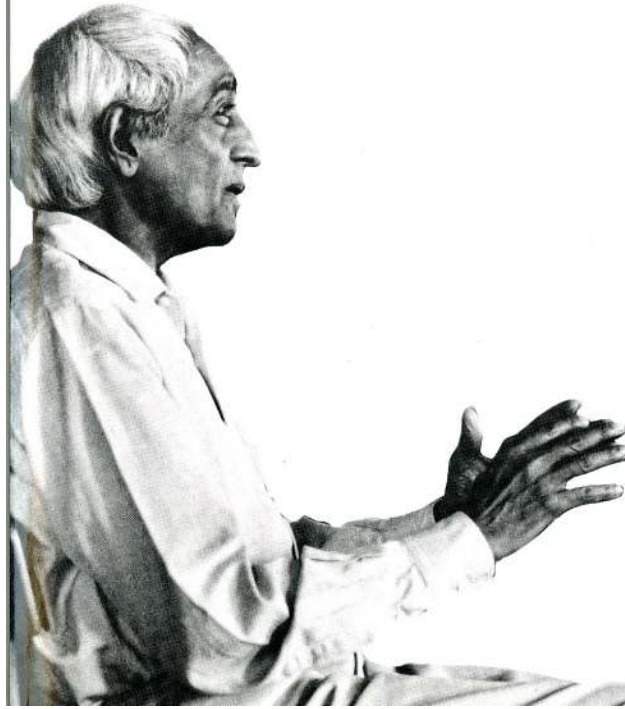


THE AWAKENING
OF INTELLIGENCE
J. KRISHNAMURTI



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BY J. KRISHNAMURTI

Beyond Violence

Education and the Significance of Life

The Ending of Time (with David Bohm)

Exploration into Insight

First and Last Freedom

The Flame of Attention

The Flight of the Eagle

Freedom from the Known

The Future of Humanity (with David Bohm)

Krishnamurti on Education

Krishnamurti's Journal

Krishnamurti's Notebook

Last Talks at Saanen 1985

Life Ahead

The Network of Thought

Think On These Things

Truth and Actuality: *Conversations on Science
and Consciousness*

The Wholeness of Life

You Are the World

J. KRISHNAMURTI

**THE AWAKENING OF
INTELLIGENCE**

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QUOTATIONS

“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 it is not. Now what is the relationship of intelligence with this new dimension? . . . The different dimension can only operate through intelligence: if there is not that intelligence it cannot operate. So in daily life it can only operate where intelligence is functioning”—*Part VIII, page 412.*

“When (thought) 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”—*Part VIII, page 411.*

“Thought is of time, intelligence is not of time. Intelligence is immeasurable”—*Part VII, page 375.*

“Intelligence comes into being when the mind, the heart and the body are really harmonious”—*Part VIII, page 449.*

“Is there the awakening of that intelligence? If there is . . . 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's going to happen? We should change the world”—*Part VIII, page 450.*

“When there is that supreme energy, which is intelligence, is there death?”—*Part VII, page 361.*

EDITORS' NOTE

FOR MANY YEARS J. Krishnamurti spoke to audiences of all sorts, as well as to individuals and to smaller groups, in America, Europe and India. This book was planned to indicate the wide range of his teaching and discussions. As the Talks were always extempore, with interchange of question and answer, the reports printed here were taken from tapes, so that the exact words and phrases were accurately recorded. They have been edited sufficiently to present a readable page, with some elimination of redundancies.

Several of the themes in these chapters are taken up in a different way in Conversations with four notable people interested in Krishnamurti's ideas. These personal interviews are also reported from tapes recorded at the time.

A word should be said about the Dialogues and the small group Discussion in Chapter 10. The Dialogues are not discussions in the sense of debates or arguments, but are free exchanges between people with a common aim who are intent on understanding together with Krishnamurti fundamental problems. For instance, the five Dialogues at Saanen follow a series of seven Talks and continue the themes there initiated, clarifying or probing the issues further. It was at Saanen, Switzerland, for many years, that people gathered from all over the world to share some weeks with Krishnamurti.

The small group Discussion (Chapter 10) took place at Brockwood Park in Hampshire, England, where there is an educational centre and school for young people founded by Krishnamurti. This discussion was with people for the most part long connected with Krishnamurti in his work.

We are indebted to a number of helpers in the recording, transcribing and editing of this book.

