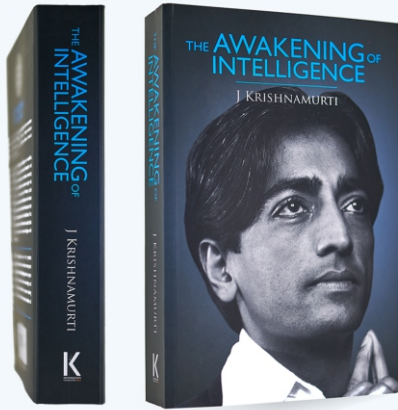


# the pathless

KRISHNAMURTI FOUNDATION INDIA



And you *have* to put away your sacred books, your gods, your everyday ambitions, to come upon that love. That is the only sacred thing that is.

Madras, 14 January, 1968

Krishnamurti employed several words, in various contexts and over the many years of his talking and discussing and writing, to communicate that which is beyond words. In the early years, it was words like *truth, reality, God, nameless, everlasting*. Later, he used words, or phrases, such as *that which is beyond thought, intelligence, the other, other shore, immeasurable, the sacred* and so on to point to an intelligence that cannot be captured by human thought. The selections here highlight the use of his word *intelligence* in several contexts.

*Editor.*

## ‘I cannot do’ is intelligence

WHEN the old brain sees that it can never understand what freedom is, when it sees that it is incapable of discovering something new, that very perception is the seed of intelligence, isn't it? That is intelligence: 'I cannot do.' I thought I could do a lot of things, and I can, in a certain direction, but in a totally new direction I cannot do anything. The discovery of that is intelligence, obviously. Now, what is the relationship of that intelligence to the other? Is the other part of this extraordinary sense of intelligence? I want to find out what we mean by

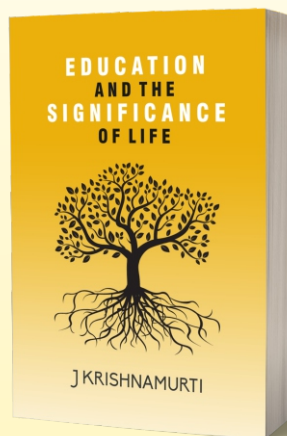
that word *intelligence*. The mind must not be caught by words. Obviously the old brain, all these centuries, thought it could have its God, its freedom, it could do everything it wanted. And suddenly it discovers that any movement of the old brain is still part of the old; therefore intelligence is the understanding that it can function only within the field of the known. The discovery of that is intelligence, we say. Now, what is that intelligence? What is its relationship to life, to a dimension which the old brain does not know?

You see, intelligence is not personal, is not the outcome of argument, belief, opinion or reason. Intelligence comes into being when the brain discovers its fallibility, when it discovers what it is capable of, and what not. Now, what is the relationship of that intelligence with this new dimension? I would rather not use the word *relationship*.

The different dimension can operate only through intelligence; if there is not that intelligence it cannot operate. So in daily life it can operate only where intelligence is functioning. Intelligence cannot function when the old brain is active, when

there is any form of belief and adherence to any particular fragment of the brain. All that is lack of intelligence. The man who believes in God, the man who says, 'There is only one saviour', is not intelligent. The man who says, 'I belong to this group', is not intelligent. When one discovers the limitation of the old, the very discovery of that is intelligence, and only when that intelligence is functioning can the new dimension operate through it.

*The Awakening of Intelligence*, p. 453



## It is not intellect

MERELY to cultivate the intellect, which is to develop capacity or know-ledge, does not result in intelligence. There is a distinction between intellect and intelligence. Intellect is thought functioning independently of emotion, whereas, intelligence is the capacity to feel as well as to reason; and until we approach life with intelligence, instead of intellect alone, or with emotion alone, no political or educational system in the world can save us from the toils of chaos and destruction.

