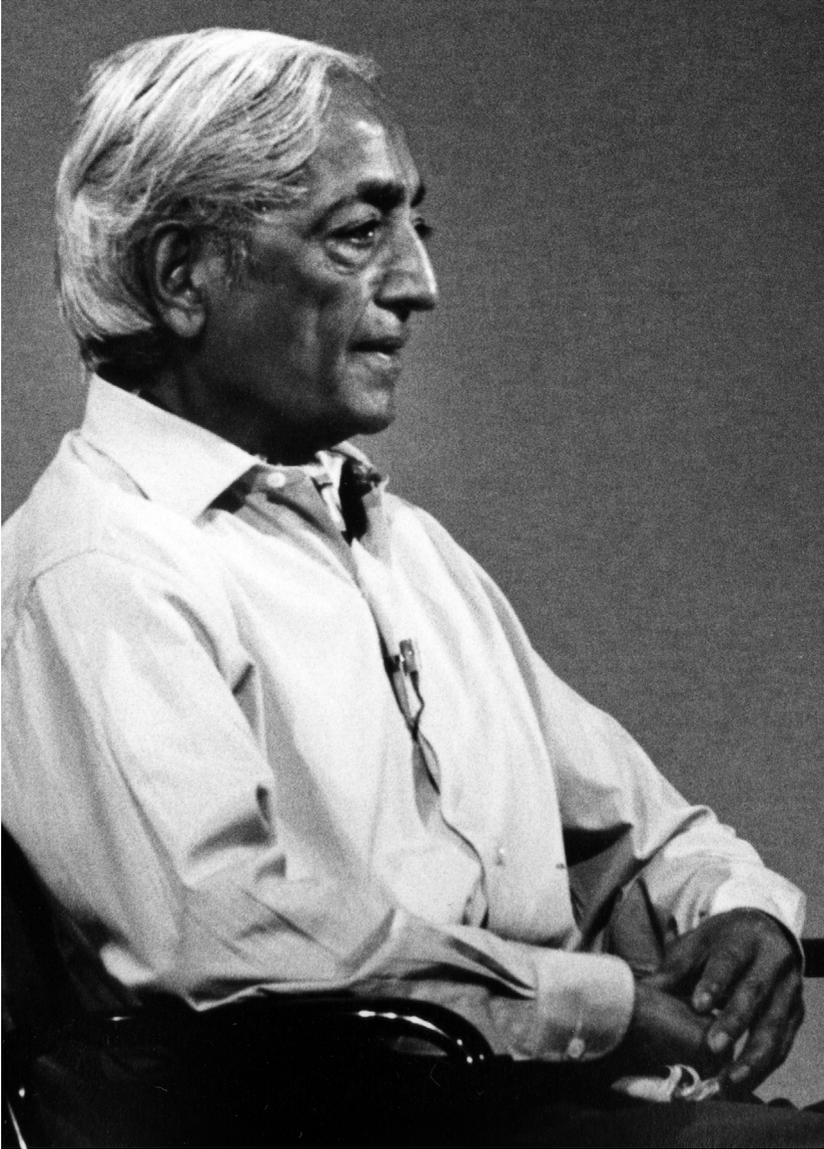


KRISHNAMURTI  
FOUNDATION  
TRUST

BULLETIN

96

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Krishnamurti in San Diego, California, 1974  
Photograph by Mary Zimbalist. Copyright © The Estate of Mary Zimbalist

*Truth is not an experience, it is not something that you have remembered, recognised, experienced. Truth has no abiding place.*

J. Krishnamurti  
Rajghat, Varanasi, India, 1974

## THOUGHT CANNOT UNDERSTAND WHAT TRUTH IS

We said that we would talk over this evening the question of meditation. The root meaning of that word is to measure. Meditation, in that sense, is to ponder over, to think over, to consider very deeply. Measurement is the material process of thought. All that is implied in that word. I wish that you had never heard that word, that you didn't know a thing about it. Then you would be curious to find out. But, unfortunately, most of you have heard of it or have practised some kind of meditation so your minds are already conditioned, you are already caught in a pattern, already caught in the network of concepts, conclusions. If we could start anew as though we didn't know a thing about it, then we can go into it together. We can inquire into the structure and nature and the beauty of it and all the deep significance of what is implied in that word.