George and Cornelia Wingfield Digby

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Thought is of the order of time; intelligence is of a different order, different quality. Is intelligence related to thought? Brain the instrument of intelligence; thought as a pointer. Thought, not intelligence, dominates the world. Problem of thought and the awakening of intelligence. Intelligence operating in a limited framework can serve highly unintelligent purposes.

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AMERICA

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Two Conversations: J. Krishnamurti and Professor Jacob Needleman

- 1 The role of the teacher
- 2 On inner space; on tradition and dependence

THE ROLE OF THE TEACHER

*Conversation between J. Krishnamurti
and Professor J. Needleman*

*Needleman:*¹ There is much talk of a spiritual revolution among young people, particularly here in California. Do you see in this very mixed phenomenon any hope of a new flowering for modern civilisation, a new possibility of growth?

KRISHNAMURTI: For a new possibility of growth, don't you think, Sir, that one has to be rather serious, and not merely jump from one spectacular amusement to another? If one has looked at all the religions of the world and seen their organised futility, and out of that perception seen something real and clear, perhaps then there could be something new in California, or in the world. But as far as I have seen, I am afraid there is not a quality of seriousness in all this. I may be mistaken, because I see only these so-called young people in the distance, among the audience, and occasionally here; and by their questions, by their laughter, by their applause, they don't strike me as being very serious, mature, with great intent. I may be mistaken, naturally.

Needleman: I understand what you are saying. My question only is: perhaps we can't very well expect young people to

be serious.

KRISHNAMURTI: That is why I don't think it is applicable to the young people. I don't know why one has made such an extraordinary thing out of young people, why it has become such an important thing. In a few years they will be the old people in their turn.

Needleman: As a phenomenon, apart from what is underneath it all, this interest in transcending experience—or whatever one wants to call it—seems to be a kind of seed-ground from which certain unusual people aside from all the phoneyess and all the deceivers, certain Masters perhaps, may spring up.

KRISHNAMURTI: But I am not sure, Sir, that all the deceivers and exploiters are not covering this up. “Krishna-consciousness” and Transcendental Meditation and all this nonsense that is going on—they are caught in all that. It is a form of exhibitionism, a form of amusement and entertainment. For something new to take place there must be a nucleus of really devoted, serious people, who go through to the very end. After going through all these things, they say, “Here is something I am going to pursue to the end.”

Needleman: A serious person would be someone who would have to become disillusioned with everything else.

KRISHNAMURTI: I would not call it disillusioned but a form of seriousness.

Needleman: But a pre-condition for it?

KRISHNAMURTI: No, I wouldn't call it disillusionment at all, that leads to despair and cynicism. I mean the examination of all

the things that are so-called religious, so-called spiritual: to examine, to find out what is the truth in all this, whether there is any truth in it. Or to discard the whole thing and start anew, and not go through all the trappings, all the mess of it.

Needleman: I think that is what I tried to say, but this expresses it better. People who have tried something and it has failed for them.

KRISHNAMURTI: Not “other people”. I mean one has to discard all the promises, all the experiences, all the mystical assertions. I think one has to start as though one knew absolutely nothing.

Needleman: That is very hard.

KRISHNAMURTI: No, Sir, I don't think that is hard. I think it is hard only for those people who have filled themselves with other people's knowledge.

Needleman: Isn't that most of us? I was speaking to my class yesterday at San Francisco State, and I said I was going to interview Krishnamurti and what question would you like me to ask him. They had many questions, but the one that touched me most was what one young man said: “I have read his books over and over again and I can't *do* what he says.” There was something so clear about that, it rang a bell. It seems in a certain subtle sense to begin in this way. To be a beginner, fresh!

KRISHNAMURTI: I don't think that we question enough. Do you know what I mean?

Needleman: Yes.

KRISHNAMURTI: We accept, we are gullible, we are greedy for new experiences. People swallow what is said by anybody with a beard, with promises, saying you will have a marvellous experience if you do certain things! I think one has to say: "I know nothing." Obviously I can't rely on others. If there were no books, no gurus, what would you do?

Needleman: But one is so easily deceived.

KRISHNAMURTI: You are deceived when you want something.

Needleman: Yes, I understand that.