*Education and the Significance of Life*. P. 73

## To look at something clearly

WHAT is intelligence? How do you receive that question? How do you approach that question? Our brain is trained to solve problems. It is trained from childhood to solve problems: mathematics history, examinations, architectural problems, engineering problems, problems of how to put a motor together. We approach life with a brain that is trying to solve problems. We treat life as a problem, and then try to find a solution to the problem. So when you are asked what intelligence is, you make that into a problem. Naturally. And then you try to solve that question through a brain that is trained to solve problems.

Now, can one look at the question of what intelligence is—and not as a problem? Can you do it? If you do, that is the beginning of intelligence. That means the brain is already becoming free from its conditioning. But if you approach this as a question, and then try to solve it, you are back in the old muddle. When one realizes that the brain is conditioned to solve problems and therefore that you approach any question with a mind, with a brain, that says, 'I must solve it', you never meet a challenge afresh. To meet a problem, any problem, afresh, is the beginning of intelligence.

Whether you like it or not, you are the rest of humanity. You may stick to your conditioning that you are an individual, but you are not. You may have a different body, different name, be a different

colour; you may have long hair, short hair; you may speak German, or Russian; but you are standing on the same ground as the rest of humanity.

We said that the brain has its function, and asked what the root of that function, the basis of that function, is. It is not to live in conflict, obviously. That question is raised, and you say, 'Now I must solve it.' Then you ask, 'How am I to do it?' Then you get the systems, the methods, the apologies, and all the rest of it, the arguments, the pros and cons. But when the brain is not approaching a challenge, an issue, with its old trained conditioning, then you can look at that question, that challenge, totally anew, freshly. Isn't it the capacity of intelligence to look at something clearly, not to try to solve it?

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*Saanen, 12 July 1983*

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## To live without conflict in relationship

YOU may live without conflict, and the other may not. You may have understood, gone into the question of relationship, shed tears, laughed, seen the humor of it, weighed the word, lived with the word. You may have gone into it and comprehended it, seen the truth of it, but the other may not have. Your wife or your husband may not, or your girl-friend may not. Then what is your relationship with the other? What is the relationship between a very intelligent person and a stupid one? Suppose you are very intelligent, in the ordinary sense of that word for the moment (which is not intelligence at all). Suppose you are very intelligent, then what is my relationship to you if I am dull, rather stupid, clinging to my own prejudices, obstinate in my own opinions? What is your relationship to me then? Go into it, please look at it. Will you tolerate me, be sympathetic with me, be kind to me? That means there is still the division.

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*Ojai, 14 May 1983*

## To see that there is no security

FIND out if there is security inwardly. There is no security in attachment, whether it is attachment to my wife, to my friend, to my girl, to my man, or to an idea, to a concept, to an image. There is no security in those. Before you had not examined this, you were just attached. But now, by examining it, there has been a radical change. The brain has been conditioned by attachment. In that attachment to a wife or husband, to a job, to an ideal, to some god, it sought security.

So, when it discovers that there is no security in any of that, what has happened to the brain? What has happened to your brain? Traditionally, it has been conditioned to be attached, hoping to find security; and suddenly it discovers there is no security. What has happened to the brain? There has been a total change. You clung to a particular comforting attachment, and in that attachment you sought security. You find now, after very careful observation, that there is no security in that. You have moved away from it, so your brain is unconditioned. That unconditioning has been brought about because you saw the truth that in attachment there is no security. The seeing that there is no security in illusion is intelligence. That intelligence, the beginning of that, gives you absolute security in intelligence, not in attachment. It is very interesting, all this, if you go into it; more fascinating than any cinema in the world. You take a long journey, a journey that is endless, infinite. It implies that where there is intelligence, there is compassion.

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*Ojai, 15 May 1983*

## Intelligence - to read between the lines

David Bohm (DB): About intelligence, I always like to look up the origin of a word as well as its meaning. It is very interesting; it comes from *inter* and *legere* which means 'to read between'. So it seems to me that you could say that thought is like the information in a book and that intelligence has to read it, the meaning of it. I think this gives a rather good notion of intelligence.

