

# Vasanta Vihar

## NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

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## Is it possible to be free of the meditator?

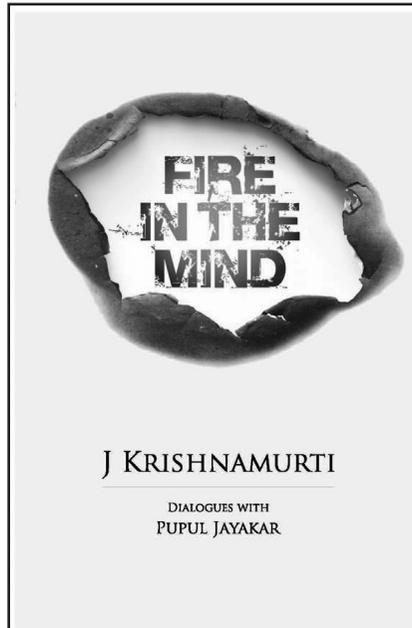
Pupul Jayakar: You have still not answered my first query whether there has been a deep change in the teachings.

Krishnamurti: None at all. He talked about authority, he still talks about authority. He talked about fear, he still talks about fear. He talked about consciousness in different sets of terms, he still talks about it. Thought must end, what is the nature of desire—you know all that he talked about then.

PJ: May I ask you a question, Krishnaji? Do you think there has been any inner change in *you* during these years? I am asking this very seriously.

K: Just a minute, let me observe it. I have never been asked this question before, to be truthful and accurate. Your question is: has there been a deep change in you from thirty years ago or from the beginning? No! I think that is accurate. There have been changes in expression, there have been changes in vocabulary, language, and gesture, you know, all that; but there has been no fundamental change from the beginning till now. That is immobility. Got it?

So let's go into this. Someone listens to this statement that perception of the total is immediate, time is not necessary, preparation is not necessary, examination, exploration will not get you there, will not help



First published in 1995 to commemorate the birth centenary of Krishnamurti, *Fire in the Mind* consists of fifteen dialogues between Krishnamurti and his close associate Pupul Jayakar. Held between the years 1978 and 1984, these dialogues cover a vast range of concerns: fear, sorrow, time, death, and the ending of the self. They also explore subjects central to scientific research today, such as the questions of biological survival and the nature of consciousness.

Second, revised edition published by KFI. Pp. xvi + 300. Price Rs.350. Excerpts from the book are published here.

you to perceive that totality. Then they ask me, 'What is your next instruction, what am I to do?' To which the natural reply would be, 'Don't do anything, but listen.' Have you listened accurately to the statement that time, preparation, the whole process of evolution is unnecessary? Have you listened to that statement? Not that you must accept that statement, not that you must take it and absorb it and say, 'Yes, I have understood it.' But have you listened to that? If you so listen, you have the instant perception. The point is this really: our whole attitude and whole way of life is based on evolution—becoming, growing, achieving, finally reaching godhead, and so on. I think that basic assumption, that basic conditioning is radically false. Now, when you say that, do I see the falseness of it instantly? Or do I say, 'Now wait a minute' this, that and the other?

PJ: No, sir, I would say I see the truth of that.

K: Go slowly. What do you mean you see the truth of it?

PJ: I can listen to that without a ripple in consciousness.

K: If you so listen, what takes place? What takes place if the Buddha—I am in his presence—says to me, 'The ending of sorrow is bliss or compassion.' He says that to me. I am one of



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his audience. I don't examine the statement, I don't translate the statement into my way of thinking, I don't question it, I don't analyse it, I don't say, 'What do you mean by it?' I am only in a state of acute, total attention of listening, nothing else, because that statement has enormous truth and tremendous content. That's enough. Then I would ask the Buddha, 'Please, sir, I am not capable of such intense activity of listening, or non-activity, whatever it is, so please help me.' So he says, 'I will. First listen to what I have said—that no outside agency or the agency which the mind, thought, has invented, nothing will help you to have that tremendous insight.' And I listen and I say, 'My God, I am frightened.' That means I must give up everything that I am attached to. And then I ask, 'Sir, how am I to be detached?' You follow? My reasoning is false, the listener's reasoning is false. The moment I ask, 'How am I to be detached?' I am lost. He says, 'Be detached', but I am not listening. I have great reverence for him and so on, but I am not listening because attachment has been a tremendous thing in my life. And he says that in one stroke you must throw it out. And you *must* throw it out in one instant.