KRISHNAMURTI: So you say, "I am going to find out, I am going to enquire step by step. I don't want to deceive myself." Deception arises when I want, when I am greedy, when I say, "All experience is shallow, I want something mysterious"—then I am caught.

Needleman: To me you are speaking about a state, an attitude, an approach, which is itself very far along in understanding for a man. I feel very far from that myself, and I know my students do. And so they feel, rightly or wrongly, a need for help. They probably misunderstand what help is, but is there such a thing as help?

KRISHNAMURTI: Would you say: "Why do you ask for help?"

Needleman: Let me put it like this. You sort of smell yourself deceiving yourself, you don't exactly know . . .

KRISHNAMURTI: It is fairly simple. I don't want to deceive myself—right? So I find out what is the movement, what is the thing that brings deception. Obviously it is when I am greedy, when I want something, when I am dissatisfied. So

instead of attacking greed, want, dissatisfaction, I want something more.

Needleman: Yes.

KRISHNAMURTI: So I have to understand my greed. What am I greedy for? Is it because I am fed up with this world, I have had women, I have had cars, I have had money and I want something more?

Needleman: I think one is greedy because one desires stimulation, to be taken out of oneself, so that one doesn't see the poverty of oneself. But what I am trying to ask—I know you have answered this question many times in your talks, but it keeps recurring, almost unavoidably—the great traditions of the world, aside from what has become of them (they have become distorted and misinterpreted and deceptive) always speak directly or indirectly of help. They say “The guru is yourself too”, but at the same time there is help.

KRISHNAMURTI: Sir, you know what that word “guru” means?

Needleman: No, not exactly.

KRISHNAMURTI: The one who points. That is one meaning. Another meaning is the one who brings enlightenment, lifts your burden. But instead of lifting your burden they impose their burden on you.

Needleman: I am afraid so.

KRISHNAMURTI: Guru also means one who helps you to cross over—and so on, there are various meanings. The moment the guru says he knows, then you may be sure he doesn't know. Because what he knows is something past, obviously. Knowledge is the past. And when he says he knows, he is

thinking of some experience which he has had, which he has been able to recognise as something great, and that recognition is born out of his previous knowledge, otherwise he couldn't recognise it, and therefore his experience has its roots in the past. Therefore it is not real.

Needleman: Well, I think that most knowledge is that.

KRISHNAMURTI: So why do we want any form of ancient or modern tradition in all this? Look, Sir, I don't read any religious, philosophical, psychological books: one can go into oneself at tremendous depths and find out everything. To go into oneself is the problem, how to do it. Not being able to do it one asks, "Would you please help me?"

Needleman: Yes.

KRISHNAMURTI: And the other fellow says, "I'll help you" and pushes you off somewhere else.

Needleman: Well, it sort of answers the question. I was reading a book the other day which spoke of something called "Sat-san".

KRISHNAMURTI: Do you know what it means?

Needleman: Association with the wise.

KRISHNAMURTI: No, with good people.

Needleman: With good people, Ah!

KRISHNAMURTI: Being good you are wise. Not, being wise you are good.

Needleman: I understand that.

KRISHNAMURTI: Because you are good, you are wise.

Needleman: I am not trying to pin this down to something, but I find my students and I myself, speaking for myself, when we read, when we hear you, we say, “Ah! I need no one, I need to be with no one”—and there is a tremendous deception in this too.

KRISHNAMURTI: Naturally, because you are being influenced by the speaker.

Needleman: Yes. That is true. (*Laughter.*)

KRISHNAMURTI: Sir, look, let’s be very simple. Suppose, if there were no book, no guru, no teacher, what would you do? One is in turmoil, confusion, agony, what would you do? With nobody to help you, no drugs, no tranquillisers, no organised religions, what would you do?

Needleman: I can’t imagine what I would do.

KRISHNAMURTI: That’s it.

Needleman: Perhaps there would be a moment of urgency there.

KRISHNAMURTI: That’s it. We haven’t the urgency because we say, “Well, somebody is going to help me.”

Needleman: But most people would be driven insane by that situation.

KRISHNAMURTI: I am not sure, Sir.

Needleman: I’m not sure either.

KRISHNAMURTI: No, I am not at all sure. Because what have we done up to now? The people on whom we have relied, the religions, the churches, education, they have led us to this awful mess. We aren't free of sorrow, we aren't free of our beastliness, our ugliness, our vanities.