Krishnamurti (K): To read between the lines.

DB: Yes, to see what it means. There is also another relevant meaning given in the dictionary which is: mental alertness.

K: Yes, mental alertness.

DB: Well, this is very different from what people have in mind when they measure intelligence. Now, considering many of the things you have said, you would say intelligence is not thought. You say thought takes place in the old brain, it is a physical process, electrochemical; it has been amply proved by science that all thought is essentially a physical, chemical process. Then we could perhaps say that intelligence is not of the same order, it is not of the order of time at all.

K: Intelligence.

DB: Yes, intelligence reads 'between the lines' of thought, sees the meaning of it. There is one more point before we start on this question: if you say thought is physical, then the mind or intelligence or whatever you want to call it seems different, it is of a different order. Would you say there is a real difference between the physical and intelligence?

K: Yes. Are we saying that thought is matter? Let us put it differently.

DB: Matter? I would rather call it a material process.

K: All right; thought is a material process, and what is the relationship between that and intelligence? Is intelligence the product of thought?

DB: I think that we can take for granted that it is not.

K: Why do we take it for granted?

DB: Simply because thought is mechanical.

K: Thought is mechanical, that is right.

DB: Intelligence is not.

*DB: I would like to put this in a framework of thinking that one could connect with any scientific views that may exist.*

K: So thought is measurable; intelligence is not. And how does it happen that this intelligence comes into existence? If thought has no relationship with intelligence, then is the cessation of thought the awakening of intelligence? Or is it that intelligence, being independent of thought, not of time, therefore exists always?

DB: That raises many difficult questions.

K: I know.

DB: I would like to put this in a framework of thinking that one could connect with any scientific views that may exist.

K: Yes.

DB: Either to show that it fits or doesn't fit. So you say intelligence may be there always.

K: I am asking: is it there always?

DB: It may or may not be. Or it is possible that something interferes with intelligence?

K: You see the Hindus have the theory that intelligence, or Brahman, exists always and is covered over by illusion, by matter, by stupidity, by all kinds of mischievous things created by thought. I don't know if you would go as far as that.

DB: Well, yes; we don't actually see the eternal existence of intelligence.

K: They say peel all this off, that thing is there. So their assumption is that it existed always.

DB: There is a difficulty in that, in the word always.

K: Yes.

DB: Because 'always' implies time.

K: That is right.

DB: And that is just the trouble. Time is thought—I would like to put it that thought is of the order of time—or perhaps it is the other way round—that time is of the order of thought. In other words, thought has invented time, and in fact thought is time. The way I see it is that thought may sweep over the whole of time in one moment; but then thought is always changing without noticing that it is changing physically—for physical reasons,

that is.

K: Yes.

DB: Not rational reasons.

K: No.

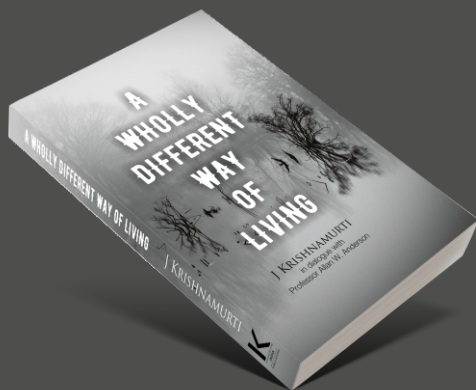
DB: The reasons do not have to do with something total, but they have to do with some physical movement in the brain; therefore...

K: ...they depend on environment and all kinds of things.

DB: So as thought changes with time its meaning is no longer consistent, it becomes contradictory, it changes in an arbitrary way.

K: Yes, I follow that.