We live disordered lives, contradictory lives, lives of fragmentation, and each fragment is in opposition to the other and therefore there is a sense of deep, inward disorder. One of the factors of this disorder is to act neurotically, contradictorily: saying one thing, doing another, thinking one thing and putting on different masks in different environmental demands. It is an area of the mind in which there is disorder. If you have observed yourself, this is obvious. And the brain can only function effectively, naturally, easily when it has order, when there isn't contradiction, when it is completely stable, when it is not driven by various influences or various desires. All this is part of meditation.

We are sharing this together. To share you must be interested. Use the words of the speaker as a mirror in which you are observing yourself, not reading his words and creating an idea and then trying to live according to that idea. Whereas, if you would use the speaker's words as a mirror in which you see yourself actually as you are, there is no authority, there is no teacher and the taught. We are used to being

taught, not only in school but also we want to be taught how to live properly: how to live a life without contradiction, without immorality, without all that nonsense that goes on within oneself. So we gradually set up an authority because in ourselves we are disorderly and we want order. We think order is to follow somebody to whom you attribute a status of authority. What we are trying to do together is not to create a new authority, but rather to observe what we actually are, as we are; not what we should be or imagine we are. In matters of the mind, the spirit, in matters of truth there is no authority, ancient or modern. One who follows destroys truth, and one who says he will show you the path destroys truth. Having no authority either of a book or a guru, saviour or master, we can look at disorder.

We live in disorder. The brain can function effectively harmoniously, not in contradiction—only when there is real order. Order is not a blueprint to be conformed to, but being aware of and understanding the disorder in our living, in our personal relationships and our relationship to society, to our neighbour. In all that there is disorder, contradiction. Part of meditation, only a small part, is to bring about order which is virtue. Without that you cannot meditate, it has no meaning. Sitting and breathing or standing on your head or trying to awaken your kundalini has no meaning. What has meaning is to bring order in your daily life, honestly, deeply. And you cannot bring about order without understanding the disorder in which you live.

And, as we said, meditation means not only to ponder, to think over, to consider profoundly but also it means to measure. And one has to understand this whole technological structure in which we live. The whole of the Western world is based on the technological principle of measurement, because without measurement you cannot have technique. The Asiatic world has said measurement is an illusion and to find the immeasurable you cannot use measure. But they use measure to control thought to seek the immeasurable. So they are both the same. Measurement implies comparison, measurement implies

distance, measurement implies conformity. I conform to the pattern, the pattern I have created or society has created. So measurement is the movement of thought in time.

This is really important to understand with regard to meditation. Can one live daily life without a single control? Because control implies measurement, control implies domination, control implies a division between the controlled and the controller. This is obvious. So, in daily life can one—not theoretically or in abstraction or as a theory—actually live without measurement and therefore without comparison, without conformity, without movement from here to there to become something? All this is implied in measurement. And the instrument of measurement is thought.

Please look at yourself. Thought is the response of memory, experience, knowledge. So thought always has its roots in the past. It can project a future, but that future is still from the past. The future, the present and the past are the measurement of time as a movement of thought.

So thought is measurement. Measurement implies conformity, comparison, adjustment to a pattern, adjustment to a tradition. Can thought end? One of the edicts or traditions is that if you are meditating you must control thought. But we never asked who the controller is. We have accepted that we must control thought. From childhood in every school, control your thought has been told to us. That has been the pattern, but we have never asked ourselves or another: 'Who is the controller?' Is not the controller part of the thought? Please, see this for yourself. The controller is the controlled.

You sit quietly and you observe. And thought wanders off in various directions. The pattern established through tradition is that you must control it. You may spend the rest of your life controlling thought. We are educated to control thought, every movement of desire, of pleasure. I question the whole principle. Who is the controller? Is it

not one of the fragments of thought that says, 'If I control my thought I will achieve peace'—whatever that is—or 'I will experience some extraordinary state'? So, thought creates the division as the controller and the controlled, and then the conflict between the controller and the control begins. If one is serious, one asks if it is possible never to control. This is not just a childish sense of having no control so I can do what I like—that is too silly—but is it possible to find a way of living in which there is not a shadow of control?