Needleman: Can one say that of all of them? There are differences. For every thousand deceivers there is one Buddha.

KRISHNAMURTI: But that is not my concern, Sir, if we say that it leads to such deception. No, no.

Needleman: Then let me ask you this. We know that without hard work the body may get ill, and this hard work is what we call effort. Is there another effort for what we might call the spirit? You speak against effort, but does not the growth and well-being of all sides of man demand something like hard work of one sort or another?

KRISHNAMURTI: I wonder what you mean by hard work? Physical hard work?

Needleman: That is what we usually mean by hard work. Or going against desires.

KRISHNAMURTI: You see, there we are! Our conditioning, our culture, is built around this "going against". Erecting a wall of resistance. So when we say "hard work", what do we mean? Laziness? Why have I to make an effort about anything? Why?

Needleman: Because I wish for something.

KRISHNAMURTI: No. Why is there this cult of effort? Why have I to make effort to reach God, enlightenment, truth?

Needleman: There are many possible answers, but I can only answer for myself.

KRISHNAMURTI: It may be just there, only I don't know how to look.

Needleman: But then there must be an obstacle.

KRISHNAMURTI: How to look! It may be just round the corner, under the flower, it may be anywhere. So first I have to learn to look, not make an effort to look. I must find out what it means to look.

Needleman: Yes, but don't you admit that there may be a resistance to that looking?

KRISHNAMURTI: Then don't bother to look! If somebody comes along and says, "I don't want to look", how are you going to force him to look?

Needleman: No. I am speaking about myself now. I want to look.

KRISHNAMURTI: If you want to look, what do you mean by looking? You must find out what it means to look before you make an effort to look. Right, Sir?

Needleman: That would be, to me, an effort.

KRISHNAMURTI: No.

Needleman: To do it in that delicate, subtle way. I wish to look, but I don't wish to find out what it means to look. I agree this is much more to me the basic thing. But this wish to do it quickly, to get it over, is this not resistance?

KRISHNAMURTI: Quick medicine to get it over.

Needleman: Is there something in me that I have to study, that resists this subtle, much more delicate thing you are speaking about? Is this not work, what you are saying? Isn't it work to ask the question so quietly, so subtly? It seems to me it is work to *not* listen to that part that wants to do it . . .

KRISHNAMURTI: Quickly.

Needleman: For us particularly in the West, or maybe for all men.

KRISHNAMURTI: I am afraid it is all over the world the same. "Tell me how to get there quickly."

Needleman: And yet you say it is in a moment.

KRISHNAMURTI: It is, obviously.

Needleman: Yes, I understand.

KRISHNAMURTI: Sir, what is effort? To get out of bed in the morning, when you don't want to get up, is an effort. What brings on that laziness? Lack of sleep, over-eating, over-indulging and all the rest of it; and next morning you say, "Oh, what a bore, I have to get up!" Now wait a minute, Sir, follow it. What is laziness? Is it physical laziness, or is thought itself lazy?

Needleman: That I don't understand. I need another word. "Thought is lazy?" I find that thought is always the same.

KRISHNAMURTI: No Sir. I am lazy, I don't want to get up and so I force myself to get up. In that is so-called effort.

Needleman: Yes.

KRISHNAMURTI: I want that, but I shouldn't have it, I resist it. The resistance is effort. I get angry and I mustn't be angry: resistance, effort. What has made me lazy?

Needleman: The thought that I ought to be getting up.

KRISHNAMURTI: That's it.

Needleman: All right.

KRISHNAMURTI: So I really have to go into this whole question of thought. Not make out that the body is lazy, force the body out of bed, because the body has its own intelligence, it knows when it is tired and should rest. This morning I was tired; I had prepared the mat and everything to do yoga exercises and the body said "No, sorry". And I said, "All right". That is not laziness. The body said, "Leave me alone because you talked yesterday, you saw many people, you are tired." Thought then says, "You must get up and do the exercises because it is good for you, you have done it every day, it has become a habit, don't relax, you will get lazy, keep at it." Which means: thought is making me lazy, not the body is making me lazy.

Needleman: I understand that. So there is an effort with regard to thought.

KRISHNAMURTI: So no effort! Why is thought so mechanical? And is all thought mechanical?

Needleman: Yes, all right, one puts that question.

KRISHNAMURTI: Isn't it?

Needleman: I can't say that I have verified that.