DB: Then you begin to think everything is changing, everything changes, and one realizes 'I am in time'. When time is extended it becomes vast, the past before I was, further and further back and also forward in the future. So you begin to say time is the essence of all, time conquers everything. First the child may think, 'I am eternal', then he begins to understand that he is in time. The general view that we get to is that time is the essence of existence. This I think is not only the commonsense view but also the scientific view. It is very hard to give up such



## To be sensitive to the situation

LOVE is intelligence. Intelligence means sensitivity, to be sensitive to the situation. And the situation, if you are sensitive, will tell you what to do. But if you are insensitive, if you have already determined what to do, if you are hurt by what you have done, then insensitive action takes place.

*A wholly different way of living, Dialogue 12*

a view because it is an intense conditioning. It is stronger even than the conditioning of the observer and the observed.

K: Yes, quite. Are we saying that thought is of time, thought is measurable, thought can change, modify, expand? And intelligence is of a different quality altogether?

DB: Yes, different order, different quality. And I get an interesting impression of this thought with regard to time. If we think of the past and the future, we think of the past as becoming the future; but you can see that that can't be, that it is just thought. Yet one gets the impression that past and future are present together and there is movement in another way, that the whole pattern is moving.

K: The whole pattern is moving.

DB: But I can't picture how it moves. In some sense

it is moving in a perpendicular direction to the direction between past and future. That whole movement—then I begin to think that movement is in another time.

K: Quite, quite.

DB: But that gets you back into the paradox.

K: Yes, that is it. Is intelligence out of time and therefore not related to thought, which is a movement of time?

DB: But thought must be related to it.

K: Is it? I am asking. I think it is unrelated.

DB: Unrelated? But there seems to be some relation in the sense that you distinguish between intelligent thought and unintelligent thought.

K: Yes, but that requires intelligence: to recognize unintelligent thought.

DB: But when intelligence reads thought, what is the relationship?

K: Let us go slowly...

DB: And does thought respond to intelligence? Doesn't thought change?

K: Let us be simple. Thought is time. Thought is movement in time. Thought is measurable, and thought functions in the field of time, all moving, changing, transforming. Is intelligence within the field of time?

DB: Well, we've seen that in one sense it can't be. But the thing is not clear. First of all, thought is mechanical.

K: Thought is mechanical, that is clear.

DB: Secondly, in some sense there is a movement which is of a different direction.

## For peace in the world

TO bring about peace in the world requires great intelligence—not sentimentality, not some emotional demonstrations against a particular usage of instruments of war—to understand the very complex situation of the society in which we live. It requires not only humility and objective observation, it also requires that you, as observer, put away all your tribal instincts so that you are no longer a Sikh, a Hindu, a Muslim, a Christian, or a Buddhist but are a citizen of the world. If you hold on to your particular tribalism, to a particular nationalism, to a particular religion, then investigation into whether it is possible to live in this world peacefully, intelligently, sanely, rationally is not at all possible.

*New Delhi, 6 November 1983*

K: Thought is mechanical; being mechanical it can move in different directions and all the rest of it. Is intelligence mechanical? Let's put it that way.

DB: I would like to ask the question: what does mechanicalness mean?

K: All right: repetitive, measurable, comparative.

DB: I would say also dependent.

K: Dependent, yes.

DB: Intelligence—let us get it clear—intelligence cannot be dependent on conditions for its truth. Nevertheless, it seems that in some sense intelligence doesn't operate if the brain is not healthy.

K: Obviously.

DB: In that sense intelligence seems to depend on the brain.

K: Or is it the quietness of the brain?

DB: All right, it depends on the quietness of the brain.

K: Not on the activity of the brain

DB: There is still some relation between intelligence and the brain. We once discussed this question many years ago, when I raised the idea that in physics you could use a measuring instrument in two ways: the positive and the negative. For example, you can measure an electric current by the swing of the needle in the instrument, or you can use the same instrument in what is called the Wheatstone bridge, where the reading you look for is a null reading; a null reading indicates harmony, balance of the two sides of the whole system as it were. So if you are using the instrument negatively, then the non-movement of the instrument is the sign that it is working right. Could we say the brain may have used thought positively to make an image of the world...

