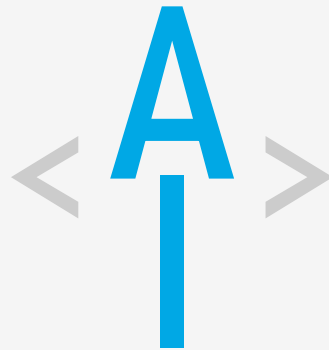


J KRISHNAMURTI

THE
FUTURE
OF
HUMANITY
IN THE
AGE OF



PROPHETIC VISION OF THE SAGE WHO SAW
THE CHALLENGE OF ARTIFICIAL INTELLIGENCE
AND THE WAY OUT OF IT.



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.



EDITOR



So, what is the future of man when the computer can
outdo everything that man has done or will do?



J. KRISHNAMURTI

1981



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.

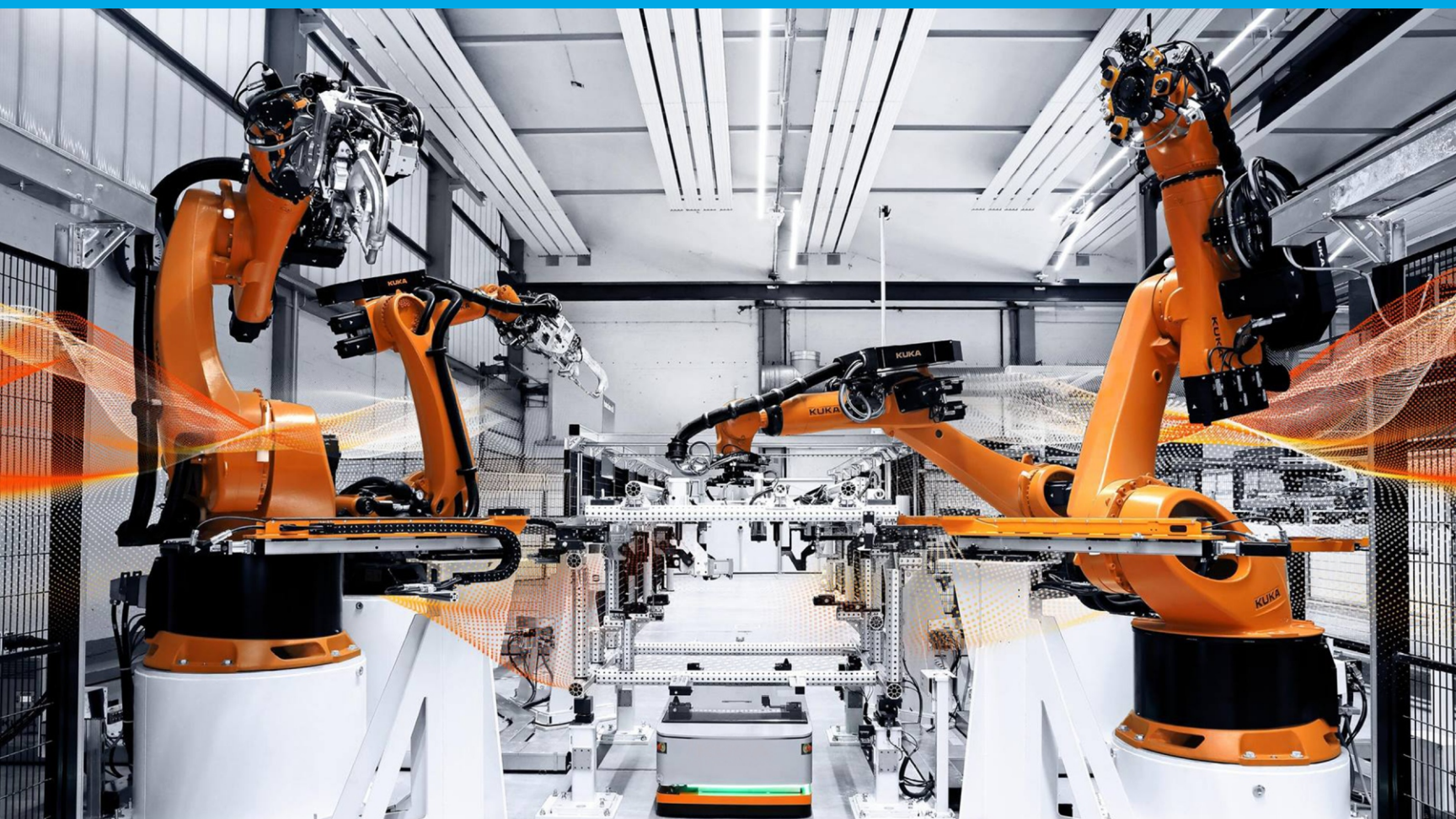


If the machine can take over everything man can do, and do it still better than us, then what is a human being, what are you?



