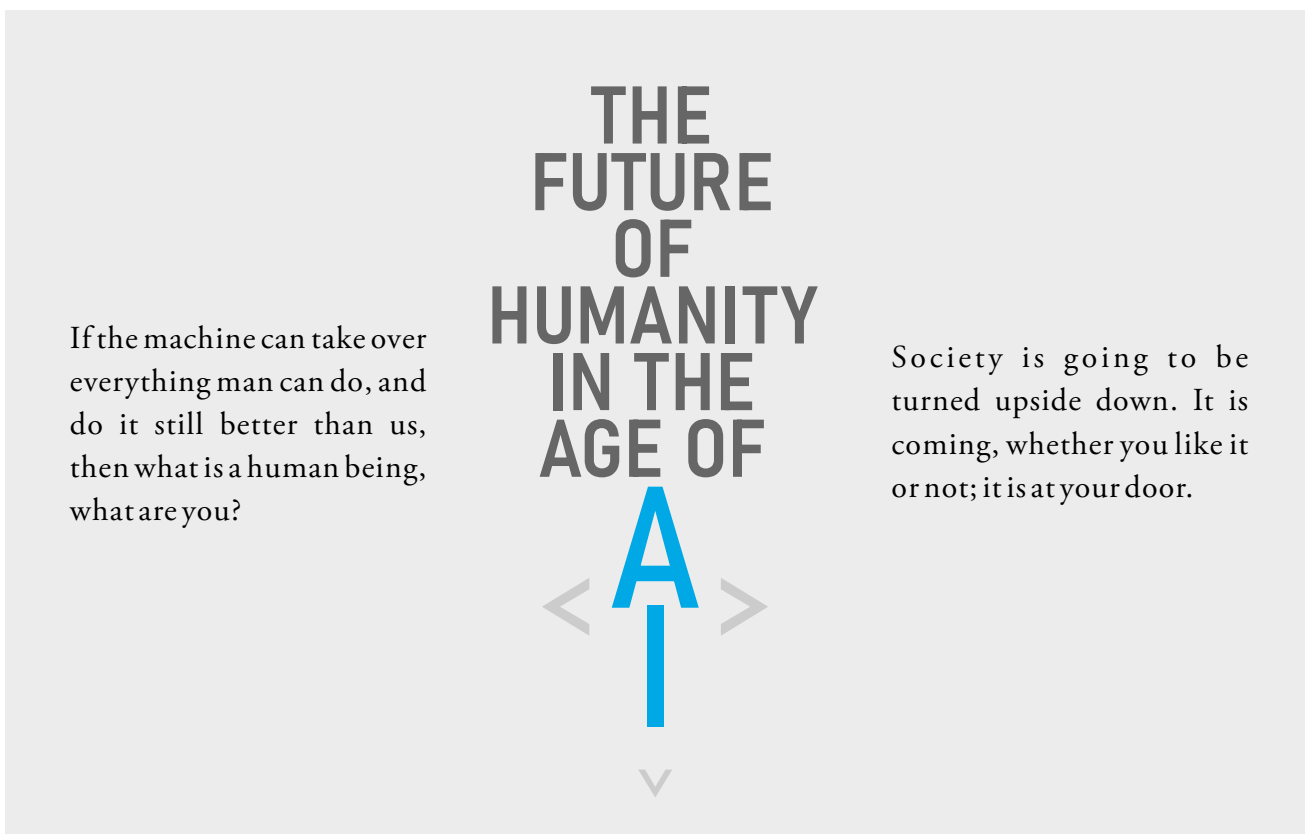


the pathless

KRISHNAMURTI FOUNDATION INDIA

Words such as *computer*, *robot*, and *artificial intelligence* were not in vogue when Krishnamurti spoke in the late '50s and early '60s about man's technological progress; instead, he used words such as *electronic brains*, *cybernetics*, *machines*, and *mechanical intelligence*. But the prophetic vision of the sage saw, much ahead of time, the challenges that humanity is facing today from its own creations. This digital booklet brings together some of the compelling statements on the subject he made over the decades and their relevance in this age of artificial intelligence. The booklet can be downloaded [here](#).