K: ...which is the function of thought—one of the functions.

DB: The other function of thought is negative, which is by its movement to indicate non-harmony.

K: Yes, non-harmony. Let us proceed from there. Is intelligence dependent on the brain—have we come to that point? Or when we use the word dependent, what do we mean by that?

DB: It has several possible meanings. There may be simple mechanical dependence. But there is another kind: that one can't exist without the other. If I say, 'I depend on food to exist', it doesn't mean that everything I think is determined by what I eat.

K: Yes, quite.

DB: So I propose that intelligence depends for its existence on this brain, which can indicate non-harmony, but the brain does not have anything to do with the content of intelligence.

K: So if the brain is not harmonious, can intelligence function?

DB: That is the question.

K: That is what we are saying. It cannot function if the brain is hurt.

DB: If the intelligence doesn't function, is there intelligence? Therefore it seems that intelligence requires the brain in order to exist.

K: But the brain is only an instrument.

DB: Which indicates this harmony or disharmony.

K: But it is not the creator of the other.

DB: The brain doesn't create intelligence, but it is an instrument which helps intelligence to function. That is it.

K: That's it. Now, if the brain is functioning within the field of time, up and down, negatively, positively, can intelligence operate in that movement of time? Or must that instrument be quiet for the intelligence to operate?

DB: Yes. I would put it possibly slightly differently. The quietness of the instrument is the operation of intelligence.

K: Yes, that is right. The two are not separate.

DB: They are one and the same. The non-quietness of the instrument is the failure of the intelligence.

K: That is right. But you see, sir, when you say, 'Help to make the mind quiet', will thought help the awakening of intelligence? It means that, doesn't it? Thought and matter and the exercise of thought and the movement of thought, or thought saying to itself, 'I will be quiet in order to help the awakening of intelligence.' Any movement of thought is time, any movement, because it is measurable, it is functioning positively or negatively, harmoniously, or disharmoniously, in this field. And realizing that thought may say unconsciously, or unknowingly, that 'I would be quiet in order to have this or that', then that is still within the field of time.

DB: Yes. It is still projecting.

K: It is projecting it to capture it. So how does this intelligence take place—not how—when does it awaken?

DB: Once again the question is in time.

K: That is why I don't want to use the words *when*, *how*.

DB: You might perhaps say the condition for it to awaken is the non-operation of thought.

K: Yes.

DB: But that is the same as the awakening; it is not

You can't even ask if there are conditions for intelligence to awaken. Even to talk about a condition is a form of thought.

K: Yes. Let us agree, any movement of thought in any direction, vertical, horizontal, in action or non-action, is still in time—any movement of thought. Then what is the relationship of that movement to this intelligence which is not a movement, which is not of time, which is not the product of thought? Where can the two meet?

DB: They don't meet. But there is still a relation.

*The Awakening of Intelligence, Part XI*

## To watch the operation of pleasure

SO now I am watching the operation of pleasure. The process of pleasure is what I am watching. As, 'I like you' and 'I do not like someone else', which is again in the same pattern. All my judgements are based on likes and dislikes. I like you because you are respectable. I do not like you because you are not respectable. You are a Muslim or a Hindu, or you have sexual perversions, and I prefer the other perversions, and so on. Like and dislike. So I watch it. And like and dislike is again a habit, which I have cultivated through pleasure. The mind now is watching the whole movement of pleasure, and you cannot watch it if you condemn it. So what has happened to my mind? Watch it, sir. What has happened to my mind? It has become much more sensitive, therefore much more intelligent. Now that intelligence is operating—not *my* intelligence or *your* intelligence, just intelligence.