J. KRISHNAMURTI

1981





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 be programmed and it stores that memory. It can also put aside all that memory on paper or a disc and keep itself empty so that it can be reprogrammed or instructed further. Similarly, can the brain use knowledge when necessary but be free of all knowledge? That is, our brain is recording all the time. You are recording what is being said now, and this record becomes a memory. That memory, that recording, is necessary in a certain area. That area is physical activity. Now, can the brain be free so that it can function totally in a different dimension? That is, every day, when you go to bed, wipe out everything that you have collected, die at the end of the day.



Talk in Bombay, 10 February 1985
That Benediction is where You are.

THE FUTURE OF HUMANITY IN THE AGE OF <A>



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... 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.



J. KRISHNAMURTI

1980

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



Society is going to be turned upside down. It is coming,
whether you like it or not; it is at your door.



J. KRISHNAMURTI

1981

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



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.



J. KRISHNAMURTI

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 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 do it properly, the computer stops the machine, tells the robot what to do, and starts it over again. This is happening. 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 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.

I don't think we understand the depth of what is happening. We are arguing: 'Can it happen'? It is going to happen. Take it for granted. A multi-millionaire wanted himself reproduced before dying, and the scientists are going to do it. Then what are we? What is a human being then? Machines, chemicals—I am using the word *computer* to include all that—when the computer is going to take us over completely, and we do not exercise our brain and therefore deteriorate, and therefore physically deteriorate, how shall we prevent this? What shall I do? I must exercise my brain. Now it is being exercised through pain, through pleasure, through suffering, anxiety, all the rest of it. It is working. And when the machine takes it over, it will not be working. And if it is not working, it will deteriorate—it is a muscle. I wonder if you see the danger of this?



Discussion in Rishi Valley, 4 December 1980.

The computer is gradually taking over the education of our children: teachers and professors highly qualified in their various subjects can inform the students without actually being present. This, too, will give us a certain freedom. Except in the totalitarian States, greater freedom is going to come to man and will perhaps allow him to do what he likes. Thus greater conflicts may arise, greater misery and wars for man. When technology, and computers with robots, dominate and become part of our daily life, then what is to happen to the human brain, which has been active so far in outward physical struggle? Will the brain become atrophied when people work only a couple of hours or more? When relationship is between machine and machine, what is to happen to the quality and vitality of the brain? Will it seek some form of entertainment, religious or otherwise, or will it allow itself to explore the vast recesses of one's being? The industry of entertainment is gathering more and more strength, and very little human energy and capacity are turned inwardly. So, if we are not aware, the entertainment world is going to conquer us.



Letters to the Schools, Chapter 50

The scientists are trying to change your whole behaviour whether you like it or not; that is genetic engineering. They are trying to change your way of thinking. So when genetic engineering and the computer meet... what are you? What are you as human beings?



J. KRISHNAMURTI

1986



Have you heard of genetic engineering? The scientists are trying to change your whole behaviour whether you like it or not; that is genetic engineering. They are trying to change your way of thinking. So when genetic engineering and the computer meet, as they are going to presently, in a couple of years, what are you? What are you as human beings? Your brains are going to be altered, your way of behaviour is going to be changed. They may altogether remove your fear, remove your sorrow, remove all your gods. They are going to, sir; don't fool yourself. Because it all ends up either in war or in death.

This is what is happening in the world actually: genetic engineering on the one side and computer on the other. And when they meet, as they are inevitably going to, what are you as a human being? Your brain now is actually a machine. You are born in India and you say, 'I am an Indian.' You are encased in that. Or you are born in Russia—back again. You are a machine. Please don't be insulted, I'm not insulting you. You are a machine that repeats, repeats, or says it is different. Don't imagine that there is something divine in you—that would be lovely—something holy, everlasting. The computer too will say that to you. So, what is becoming of a human being? What is becoming of you?



Madras, 4 January 1986, *The Last Talks*.

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.*

If you see the truth that an agitated mind that is merely responding according to its conditioning, its background, its accumulated experiences cannot resolve or understand the problem—if you see the truth of that fact totally, then you understand that thought is not the instrument which will resolve our problems.

Let me put it differently. It seems that whatever man can do, an appropriate electronic machine can do also. It is being discovered, and will be perfected in a decade or two, that what a human mind can do, the machine can do also and quite efficiently. It will probably compose, write poems, translate books, and so on. And chemically they are making drugs to give comfort, peace, freedom from worry, tranquillization. So you understand what is going to happen? Is the machine to take over your work, and probably do it better, and is the drug to give you peace or mind? There are certain drugs you can take to make your mind extraordinarily quiet so that you won't have to go through disciplines, controls, breathing exercises and all those tricks. So the petty mind, the shallow mind, the limited mind which only thinks an inch from itself, will have no more worries; it will have peace. But such a mind is still petty, its frontiers are recognizable, and all its thoughts are shallow.