I will show it to you. Please listen, do not copy. Is it possible never to compare yourself, which is measurement, with another, not only physiologically but psychologically? We are talking about psychological, inward comparison: you know, I don't know; you are the guru or the saviour or the master or somebody high up on the ladder and I am on the lowest step and I must have you as an example. I want to compare myself to see that I am progressing. That is comparison. I am greedy and I compare myself to an idea of non-greedy; and having established an ideal, a pattern of behaviour or a pattern of conduct, I compare myself all the time. And that is called growth, progress, evolution.

Can one live without comparison, not intellectually but in relationship? Because life is relationship and without relationship there is no life. You may live in isolation but you are related. You may withdraw but you are still part of humanity. Can one, in daily life, in all kinds of relationship live a life in which there is no comparison? Then the problem arises: what happens when I don't compare? I have compared myself with you, who are very clever, bright, nice-looking, with a tremendous reputation, and I compare myself and say to myself that I am rather dull, I am rather stupid. This is how we are educated in school.

What happens when there is no comparison? Do I become a vegetable? Do I stagnate? Or does something totally different take place? Try it now, please. Try it. You are used to comparing as part of your tradition

from stories in memory, which is thought. As you are reading now, try to find out what happens if you do not compare. Don't you then realise that all along you have carried a tremendous burden and that when you do not compare, you are free of that burden? Therefore you can look at yourself without comparison, at what you are, not what you should be or what you have been or what you will become, but actually what you are. Which means that when there is no comparison you do not know what you are. Right? Good!

You do not know what you are, so from there you can start. I do not know what I am, but I am going to find out. Then the question arises whether you can live in daily life without any control, without any comparison—which does not mean that you do what you like—but actually to live without a single direction, which is without control. This demands a skill in action which is an art to be learnt; and in the very learning of it is its own discipline. You don't impose a discipline upon it; the very observation of how to live without control itself brings its own order. Do it and you will see how extraordinarily simple it is. Putting into words makes it complicated, but it's really very, very simple. You see, I don't know what I am. I know people have told me what I am, I am atman, I am Freudian, and so on, but I see that I live in a life of comparison, and when I do not compare I am at a loss. For the first time in my life I am altogether lost, uncertain, unclear, confused. And I must be lost, otherwise I cannot find. So that's one point: thought is a material process in time as measurement.

The next question is whether it is possible for thought, which brings about fragmentation because in itself it is a fragment-maker, to come to an end—uncontrolled, not driven to make itself come to an end. You are all trying in meditation to make it happen, and so you live in perpetual conflict. Can thought end and yet function when necessary? We said thought is measurement, measurement is knowledge, experience, memory, and from that background every reaction is the

movement of thought as a material process. Thought must function in the technological world and in the scientific world where there is accumulation of knowledge. That is part of our life. You must have knowledge to speak, to find where your house is. So knowledge is absolutely essential. But we try to use knowledge to try to bring about psychological change in ourselves.

From that the question is: can knowledge transform man and his society? Because that is our concern too. We see that knowledge has never transformed man psychologically. There have been thousands of wars historically. Have we learnt anything from that? We have learnt how to kill more and more, not how not to kill. We know the cause of our suffering, but we go on suffering. We know from various professors, various books and so on, the obvious fact that where people are divided there must be conflict, and yet we go on.

So basically, fundamentally, knowledge is not the factor of the transformation of mankind. There must be other factors. And that is part of the process of meditation. So can thought come to an end? People who have gone into the question of meditation have tried to stop thought, control it, subjugate it, force it; and therefore the mind is twisted, is a tortured mind. How can a tortured mind, a distorted mind, a neurotic mind, an imbalanced mind, a mind that is not whole find truth? Obviously it cannot. So it is imperative for someone who is really serious and wants go into the question of meditation, to find out whether thought has its own place and never moves into other realms. That is only possible to see when the controller realises that the controller is the controlled.

You will see, if you have gone into it sufficiently deeply, that thought cannot possibly understand what truth is. That thing cannot be described. When that thing is described, it is not the truth, it is a verbal description of something. The description is not the described, but we are caught in the description. To find out without effort whether

thought has its own place, and does not move in any other direction, we have to go into the question of time. This is all part of meditation.