*The Awakening of Intelligence, p. 273*

## It is not 'me' operating

WE have taken a long journey together through valleys and mountains and meadows and groves. We have understood a great deal. We have not learnt. We have learnt nothing, but we have observed. That observance has brought great light, great intelligence. And that intelligence operates. It is not 'me' operating.

*Ojai, 15 May 1983*

## It has no evolution

INTELLIGENCE has no evolution. Intelligence is not the product of time. Intelligence is this quality of sensitive awareness of what is.

*Saanen Public Dialogue 6 August 1969*

## It will operate in this world

THE mind has to be empty to see clearly. So the relationship between the immeasurable, the unknown and the known, is this intelligence, which has nothing whatsoever to do with Buddhism, with Zen, with me or with you. It has absolutely nothing to do with authority or tradition. Have you got that intelligence? That is the only point that matters. That intelligence will operate in this world morally. Morality then is order, which is virtue. Not the virtue or the morality of society, which is totally immoral. So, that intelligence brings about order, which is virtue, a thing that is living, that is not mechanical. Therefore you can never practise being good, you can never practise trying to become humble. When there is that intelligence, it naturally brings about order and the beauty of order. This is a religious life, not all the fooling around with it.

Listening to the speaker have you understood this?—not verbally or intellectually, but actually seen the truth of this? If you see the truth of it, it will act. If you see the truth that a snake is dangerous, you act. If you see the danger of a precipice, the fact, the truth of it, you act. If you see the truth of arsenic, of poison, you act. So do you see this, or do you still live in the world of ideas? If you live in the world of ideas, of conclusions, then that's not truth, that's just a projection of thought.

So, that is the real question: listening to this, as you have for the last three weeks, in which we have talked about all the varieties of human existence, of suffering, pain and pleasure, of sex and immorality, social injustice, national divisions, wars, and all the rest—do you see the truth of this, and therefore is there that intelligence which operates? Not 'me' operating. When you say, 'I must be myself', which is the slogan or the cliché of the modern generation, when you examine these words, 'I must be myself', what is myself? A lot of words, a lot of conclusions, traditions, reactions, memories, a bundle of the past; and yet you say, 'I want to be myself', which is too childish.

So having listened to all this, is there the awakening of that intelligence? And if there is that awakening of intelligence, then it will operate. Then you don't have to say, 'What am I to do?' Perhaps there have been a thousand persons here during these three weeks who have listened. If they really live that, do you know what is going to happen? We should change the world. We shall be the salt of the earth.

*The Awakening of Intelligence, p. 497*

## A steady stream of visitors to Vasanta Vihar



AFTER a dark and grim phase of a two-year lockdown during the pandemic, Vasanta Vihar opened its doors, in March 2022, to visitors and guests, to those who came for individual stay and study, and to those who wanted to get a flavour of what it means to take part in an organized retreat. It has been a new phase in the history of the place.

One year has passed since then. And, even by a rough calculation, about a thousand people would have visited the place, or sought accommodation in order to stay amidst the greenery and peace of the place. Most of these have been newcomers—and young people echoing Krishnamurti’s unanswerable question: ‘What is it all about?’ They represented a wide range of nations, religions, languages, cultures, philosophies, and those trapped either in the world of consumerism and entertainment or in the world of New Age gurus.

Our regular programmes have been two-day residential retreats and half-day retreats. The latter

was held during the last week of every month, and preference was generally given for participants from outside Chennai. For residents of Chennai, there were the half-day retreats on the second Sunday of the month. Groups of ‘pilgrim tourists’, ie. those interested in exploring Indian spiritual life, were among our guests. Last year, we had twenty-five such visitors from Portugal, besides a group of students from a local engineering college.

The year 2023 started with a special retreat, on the evening of 7 January, for a group of 16 people from Argentina..

The year 2023 started with a special retreat, on the evening of 7 January, for a group of 16 people from Argentina, most of whom were new to K’s teachings, except for the organizer of the tour.