Bombay 14 December 1958, *On Freedom, Chapter 8.*



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

Krishnamurti: I am not a computer expert, but I have talked to a great many computer people. They are trying to find out mechanical intelligence.

Questioner: Artificial intelligence.

K: Artificial intelligence. I was talking to three professors in England, and they were saying that a computer can now think backwards and forwards; that is, I have to leave tomorrow morning, so I have to get up at 5 a.m. I can think forward; and thinking forward also implies I have to think backwards. The computer can do that now. And they are trying to find artificial intelligence, which is the part they call 'architecture'—back and forth, back and forth. So artificial intelligence may be the intelligence of knowledge. I have children, and I want them to have, not 'artificial intelligence'. That is programmed, and then from that program it can learn to program itself. Our brain functions that way. I remember your hurting me, and therefore I don't like you; I like him because he flattered me. It is a mechanical instrument.

Q: Really, we know only this ordinary intelligence, and from this ordinary intelligence we are asking if there is such a thing as total intelligence.

K: Yes.

Q: And what can this ordinary intelligence do? It can speculate about total intelligence.

K: I want to come to that point slowly. Sir, what am I, who is fairly educated—not too educated—who has been all over the world, what can I do with myself and my children? What am I to do? I have been through all this—artificial intelligence, computers; I have read this and that, but that isn't good enough for me. I am dissatisfied with what is going on in my brain. And I say ask myself: 'Is there an end to this first and is there a possibility of seeing something totally different?'



Discussion in Rishi Valley, 16 December 1985.



And artificial intelligence can do most of the things that human beings can do—argue, have tremendous knowledge, much more than any of us... And it will act, it will tell you what to eat, what not to eat, when to go to bed for your health; when you can have sex, when you cannot have sex. Everything it can do. So, what is going to happen to the human brain?



J. KRISHNAMURTI

1985

Krishnamurti: The other day just before I came to India, I met three computer experts—the very latest. They are going deeper into artificial intelligence. America, according to them, is so advanced that Japan has given up. Japan has been competing with the Americans who are pouring billions into it. America is so far ahead that they have given up. So has Russia: they cannot keep up with the American run, and the Star Wars may be a threat to the Russians. And artificial intelligence can do most of the things that human beings can do—argue, have tremendous knowledge, much more than any of us. It will include British knowledge, European knowledge, French knowledge, Russian knowledge, the Upanishads, all the Gitas, all the Bibles, Koran—everything. And it will act, it will tell you what to eat, what not to eat, when to go to bed for your health; when you can have sex, when you cannot have sex. Everything it can do. So, what is going to happen to the human brain? If the machine can do everything I can do, except for having sex or looking at the stars, what is the point of a human being? I don't know if you follow all this. And the entertainment industry—which is here too, unfortunately—is very strong: football, tennis, all these things. So man is caught in entertainment, which includes all the religious entertainment. Then where is man? This is a very serious question, sir; it is not just casual talk. This has become a very, very serious question.

Questioner: This question wouldn't arise if there is a mutation in the brain.

Krishnamurti: Yes.



Discussion in Rajghat, 7 November 1985, The Last Talks.

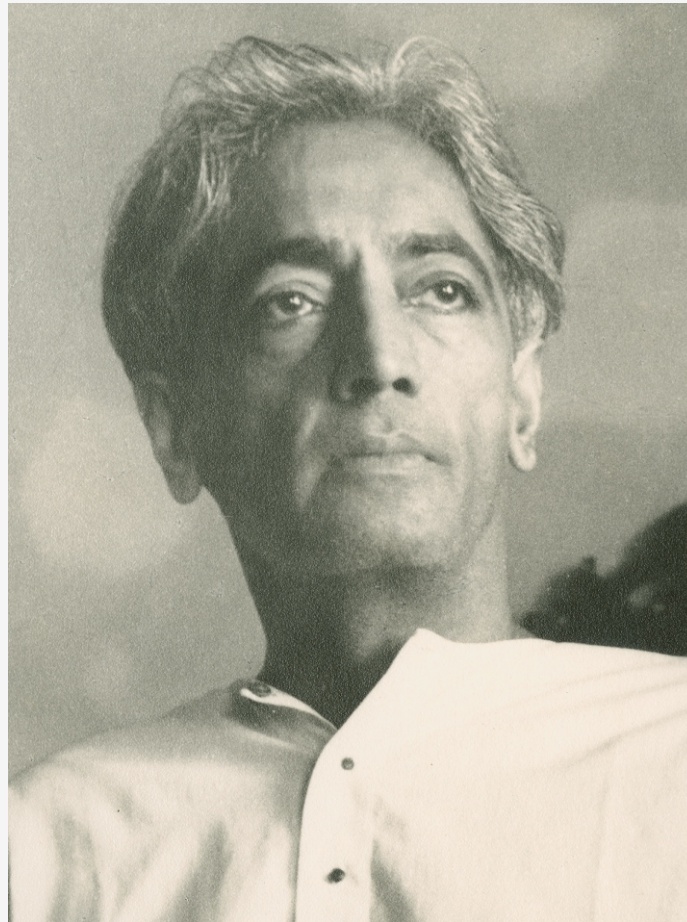
Two months ago three very clever people, scientists came, and we were talking. They are trying to find out artificial intelligence. If they can find that, you are all gone. Your knowledge, your Vedas, Upanishads, Gita—everything is gone. Because the machine can repeat them much better than you and I can ever do. It will invent theories, it will create gods, it will bring about a new kind of knowledge. It will. They are doing it now.