Time is movement. You need time physically to go from here to your house; from here to there is a movement in time, by the watch or in time psychologically. I will be, I will attain, I will succeed, I will become nobler: all that is a movement from here to there, which is movement in time. That means direction. And to achieve that end, you must exercise will; and the exercise of will to achieve is the movement of thought or desire in time. Can the mind be free of this movement from here to there psychologically, inwardly? It can find out only when you see the fact that the movement from here to there psychologically is the illusion of thought, which has projected an idea and wants to conform to that idea—which is measurement.

To have an insight into that is to have no movement from here to there but only *what is*. Then, to go beyond *what is* you need energy, but now that energy is dissipated in conflict, in imitation, in conformity, in the movement of trying to overcome something, in the movement of escape from what you are. When there is no escape and there is no suppression, when there is no rationalisation of what actually is and remaining with it, then you have the energy to go beyond. Not 'you have'—there is energy to go beyond. Therefore there is a transformation of *what is* without effort. This is really very important to understand because we make effort; all our lives from our childhood till we die we are making tremendous struggle, effort; and where there is effort, there is violence. When you see the truth that violence, that effort, that all movement of thought from *what is*, is a wastage of energy, you have that energy to go beyond it without a single control, without conflict. This is not a trick, this is not a gimmick you learn and practise. It is a thing that moves, lives all the time.

So, in meditation there is no direction. Direction means from here to there; 'there' being enlightenment, truth or whatever you like to

call it. A mind in meditation has no direction. The moment there is direction, space is restricted. Of course, one has to go into the question of space.

Have you ever realised when you are looking at your own mind, how little space there is in yourself? Our consciousness, our mind is constantly being bombarded by gurus, by politicians, by union leaders, through education, through propaganda. All the time it is being bombarded, and one has very little space. And having little space, you set a direction to have space, which you call freedom, enlightenment. So where there is no direction, no exercise of will to achieve a goal, then out of that deep realisation, insight, there is space. When you are living with noise all around you, inevitably, because there is no space, you become violent. Space is necessary, otherwise you cannot see, otherwise you cannot feel, and you are not free. This freedom is absolutely necessary, otherwise you are a prisoner of your thought for ever.

So, in meditation is the understanding of disorder and order, and therefore there is order that is not a blueprint but a living thing because you understand the depth and the structure of disorder in how you live. In the very observation of it, not in denying it or resisting it but just observing it, comes mathematical order. And then the brain can function beautifully because there is no resistance, there is no contradiction. That order means not only virtue and morality but also order in relationship, between man and woman, in all relationships. That order is denied when our relationship is based on images. Where you have an image about your wife or your husband, or the girl or the boy, about the other, the relationship is between these two images. The images are the ideas, conclusions, and therefore there is no relationship at all, and hence conflict.

So, order in relationship. And where there is order there is harmony and therefore there is compassion. Without compassion you can sit

for ten thousand years breathing rightly, doing all kinds of peculiar tricks, but you will never come to that thing which you call truth. When there is no control whatever, there is space in the mind. When you have space, the mind becomes silent, naturally. This is important, not all the tricks we play upon ourselves to make the mind quiet by repeating mantrams, or this, that or the other. Whereas, when the mind has space, which means no direction, no operation of will and therefore no fear, then in that space there is silence. The mind is really quiet—not made quiet through tortuous means but actual silence, of which you are not aware. The moment you are aware that you are silent it is not silence. Therefore meditation is part of the freedom from the experience of being silent. We try through various means to wipe ourselves away, to destroy ‘the me’. Identifying myself with the nation is another form of destroying myself, or identifying myself with an ideal, or identifying myself with a cause. One plays all these tricks in order to get rid of oneself. There are no tricks. The ending of ‘the me’ is to look at myself without the observer who is condemning, judging, evaluating; just to look at myself, to observe without the observer.

You know, it is one of the most difficult things to do, because when you see the river of a morning or an evening with the beauty of those extraordinary nuances of light and colour, it leaves a mark, an imprint on your brain, which becomes a memory. Then that memory is operating the next time you observe. To look at that river but not let it make an imprint, just to look at it, that is beauty. Beauty is not a memory, just as love is not a memory.

So, this space in which silence exists is necessary, because it is only in silence in which there is no ‘me’ as the experiencer that a totally different energy or activity or movement takes place, which is not time. Therefore the mind can operate in the field of technology and at the same time be silent. It is like two streams running together, harmoniously. It does take place, if you’ve gone into it very, very deeply. And this whole thing is meditation.