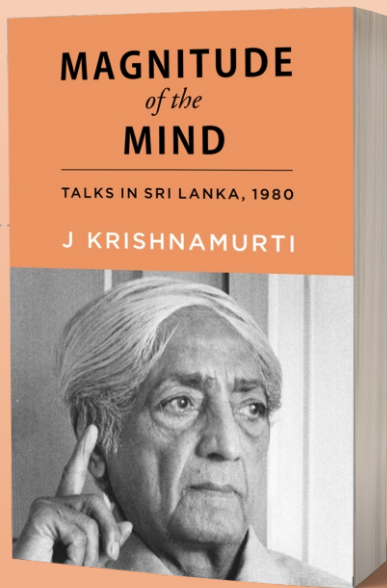
<Editor>



I do not know if you have ever talked to the specialists who are concerned with the electronic brain, with the computers, what they are doing. The computers are taking over all the activities of man—almost all the activities. They are building a society where the machine is going to rule. This obviously is coming. Man is going to have a great deal of leisure, and perhaps only the specialists will be the masters, and the rest like you and me will be

slaves. Probably a new culture is being built, of which we are not at all aware. Those who are concerned with it, involved in it, are greatly perturbed. Unless we human beings bring about a total mutation in the way of our living, which is the way of life, then thought is going to control our life; thought, like the computer, is going to guide our life.

<Talk in Amsterdam, 12 May 1968.>



The computer plays with a master chess player. In the first two or three games the master beats the computer, and the computer after three or four games beats the master because it is learning. When it is defeated, it learns what move has caused the defeat. So it has experienced, learnt from the first mistake, and then from the second mistake it experiences and learns till it beats the master. The human mind operates in the same way—experience, knowledge, memory, action, and from that action learning and more knowledge. We repeat this constant cycle, so we are always moving from the known to the known and acting from the known, like the latest computers, which have the capacity to correct themselves, which can experience and learn, and so can go much faster than man in thought in solving problems.

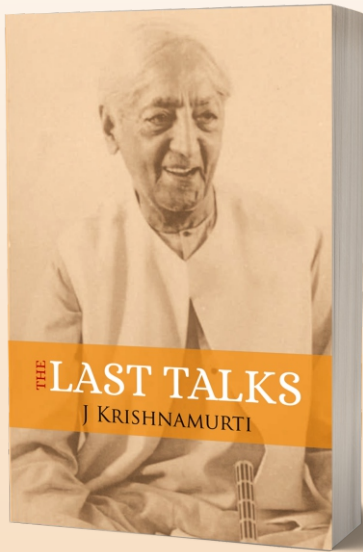
Our minds operate more or less in the same way; that is, our minds have become mechanical. You are educated as an engineer, and for the rest of your life you think along those lines—how to build bridges, railways, buildings, aeroplanes. Or if you are a surgeon, you spend ten years learning medicine, operation, and so on, and for the rest of your life you are a marvellous, or a rather shoddy little, surgeon. Or you spend years and years reading various religious books of various denominations and become an expert at it, capable of arguing, but it is still from the known to the known.

<Talk in Sri Lanka, 16 November 1980,
Magnitude of the Mind.>

The computers, which are completely impersonal, will tell you what to do. I was told that during the Korean war, the computers decided whether to attack China or not, not the Generals, but the computers decided. They knew the strength of both and said, ‘Don’t do it.’ The computers cannot be made corrupt, but the politician and philosopher can be, and are. So, what is important is not whether the world is governed by them, but whether you can govern yourself.



