

Chapter 2

INTELLECT, AUTHORITY & 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. ¹⁵ - J. Krishnamurti.

Role of Intellect & Authority :

In the entire psychology of man, Intellect and Authority are more closely linked up with each other than with the Intelligence. Intelligence has a separate category. This is true particularly in Krishnamurti's teachings. In him intelligence bears a special significance far greater than the commonly held.

Intellect is the logical mind of man and Authority is its content. So intellect is essentially linked up with authority, though, it seems, authority, in the sense of mundane & supernatural power, may have a separate existence. A block headed king or queen exercising supreme authority of material power on his subjects or a ~~wish~~ witch (a sorcerer) practicing

authority of supernatural power on naive people can be easily imagined, but a professor or a scholar - who is a symbol of intellect - practicing no authority at all is indeed difficult to believe. Nevertheless, intellect and authority commonly go hand in hand, function from the same psychological platform (state of mind), and perform nearly similar roles.

Education from its primitive origination worships authority which is backed by intellect. For, security was the main concern of the early men. Education was allegiance to authority (to king or scriptures), and intellect served this purpose effectively. However the search for security still persists and that is much more intensely, because society today has made a quantum jump from the physical to the psychological (intellectual) existence, which essentially represents our increasing lust for power, pleasure, property etc. Education is made to serve this goal. Intellectual pursuit along with authority thus becomes the very order of the day.

This is in a way over emphasizing the exercise of intellect, which is more a mechanical process. It brings comparison, measurement, partiality in consideration. Reasoning or intellection as a mechanical

adventure leads inevitably towards a mechanical end, a mechanical life. Here authority adds fuel in the process. It appears in various forms : through knowledge, success or power etc. This pursuit of authority is marked by our thirst for knowledge, commitment to any theory or ideology, allegiance to our own tradition, culture or scriptures and so on. We follow, we ~~submit~~ submit to and quote authority as if it is the most important thing of our life. Authority is both outward and inward. "The authority of the priest, the policeman, the authority of law" etc. They constitute the outward authority. But "We may reject the authority of another, but unfortunately we still have the authority of our own experience, of our own knowledge, of our own thinking, and that in turn becomes the pattern which guides us." (Talks by Krishnamurti in Europe 1956 p.99)

This is inward authority, which practically dominates all our life of evaluations or our judgments of likes and dislikes at different situations.

This supreme reliance of our society on intellect and authority, which is stressed in the education system, benefits as well as devastates life. It has a beneficial effect when the material (physical) aspect

of our life is concerned e.g. more and more amenities and comforts of life. But it has a devastating effect when the total process of life is taken into consideration e.g. the aspect of relationship, love & freedom etc.

Our reliance on intellect and authority (thought & knowledge) also takes the form of reliance on words. We love to see the world (our life too) through words. We worship words, pursue words, live on words and fight for words. But, "...words are a trap and a snare. They are the symbols and not the real. The screen of words acts as a shelter for the lazy, the thoughtless and the deceiving mind. Slavery to words is the beginning of inaction which may appear to be action and a mind caught in symbols cannot go far. Every word, thought, shapes the mind and without understanding every thought mind becomes a slave to words and sorrow begins,"¹⁶ says Krishnamurti. To be caught in the riddle of words and the search to find out the nature of Reality and Truth out of it, is one of the greatest tragedies of mankind: it leads to more riddles and more trappings, it prevents life to go beyond words.

Intellect functions in the thought process and sharpens and sustains itself with the accumulation of

Knowledge (information input). Intellect is the analytical or the critical mind of man.

But an answer can be sought to the question, to what extent intellect & authority can help to achieve real peace, security & human upliftment ?

Peace here means an absence of violence altogether, security entails a state of mind devoid of fear, Upliftment refers to the psychological-mutation or radical transformation. However, in actuality the present process of trying to bring peace etc., through intellect and authority results in the absence of real peace.

For Krishnamurti, - "All thought is corruption",¹⁷ here corruption means "which is broken up, that which is not taken as a whole". "Authority" too 'is terrible and destructive';¹⁸ and "Addiction to knowledge is like any other addiction,"¹⁹ it (knowledge) is inflicted by the Faustean tragedy of more knowledge and more misery. Thought always functions through memory of words, images and information; They are its content. Memories are essentially old and dead. Thought merely revives those old and dead memories in reaction to anything of the present and living. So the problem and the response are not

on the same wave length, for, an old cannot adequately meet the new. Further, thought essentially divides, it perceives anything into observer and the observed relationship. "The observer is the accumulated knowledge, memory; the observer is essentially the tradition, the past, the dead ashes of many thousand yesterdays."²⁰ And "If there is a division between the 'observer' and the 'observed' that division is the source of all human conflict."²¹ There is always the psychological distance within this division. The difference between knowledge and memory constituted by the past, and by the present challenge brings about the (spatial) distinction between the observer & the observed. Thought is also a process in the Becoming - from What is to What-should be; which involves continuous tension.