Many did not know English and so were happy to watch K’s videos with sub-titles in Spanish. The dialogue that followed was in English with the group leader providing translation in Spanish. The Argentinian group, consisting perhaps of a new set of people, has already booked for a three-day retreat this October.

The very next day, a group of 17 women from Korea came for a three-day stay and study. Only a couple of them knew English, and the others were happy to have videos with sub-titles in Korean. The dialogues were quite orderly and meaningful, which goes to prove that language need not be a barrier to genuine communication.

The departure of the Korean group on the 11th was followed by the arrival of a group from Nashik, Maharashtra, where a private K study centre is active. Most of the five men and five women who stayed for four days were familiar with English, but they were happy to have the conversations occasionally interspersed with Hindi.

Another group of 11 women from France came for a morning session of video screening and dialogue on 2 March. For many, it was the first introduction to Krishnamurti's teachings.

A special retreat, called a retreat for 'private initiatives' was held from 9 to 12 March. The intention was to bring together some of those who are on their own doing the work of creating an awareness of K's teachings in various towns and cities. About fifteen people from places such as

Haryana, Delhi, Agra, Indore, Vadodara, Cuttack, Bangalore, and Chennai attended the event and presented an overview of their activities and also got to know what KFI is attempting.

And the trend continues.

## Nashik Centre's exhibitions draw the young

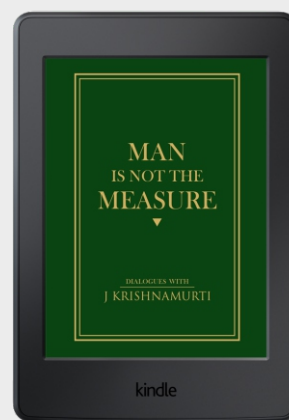


The Nashik Centre had held a pictorial exhibition titled 'J. Krishnamurti: To The Young' at the Kusumagraj Art Gallery in 25 March last year. This year, from 3 to 5 February 2023, another exhibition titled 'The Only Revolution' (see photo) was held, with book sales. Around 100 visitors attended the event.

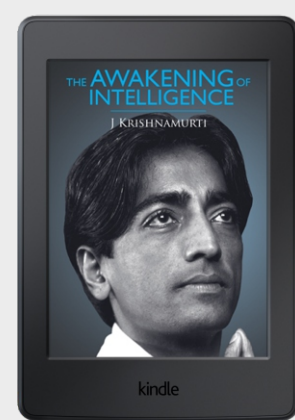
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## KFI Annual Gathering 2023 at Sahyadri School in November

The annual KFI Gathering will be held this year on the campus of the Sahyadri School, near Pune. (KFI did not host any gathering for the past three years owing to the pandemic.) The dates are 18 to 21 November. Details—such as the theme, date of arrival and departure, participation fee—will be announced later and will be available on [www.jkrishnamurti.in](http://www.jkrishnamurti.in).



## Retreat at Uttarkashi

A ten-day retreat was conducted from 1 to 10 March at the Krishnamurti Retreat Centre, Uttarkashi, which consisted of dialogues around the theme, ‘Understanding beyond the words’. There were discussions on the importance of taking retreats and continued with the difference between thinking about oneself and observing, and ended with reflections on what is insight and what prevents it.

## Retreats at Valley School Centre

A three-day retreat on the theme of silence, stillness, and meditation was held at the Study Centre of The Valley School in Bengaluru in February. The starting point was ‘awakening the spirit of questioning’ in the participants. In March, the theme of living in the grip of fear was taken up for discussion.

Apart from these, a dialogue meeting takes place every Thursday on the campus, and an online dialogue on Friday for those who cannot come. Every first Sunday of the month there is a dialogue followed by a video screening. Many new people interested to know more about Krishnamurti’s teachings attend the first Sunday meetings.



To know more about our retreats and programmes, visit [www.kfistudy.org](http://www.kfistudy.org).



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