<Talk in New Delhi, 25 December 1966>



The computer can think backwards and forwards, which is called architecture. And the fifth or sixth generation computer is so quick, so extraordinarily capable, that it can invent, it can produce, it can change. So, what is going to happen to our brains? The computer can do almost anything, except of course having sex or looking at the new moon. It can do almost anything that human beings can. This is not some theory: it is happening now. So, what is going to happen to you? What is going to happen to us as human beings? We want entertainment. Probably, this is part of your idea of entertainment: coming here, sitting, listening, agreeing or disagreeing, going back home, and carrying on your own life. This is part of entertainment, as is going to the church, temple, mosque, or football, or cricket in this country.

<Talk in Rajghat, 18 November 1985
The Last Talks>

Our education has so conditioned our minds to pursue a career, earn a livelihood, skilfully or not, efficiently or not, and survive some way or the other. And knowledge, which we so cherish and worship, the knowledge we have acquired from books, religious or technical, the knowledge we have acquired from our own personal experiences, the knowledge that has been given to us through tradition, that knowledge stored in our brain is now being transferred to the computer. . . .

The computer can do everything that man can do. It can learn. It has been programmed, like our brain is programmed, to be a Catholic, to be a Protestant, to be a Hindu, to be a Buddhist. Your brain is programmed, whether you like it not. Otherwise you wouldn't call yourself a Hindu or a communist. Your brain has been cultivated through time, and through that time, which is the acquisition of experience and knowledge, it has been programmed, conditioned, to respond according to certain reactions. This is inevitable. That brain is now being given over to the computer. The computer is becoming your brain, the human brain. The computer plus the robot are already operating in manufacturing things like cars. All kinds of things are happening. In about ten, fifteen years, you will be unemployed. You have to face all this. Society is going to be turned upside down. It is coming, whether you like it or not; it is at your door.

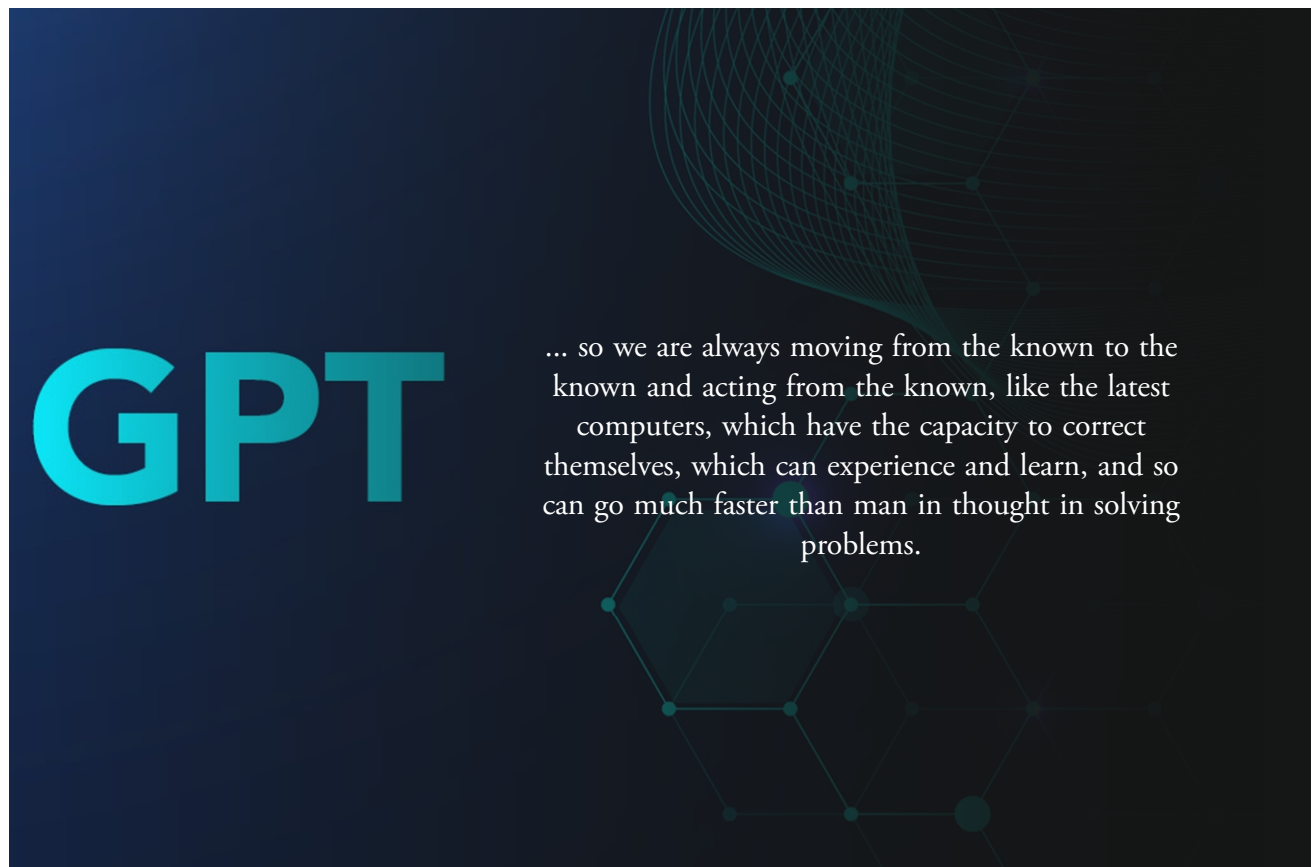
You understand the seriousness of all this?—that your brain, which has been so extraordinarily capable, which has suffered innumerable sorrows, which lives in great anxiety, is frightened, insecure; the whole psychological world which is the result of thought, that thought with all its knowledge has been transferred to the computer and the robot. So then man, what is he? If the computer can do everything that you can—that is, it can learn, correct itself, foresee much more than human beings can, and its responses are instantaneous because it is programmed that way—then what is man? The computers will say, 'I believe in God.' Oh, you

