, if you see that you are ordinary, run, leave it, not tomorrow, but instantly.

Since you will not ask any more questions, I am going to propose something. You know people talk a great deal about meditation. Don’t they?

**Student:** They do.

**Krishnamurti:** You know nothing about it. I am glad. Because you know nothing about it, you can learn about it. It is like not knowing French or Latin or Italian. Because you do not know, you can learn, you can learn as though for the first time. Those people who already know what meditation is, they have to unlearn and then learn. You see the difference? Since you do not know what

meditation is, let us learn about it. To learn about meditation, you have to see how your mind is working. You have to watch, as you watch a lizard going by, walking across the wall. You see all its four feet, how it sticks to the wall, and as you watch, you see all the movements. In the same way, watch your thinking. Do not correct it. Do not suppress it. Do not say, “All this is too difficult”. Just watch, now, this morning.

First of all sit absolutely still. Sit comfortably, cross your legs, sit absolutely still, close your eyes, and see if you can keep your eyes from moving. You understand? Your eyeballs are apt to move, keep them completely quiet, for fun. Then, as you sit very quietly, find out what your thought is doing. Watch it as you watched the lizard. Watch thought, the way it runs, one thought after another. So you begin to learn, to observe.

Are you watching your thoughts—how one thought pursues another thought, thought saying, “This is a good thought, this is a bad thought?” When you go to bed at night, and when you walk, watch your thought. Just watch thought, do not correct it, and then you will learn the beginning of meditation. Now sit very quietly. Shut your eyes and see that the eyeballs do not move at all. Then watch your thoughts so that you learn. Once you begin to learn there is no end to learning.

## BRAINSTORMING

**(A1) (i) Complete the following statements with the help of the text.**

To learn about meditation, you have to see

.....

Watch your thinking. Do not ..... Do not .....

Begin to learn ..... Just watch thought. Do not

.....

**(ii) Identify the incorrect statements from the following and correct them.**

(a) One wants others to change.

(b) One can get rid of being ordinary.

(c) Understanding the nature of greed does not ensure freedom from greed.

(d) Learning is a finite process.

**(A2) (i) Is an educated person the same as a degree-holder?**

**Make a list of the behaviours in educated people that you find unacceptable:**

(a) ..... (b) .....

(c) ..... (d) .....

**(ii) Suggest what you would do in the following situations:**

- (a) Your very close friend has been using a fake social media account to play pranks on others and is not ready to stop in spite of several attempts by you.
- (b) You are going through a crisis that is making you short-tempered and impatient, due to which you end up causing harm to your family and friends. They have started complaining about it quite often.
- (c) One particular friend of yours is always late for college, social functions, movies etc. and delays everyone.
- (d) You realise that you no longer want to pursue your studies in the stream you have selected.

**(A3) (i) Consult the thesaurus and note down synonyms for 'ordinary'.**

- (a) One synonym of ordinary is banal.  
Eg. He finds English poetry very banal.
- (b) Similarly find the meaning and make use of the words *trite*, *routine*, *clichéd* and *regular* in your own sentences.

**(ii) Complete the table. One is done for you.**

	The World around you	What we should aim to be
1.	Callous	Caring for people, environment, life
2.	Violent	
3.	Greedy	
4.	Corrupt	

**(iii) Note down ways in which you can make your life less ordinary in terms of...**

- (a) utilisation of time
- (b) pursuing goals other than material goals
- (c) nurturing relationships
- (d) being a better human being

**(A4) (i) Place the given areas of questioning from the list in the appropriate columns.**

- future plans
- inspiration
- overcoming hurdles/ struggle
- coach/ mentor/ guide/ teacher
- message for the youngsters

- family support
- alternate career choice
- first or maiden award/ achievement /success /setbacks
- turning point in life/ success formula/technique

	<b>Section of the interview</b>	<b>Aspects to be covered</b>
1.	Introduction	Welcoming/Greeting, Introduction of the guest/Occasion
2.	Opening questions	
3.	Main body	
4.	Concluding questions	
5.	Summing up	Concluding statement, Expressing gratitude

- You can add your points.

(ii) ‘Once you begin to learn there is no end to learning’. Write your views on this statement.

(iii) You are a class representative and you are assigned by the Principal of your college, the task to conduct an interview of a leading personality in a particular field. You have to conduct the interview with the help of the points in the table provided above. Write the interview.

(A5) (i) Form groups and discuss the following statements, in the context of the extract.

‘If he is indeed wise, he does not bid you to enter the house of his wisdom, but rather leads you to the threshold of your own mind’. - Kahlil Gibran

(ii) ‘Live as if you were to die tomorrow. Learn as if you were to live forever.’  
Mahatma Gandhi

Collect some more quotes on education by famous thinkers.

(A6) Project:

Read and prepare a small presentation in about 100 to 150 words on the ideas of any two philosophers given below.

- Sant Dnyaneshwar
- Guatam Buddha
- Aurobindo Ghosh
- Kahlil Gibran
- Socrates

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