A further question is whether there is a reality which the mind has not created. Is there something immeasurable, unnameable which thought has never touched? But thought says, 'I would like to find it, because in that there is an absolute security, in that there is absolute safety, psychologically'. That is, creating an image. The creator is thought creating the image and making that image into something real, as God or whatever you like to call it. That gives to thought a sense of balanced harmony, a sense of security; but that security is the movement of thought in time, and so that invariably brings fear.

Now, is there something which thought has never touched? How can that be answered? Because truth is not an experience, it is not something that you have remembered, recognised, experienced. Truth has no abiding place. It is not something static to which many paths can be possible. 'There' is a fixed point. A living thing is not a fixed point. You are not a fixed point. You are a fixed point only when you have an image about yourself. So, is there something which is totally out of time, which cannot possibly be experienced, which thought cannot contaminate? Man has put this question, and perhaps some have come upon that, and are silent about it, for the description is not the described, and one who describes it does not know because he is caught in the description, not in reality. Out of that silence there is nothing to be told. One can never say, 'I know', 'I have reached', 'I have found'. Therefore life is a movement not only in time, but also out of time. And from this arises a great sense of responsibility. Then you are not answerable to anybody, to no government, to no guru, to no authority. But you are responsible, which means answerable. And you can only answer when there is compassion. Responsibility implies freedom, compassion. And the whole of that is meditation.

*J. Krishnamurti at Rajghat, Varanasi, India, 24 November 1974*

## FOUNDATION REPORT

**Media Production** - About 180 new videos and over 100 audio recordings were released in 2014 and 2015. For new releases of DVDs and MP3 discs, please visit: <https://store.kfoundation.org>

**Social Media** - In a joint effort with the other foundations, we have been expanding Krishnamurti's official presence in the ever-growing arena of social media. On **YouTube**, our channel has over 20,000 subscribers. It hosts about 300 full-length videos, and each week we release a Question and Answer extract containing a question posed by the audience during public meetings. Our **Facebook** page has over 150,000 subscribers, with each of our posts seen by 20,000 to 50,000 people. You can visit us at:

**YouTube** [www.youtube.com/kfoundation](http://www.youtube.com/kfoundation)

**Facebook** [www.facebook.com/jk.krishnamurti](http://www.facebook.com/jk.krishnamurti)

**Job Vacancy** - Krishnamurti Foundation Trust is seeking a new **Publications Coordinator & Rights Manager** to live and work at Brockwood Park from May 2016. Someone applying for this position would have a keen interest in and familiarity with the works of J. Krishnamurti. It is a full-time position and requires excellent English language usage and office skills, including the ability to work accurately and easily with figures, contracts and computers, as well as having an understanding of electronic media. An ability to work well with others and a willingness to travel to international book fairs are essential. It is highly desirable that the Publications Coordinator have knowledge of the publishing industry, including its online aspects. The successful candidate will be eligible to work within the UK. Please send, along with your CV, a covering letter stating your interest and why you wish to live and work at Brockwood Park to Jerome Blanche: [administrator@kfoundation.org](mailto:administrator@kfoundation.org)

## **J. Krishnamurti: Silence, Music and the Arts**

A concert for the benefit of the Foundation entitled **J. Krishnamurti: Silence, Music and the Arts** will be performed at Cadogan Hall in London on 3rd September 2016.

Several musicians including Pablo Casals, Arturo Benedetti Michelangeli, Andres Segovia, Igor Stravinsky and Ravi Shankar were linked with Krishnamurti. More recently, Claudio Abbado referred to the importance of listening and of silence in music. The aim of this concert is to bring awareness of Krishnamurti's teachings to those who are interested in music and the arts.

Aditi Mangaldas, a leader in Indian Classical Dance, granddaughter of Nadini Mehta and grandniece of Pupul Jayakar, will open the concert to celebrate Krishnamurti's links with music and the arts. Nigel North, one of the world's foremost lutenists will play a Bach suite, and the concert ends with the renowned pianist Maria João Pires playing Beethoven's last piano sonata. In addition, there will be visual art on display. The concert will be introduced by the broadcaster Ian Skelly. All of the artists connected with the concert have been deeply aware of Krishnamurti.