laugh, but you don't see the seriousness of all that is happening to us. The computer can compose poems, can diagnose better than any doctor can. So one asks, what is man, what are you? If the machine can do everything even better than you, what are you? Our brains have operated mechanically—it believes, it doesn't believe, it creates its own gods, its own philosophies. The computer can create a philosophy better than any philosopher can. So, what have we left? If the machine can take over everything man can do, and do it still better than us, then what is a human being, what are you? Your belief in God?—the machine will have belief in God. It will do rituals better than you can do. It will invent theories better than any philosopher. So, what have we left? . . .

What are we going to do with our life? Because we will have time, leisure. All the trouble we now take

to go to factories, and work, work, work, the computer and the robot are going to take over. Then what is man going to do? Either you are going to pursue entertainment, which is pleasure—the religious pleasures, the entertainment, in Tirupati, Rome, in cathedrals, temples. You will enter into the whole area of entertainment, and perhaps that is what is going to happen because we have lived on entertainment—entertainment by books. If you are inclined to be of a philosophic mind, you will be entertained by philosophy. If you are entertained by the Gita, the Upanishads, the Bible, you will go in for that entertainment. Or you will be entertained by rituals, the Mass, temple worship, which is all entertainment. Or you turn inwardly. Those are the only two things we are left with: entertainment or deep inquiry into oneself, into the psychological world.

<Talk in Madras, 1981>





So, what is the future of man? The computer can out-think man, learn faster than man, record much more extensively than man. It can learn, correct itself, according what has been programmed. Well-known mathematicians had programmed the computer, and it came up with two new theorems which the mathematicians hadn't even thought of. These are all facts; I am not inventing them. The present computer can program other computers, and so keep going, increasing, learning more. And the scientists are thinking of the ultimate intelligent