However in the physical world - to go somewhere, to learn something, to build a structure and so on thought(knowledge) has enormous importance. But thought is not so important psychologically. The way of dealing with the physical world is not the way to the psychology of man : for 'inward change' or of mutation. The psychological issues like envy, anger, sorrow etc. are present and persistent. They demand 'total-attention'

To be definitively dealt with. Total attention, negatively speaking, is an effortless withdrawal of all our judgements on any particular issue e.g. envy ; and positively speaking, it is a choiceless-awareness of that particular issue. According to Krishnamurti, "Total attention includes the superficial and the hidden, the past and its influences on the present, moving into the future."²² This whole affair helps unfoldment of flowering of psychological facts. For Krishnamurti, "Every thought and feeling must flower for them to live and die ; flowering of everything in you, the ambition, the greed, the hate, the joy, the passion; in the flowering there is their death and freedom."²³ But thought obstructs this total phenomena of natural flowering with its known theories, interpretations and reactions. Suppressions, escape, modifications etc. are processes in which thought has also its role. It brings time, it brings innumerable fragmentation within; It brings sorrow inevitably.

"The ending of thought is the ending of sorrow."²⁴

To attend to the psychological issues for mutation,

we must die to all our thoughts and memories. Here "Death means the ending of the known,...the ending of attachments." This is Krishnamurti's Living and dying moment to moment. His advice therefore is, "While living, also live with death."²⁵

Meaning of Intelligence :

The ending of thought also means the beginning of intelligence. But thought cannot end so long there is a inattention. Further the effort to become attentive is the denial of intelligence; because intelligence does not involve any strutting and fretting, which necessarily characterise effort. Intelligence is total attention. "An attentive mind is an empty mind".²⁶ Attention is always out of inward space and silence. "A silent mind has great space not created by either the object or the observer."²⁷ This space has a different quality, and it can only be the seat of that immeasurable 'that immensity, that which is supreme and which cannot be invited'. It is far apart from knowledge and authority. There is no observer but only the observed in intelligence i.e. there is no duality. Thought and knowledge can be sought, accumulated,

pursued but intelligence is beyond all that, for it (intelligence) cannot really be invited and accumulated. Intelligence which is the perfect attention always gives value to the fact in the present (that which is existing). 'The fact is and everything else is not'; 'The fact has no time and no space.'²⁸

The present involves only facts, it is of the highest importance. "The present is the whole of time, in the seed of the present is the past and the future; the past is the present and the future is the present. The present is the eternal, the timeless."²⁹

"Intelligence", Krishnamurti says, "is the capacity to perceive the essential, the what is".³⁰ In the common parlance it (intelligence) means understanding the relations of things etc.; the root meaning of the word intelligence is inter legere, which means "To read between" the lines.

However nothing can guarantee the emergence of intelligence. It appears to him who is unconditionally free, who has no self-contradiction. It lives in him as a pervasive state of mind where total psychological mutation has taken place. To us, who live in

perpetual contradiction, intelligence sometime emerges like flashes of light but never persists. They are partial intelligence. Our ~~feel~~ feelings of beauty, love and sympathy, our flames of creation are all instances of that flash.

In a dialogue with Prof. David Bohm, an eminent theoretical physicist, Krishnamurti opens up his mind on the nature of intelligence in the following way,-

Thought - matter and intelligence are different forms of the same energy flow. While individual thought is polluted by material and selfcentred thinkings; intelligence on the otherhand is completely free from any self-centred attitude and therefore always universal and total. It is inexhaustible-infinite-unconditional and ever new in nature because it derives from the eternal source of energy, the truth.

While intellect or authority can be characterised by me or mine as my intellect or so, but intelligence is nobody's property. It is the singular eternal flow of wisdom beyond any fragmentation. It can see totally, not in the physical totality but out of psychological wholeness. Physical totality involves different sides of a body taken together, when psychological wholeness indicates a state of looking (mind), which is free from

any contradiction or conflict; which is not anchored to any motive, any definite value or culture. It only acts on the facts of life.