Bookings can be made directly with Cadogan Hall:

5 Sloane Terrace, London, SW1X 9DQ

+44 (0) 20 7730 4500

[www.cadoganhall.com](http://www.cadoganhall.com)

(go to 'What's On' and see 3 September 2016)

## THE KRISHNAMURTI CENTRE

**Theme Weekends and Study Retreats** are for those who would like to inquire together in an atmosphere of openness with like-minded people. These events are attended by those who are acquainted with the teachings as well as those who are new to them. Video or audio recordings of Krishnamurti's talks are followed by dialogues among the participants. These dialogues are usually found to be helpful in deepening one's understanding of day-to-day issues. Both events start on Friday at lunchtime and end after lunch on the last day.

### Programme for 2016

**February, Friday 19<sup>th</sup> to Sunday 21<sup>st</sup>**  
*Can the mind ever be free of conditioning?*

**March, Friday 18<sup>th</sup> to Wednesday 23<sup>rd</sup>**  
*What is radical psychological change?*

**April, Friday 15<sup>th</sup> to Sunday 17<sup>th</sup>**  
*The meaning of death*

**May, Friday 13<sup>th</sup> to Sunday 15<sup>th</sup>**  
Friends of Brockwood Park

**May, Friday 20<sup>th</sup> to Sunday 22<sup>nd</sup>**  
*The observer is the observed*

**June, Saturday 11<sup>th</sup>**  
Introduction to Krishnamurti

**June, Friday 17<sup>th</sup> to Sunday 19<sup>th</sup>**

*The ending of time - I*

**July, Friday 8<sup>th</sup> to Sunday 10<sup>th</sup>**

*What brings disorder in relationship?*

**August, Friday 19<sup>th</sup> to Wednesday 24<sup>th</sup>**

*The ending of time - II*

**September, Friday 23<sup>rd</sup> to Wednesday 28<sup>th</sup>**

*The never-ending search for security*

**October, Saturday 1<sup>st</sup>**

Introduction to Krishnamurti

**October, Friday 14<sup>th</sup> to Sunday 16<sup>th</sup>**

*Space & speech: is the word the thing?*

**October, Friday 21<sup>st</sup> to Sunday 23<sup>rd</sup>**

Friends of Brockwood Park

**November, dates to be confirmed**

French Theme Weekend

**November, Friday 11<sup>th</sup> to Wednesday 16<sup>th</sup>**

*Freedom from the self*

**Last Saturday of every month**

Krishnamurti video screening or audio presentation

(Except September and December)

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For a complete list of UK and Worldwide Information Centres please visit:

[www.kfoundation.org](http://www.kfoundation.org)

## THE KRISHNAMURTI SCHOOLS

UK

### **Brockwood Park School**

Bramdean, Hampshire SO24 0LQ  
admin@brockwood.org.uk  
www.brockwood.org.uk  
(International Boarding School, ages 14 to 19)

INDIA

### **Rishi Valley Education Centre**

Rishi Valley Post, Chittoor District  
517 352, A.P / office@rishivalley.org  
(Boarding school, ages 9 to 18)

### **Rajghat Education Centre**

Rajghat Fort, Varanasi  
221 001, U.P. / rbskfi@gmail.com  
(Ages 7 to 18 & 19 to 21)

### **The School – KFI**

Damodar Gardens, Besant Avenue, Adyar  
Chennai 600 020 / theschool.kfi.chennai@gmail.com  
(Day school, ages 4 to 18)

### **The Valley School**

'Haridvanam', Thatguni  
Bangalore 560 062 / office@thevalleyschool.info  
(Day and Boarding, ages 6 to 18)

### **Bal-Anand**

Akash-Deep, 28 Dongersi Road, Malabar  
Bombay 400 006  
(An after-school centre for young children)

### **Sahyadri School**

Amresh Kumar Tiwai Hill, Rajgurunagar  
District, Pune 410513, Maharashtra  
sahyadrischool@gmail.com  
(Boarding school, age 9 onwards)

USA

### **The Oak Grove School**

220 West Lomita Avenue  
Ojai, CA 93023  
info@oakgroveschool.com  
(Day School, ages 3 1/2 to 19,  
Boarding school, ages 10 to 19)

## THE KRISHNAMURTI FOUNDATIONS

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