Please don't say it is in the future. In about ten years, more or less, the mechanical intelligence will outdo man. What then is man? Either he is entertained—as you know, in the world of sports, football has become king, has become the god, and the priests are the players. We are saying the future of mankind is to seek entertainment, enter more and more into the world of sports, or into religious entertainment—that is one line. The other is to go inwards because the brain is infinite. It has got immense capacity, not the capacity of specialization, not the



machine—UIM, it is called. So, what is the future of man when the computer can outdo everything that man has done or will do? Of course, it cannot compose like Beethoven but will come approximately to him; it cannot see the beauty of the constellation Orion, or the evening star that is by itself, lonely in the sky. But it will create a new Vedanta, a new philosophy, new gods, and so on. These are all facts actually taking place now. We saw a film of a robot putting together a motor, a Honda, in Japan. When the robot doesn't it do it properly, the computer stops the machine, tells the robot what to do, and starts it over again. This is happening.

capacity of knowledge. It has another kind of capacity—infinite. So, this is the future of mankind. Some of those in the MIT in Boston agree to this. They are concerned about the future of man, what is going to happen to him when the computer is going to take charge of the whole thing. So, what is the future? The brain is occupied now, so it is active. And when it is not active, it is going to wither, and the machine is going to operate. So we are all going to become zombies, going to lose our extraordinary inward capacity, or become superficially intellectual.

< [Discussion in New Delhi, 5 November 1981.](#) >

Question: What is the basis for your getting pessimistic about the growth of computers?

Krishnamurti: I am not. The speaker has never been pessimistic or optimistic. He is just showing you that the computers can take over all that man is doing—almost. The computers cannot look at a beautiful tree or at the evening star, single and alone in the sky, or at the morning light on the waters. When a machine can take over all that you are doing, thinking and learning much quicker than you can, what is going to happen to you as a human being? Some of the people who are involved with computers, the serious people, are really concerned about this. What is man? What is going to happen to him? Man will commit himself to entertainment, which you are doing now: football, religious entertainment, or other forms of entertainment. I do not know if you have noticed that in Europe and America sports is becoming more and more important, taking a great deal of time on television. The new gods are the football players; they earn millions and millions. You don't know all this. Either human beings go along that line of entertainment or concern themselves with something much deeper. The computers are challenging you, and to look at that challenge, understand it, see what is implied in it is not pessimism. You have to meet the challenge.

Questioner: How does one meet the challenge?

Krishnamurti: How does one meet the challenge that the computer plus the robot are going to take over, going to outstrip man in thinking? They are trying to invent the ultimate intelligent machine. That is the challenge. And what is man? Man is all that the computers can do except certain things. That is, your brain has been active for thousands and thousands of years; struggling, going to the office, maintaining a house, doing surgery, medicine, carpentry—all that has kept it active in different ways. Now the computer is going to take over that activity. Either your brain withers because it is not active, or it becomes active in a totally different direction. The activity which we have had is thinking. And the machine is going to take over your thinking; not entirely, but ninety-five per cent of it is going to be taken over by the machine. So if your brain is kept active like an arm, like any organ, it will live. If you keep it steady in a position, motionless, it will wither. So the brain will wither unless it is kept active. It can be kept active through entertainment, by sitting on a platform, by cheering some idiots playing, by cinema, or by religious nonsense—it is all the same, all entertainments are the same. So how will you keep the brain active? That is your challenge. To keep it active, one has to inquire into something much deeper.

<Rajghat, 28 November 1981,
In the Problem is the Solution>



The computer experts agree that the brain and the computer are very similar. Basically they are of the same category. There may be slight differences, but fundamentally the brain is programmed and the computer is programmed. And the question is: if there is no difference between the two, basically, then what is intelligence?

<Discussion in Madras, 1981>



LIVING IN A CHANGING AND DIVIDED WORLD THE PLACE OF SELF-KNOWLEDGE

Krishnamurti Foundation India's Annual Gathering will be held this year at its Sahyadri Education Centre near Pune.