Intelligence awakens out of the understanding of the total significance of life. This is above and beyond economic or political significance but goes into the essence of life. A psychologically whole being can only have that total grasp. Intelligence never conforms blindly. It is rebellious in nature against any authority. It only acts out of its own values, own dynamism. Its values are fundamental like love, unity and freedom, in other way these are the very basis of intelligence and cannot be detached from it in any way. It is a different state of mind, as stated earlier, most sensitive and therefore creative. This implies Creative-living, and not so called Creations. ("Only when the mind ceases to create is there creation", - Krishnamurti). So to a man of intelligence conformity to any ideology or theory is a fall, a negation of individuality. To such a man, any geographical boundary separating nations is fundamentally irrational, 'Apartheid' or any law that segregates humanity is totally unjustified.

Krishnamurti confirms that intelligence only can give true perspective to our life and living. It is rooted in the absolute nothingness of our being and is incompatible with our eternal craze for psychological security through metaphysical and religious theories; It never idealizes or romanticizes any issue. It accepts fear, pain, loneliness and death as facts of life and faces them as they are without rationalizing (theorizing) them in any way. This is in other words Krishnamurti's Choiceless-Awareness. A man of intelligence can become a perfectly impartial judge because he can only see a case in its real perspective in a most detached manner. Krishnamurti further maintains that intelligence when highly awakened becomes intuition, which is a state of perfect creativity. Intelligence is also a link between reality and the truth. "...the truth ...operates on reality through intelligence", ³¹ says Krishnamurti.

Intelligence in Education :

Education, in Krishnamurti's views, is essentially the 'Awakening of Intelligence' in oneself and in others. But there is no way to intelligence. All so called ways are only limiting methods, characterised either by any motive, emotion or sentiment. Intelligence,

according to Krishnamurti, is free from all that (motive etc.). It cannot be limited because intelligence is not an outcome of any centre (ME). Any effort to limit it is a denial of its limitless (centreless) character. Only some aspects of a school e.g. its natural and academic environment & so on, can create a favourable (or unfavourable) weather for the awakening, but it can in no way guarantee that emergence. In founding of schools Krishnamurti therefore always stresses on, among other things, a very natural atmosphere, a small school with minimum boys and girls, a spirit of learning both among teachers and taught, an atmosphere of freedom and so on. Briefly, in his education there is always a greater emphasis on the total awareness both about the world and of the activities of the self, more than bookish knowledge; with all these, a harmonious development of the mind-heart-body is also stressed. For "Intelligence comes into being", thinks Krishnamurti, "when the mind, the heart and the body are really harmonious." ³² Education for intelligence thus becomes a total and comprehensive process which is far more difficult than the traditional one.

Observations :

It is possible to raise numerous questions about intelligence - on its status, its possibility, its emergence in education and so on. For example, since intelligence is an individual's inward affair, it is always difficult to pinpoint the presence of the capacity of intelligence in somebody separately from thought or intellect. Often intellect and intelligence live together criss-crossing and overlapping. They are not separate as objects. It is also true that there is no single or sure criterion of intelligence (I.Q. measurement does not relate to intelligence as conceived here). Yet goodness, that is reflection of intelligence in an individual is quite discernable in one's dealings and approaches.

Intelligence involves a spirit rebellion, which questions and destroys^p everything (norms, customs, conventions etc.) that dupes. But the fear that - in welcoming intelligence in education Krishnamurti was also invoking disasters in our lives, is clearly unfounded. Krishnamurti occasionally repeats that intelligence knows the 'right place' of everything and thus it can only straighten the society towards truth. "Seeing the false as the false and the true as

the true and the true in the false" ³³ is the essence of intelligence.

In Krishnamurti's philosophy of education one hindrance in the awakening of intelligence lies in the misunderstanding of intelligence itself; particularly in idealizing and rationalizing (conceptualizing) intelligence in life or in education. When intelligence becomes an ideal, it produces more strifes and conflicts in one's mind. The conflict is between Being and Becoming, between inattention and intelligence. As a result the joy in education is lost. Most of our queries on intelligence are raised out of this shortsighted view on the issue. We ask questions like,-- how can intelligence be timeless? Does it deny intellect or authority, and thereby destroy society? How is intelligence instantaneous and not gradual? and so on. This is because we think of intelligence as an ideal to be sought, to be attained through education.

According to Krishnamurti, to a man of total attention intelligence is a fact, but the passage to it is negative, through awareness of our inattentions. Further it is not a content contrary to knowledge and authority; intelligence is a flow of

clarity, alertness and sensitivity. It acts in the present and only in total attention. It awakes with the understanding of the self. As the innumerable contradictions and conflicts of the self subside there emerges a realization that contradictions are not insuperable and ultimate. Beyond conflict and fragmentation, beyond thought and knowledge there is a life of harmony and happiness : the life of Intelligence.