Questioner: Do you think it will be there in the next century?

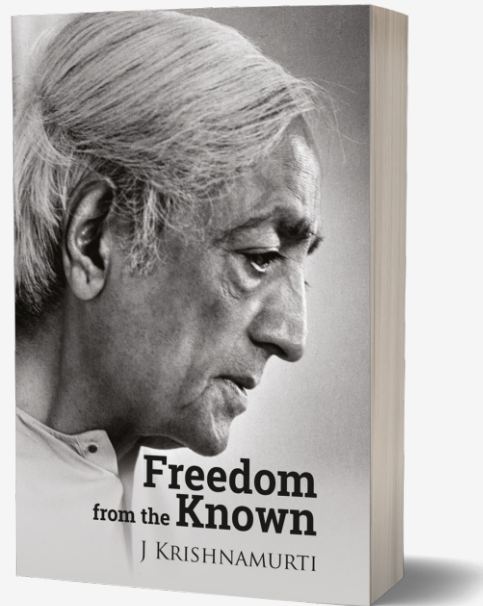
K: Oh, yes. It will be there at the end of this.



Discussion in Rajghat, 9 November 1985.

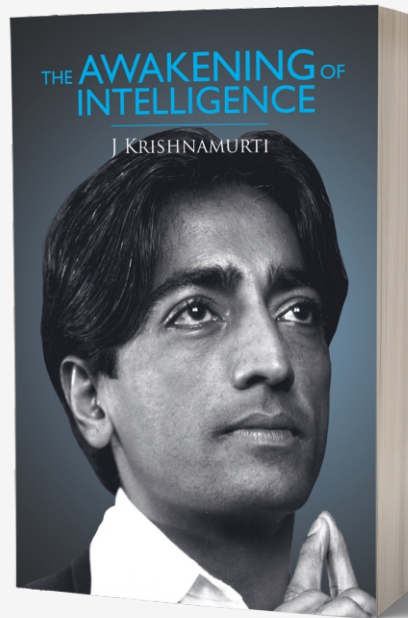


J. Krishnamurti (1895—1986) is regarded as one of the greatest philosophers and religious teachers of all time. For more than sixty years he travelled the world over, giving talks and holding dialogues, not as a guru but as a friend. His teachings are not based on book knowledge and theories, and therefore they communicate directly to anyone seeking answers to the present world crisis as well as to the eternal problems of human existence.



Ever since it was published in 1969, *Freedom from the Known* has rightly been regarded as a primer on Krishnamurti's teachings. In this book, we have for the first time a synthesis of what Krishnamurti has to say about the human predicament and the eternal problems of living. His words have been taken from over a hundred talks to audiences of all ages and nationalities throughout Europe and India. It was Krishnamurti himself who asked Mary Lutyens, a life-long friend and biographer, to compile this book for him and who suggested the title for it. The words are his, unaltered, but their arrangement is hers and is designed for the reader's better understanding.

This book is available on jkrishnamurti.in,
Amazon, Flipkart and other e-tailers



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.

This comprehensive record of J. Krishnamurti's teachings is an excellent, wide-ranging introduction to the insights of the great philosopher and religious teacher. Apart from existential issues such as violence, insecurity, conflict, pleasure, fear, and suffering, Krishnamurti examines larger but related questions, such as the role of the guru (with Professor Jacob Needleman); the traditional methods prescribed by Vedanta (with Swami Venkatesananda); the problem of good and evil (with Alain Naude); and the relationship between thought and intelligence (with Dr. David Bohm). First published in 1973, this book contains, apart from Krishnamurti's public talks and answers to questions from the audience, his incisive dialogues with some of the eminent minds of his time.

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