These gatherings, which are open to all, are meant to help us re-examine our lives and share our insights in the light of Krishnamurti's teachings. Talks, group dialogues, screening of Krishnamurti videos, and a cultural programme are the chief features of the event. These gatherings have been held every year after Krishnamurti's passing away in 1986. However, they could not be held during the Covid years 2020-2023. We are happy to announce that we are resuming the Gathering this year.

The theme of the Gathering, *Living in a changing and divided world. The place of self-knowledge*, is of immense relevance in the modern world, with so much unrest and so much conflict in so many parts of the world. At the same time, one sees a growing sense of meaninglessness in modern life, which is dominated by technology and knowledge, and by rapid social and environmental changes. Generally, we try to resolve conflicts through diplomacy, peace treaties, agreements, and so on. But as we can see from events around us, such approaches have very limited reach, for they do not touch the core of the problem. Similarly, we try to resolve meaninglessness by falling back on

tradition and ritual and various other such artificial practices, but, unfortunately, these do not help us in the least. It therefore becomes very important to understand the nature of these problems.

We hope to explore the matter further during the Gathering, through talks, small group discussions, watching recorded talks of Krishnamurti, and exploring these matters in our individual conversations.



DATES

18-21 November 2023.

VENUE

Sahyadri Education Centre, near Pune

Registrations Open

[CLICK HERE TO REGISTER](#)

EDUCATION - THE THRUST OF RETREATS AT KFI CENTRE IN BENGALURU

The Krishnamurti Study Centre, Bengaluru, restarted its activities on 3 June, with a First Sunday Meeting on 4 June and weekly dialogues on Thursdays. In addition, one online dialogue was held. On 16 June, fourteen teachers from *Abeek Academy*, an alternative school in Bangalore, came for a half-day session on the theme 'What is learning?' Many of them were new to Krishnamurti's teachings.

A three-day residential retreat was held between 28-30 June for the teachers of *Poorna Learning Centre*, another alternative school in Bangalore. The retreat, which was initiated by one of the teachers, had as its theme 'Education and the significance of life.' The participants explored questions such as the role of discipline, obedience, and authority; of reward and punishment; and of ideals, comparison, and competition in education. The teachers were able to appreciate the immense value of Krishnamurti's emphasis on educating the educator. Exploring this question of whether one can transmit anything else other than what one is was quite revealing for the teachers. On the second day, the participants got an opportunity to be in silence and solitude. On the last day, there was a challenging discussion on whether it is possible to be a responsible teacher without first being a responsible human being. The teachers felt that the explorations helped them to deepen their understanding of education. Many felt exploring life was a truly humbling process.

THE SCHOOL-KFI CELEBRATES 50 YEARS!



The School-KFI celebrated its 50th birthday on 6 July this year. Founded by Krishnamurti in 1973, it had a modest start with seven children and two teachers in a thatched shed. It was Krishnamurti who later spotted a 15-acre piece of land, called Damodar Gardens, in the compound of the Theosophical Society, Adyar, in 1978, after which the school moved over there. After thirty-five years, it moved over to the present campus in Thazhambur in 2018, and is now a flourishing educational centre in Chennai, with new teachers and parents supporting it. On the occasion of its Golden Jubilee, a special assembly was held in the campus auditorium, attended by children, teaching and non-teaching staff, alumni, and other well-wishers. The speakers, who are now parents or grandparents, traced the origin and history of the school over the years and shared—through videos or by their physical presence—their warm memories of their alma mater.

GOOD EARTH SCHOOL TEACHERS AT VASANTA VIHAR



Forty teachers from the Good Earth School, in Kancheepuram district, on the outskirts of Chennai, spent half a day in Vasanta Vihar on 15 July for a programme, which consisted of a video screening and a dialogue on the themes of thinking together and security. Managed by one of the trustees of KFI, it is one of those schools not affiliated to KFI but is informed by Krishnamurti's vision of education. The school has regular sessions where teachers and students are exposed to the teachings.



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