Questioner (Q): Is that instant also the instant of perception?

K: Yes, sir.

\* \* \*

K: I have no anchors. Suppose I have no anchors at all, either in belief or in knowledge; all that is absolutely meaningless to me. I am a stranger. I have come to that point, I see it has no meaning. This sense of not

giving any meaning to anything, is that a state of mind which is out of time? Is that the state of real, profound meditation, a meditation in which there is no sense of achieving? All that rubbish goes out of it completely. And this meditation may be the ground, the origin of all things—not the meditator.

PJ: The meditator is not the ground.

K: Of course not. Throw him out.

PJ: But without the meditator, can the ground be?

K: Without the meditator, yes. If the meditator is there, the ground is not.

PJ: But without the meditator. . .

K: I said very carefully, meditation without the meditator.

PJ: Meditation is a human process.

K: No, no.

PJ: Meditation cannot be free of the individual.

K: The meditator—keep to the word *meditator*.

PJ: There is no meditation without the meditator. You may say the meditator is not the ground.

K: As long as I am trying to meditate, meditation is not. Right?

PJ: Yes.

K: Following systems, methods—throw it all out. Therefore there is only a brain, a mind, which is in a state of meditation. Now, that is the ground. The universe is in a state of meditation. Sorry! [Laughs] And that is the ground, that is the origin of everything. That is possible only when the meditator is not.

PJ: And that is possible only when there are no anchors.

K: Absolutely. That means there is absolute freedom—from problems, from conflicts, sorrow, fear. That state of meditation has come about because there is complete ending. So the beginning may be the eternal process. Beginning, you understand?

PJ: Yes, sir.

K: It may be the eternal beginning. Now, how is this possible? Is it at all possible for a brain, for a human being to be so completely, utterly, free of the meditator, which is essentially the self? The meditator is trying to meditate to get somewhere, to find something in order to put his life right, or to put his life in order. You meditate to put your life in order, or you watch and put your life in order and then meditate—it is still the meditator. Is it possible to be free of the meditator? Then there is no problem. Then there is no question of whether there is God or no God. Who cares? Then that meditation is the meditation of the universe. Is it possible to be so utterly free of the meditator? Now I am asking that question. Don't reply, don't react; keep it, hold it, let it operate. In the holding of it, energy is being accumulated, and that energy is beginning to act, not *you* acting.

\* \* \*

PJ: You mean to tell me that with the death of the body of Krishnamurti, the consciousness of Krishnamurti will end? Please, I am putting a great deal of weight into this.

K: There are two things you have said—the consciousness of K and the ending of the body. The body



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will end; that's obvious. Through usage, accident, disease and so on, that will end. So, what is the consciousness of that person?

PJ: This enormous, unending, abounding compassion.

K: Yes. But I wouldn't call that consciousness.

PJ: I am using the word *consciousness* because it is associated with the body of Krishnamurti.

K: Yes, but it is not.

PJ: Because it is associated with the body of Krishnamurti, I can't think of another word. I can say the 'mind' of Krishnamurti, I can say 'consciousness'.

K: Keep to the word *consciousness*, and let's look at it. The consciousness of a human being is its content. Right?

PJ: Yes.

K: The content is the whole movement of thought. The learning of a language, career, specialization, beliefs, dogmas, rituals, suffering, pain, anxiety, loneliness, the desperate sense of fear, all that is the movement of thought.

PJ: Yes.

K: If the movement of thought ends, consciousness, as we know it, is not.

PJ: Thought as a movement in consciousness, as we know it, does not exist in the mind of Krishnamurti. Yet there is a state of being which manifests itself when I am in contact with him. It manifests itself. Therefore don't reduce it to thought.

K: No. One is very careful in pointing out something. Consciousness, as we know it, is

the movement of thought. Ugly, noble, all that. It is the movement of thought.

PJ: Yes.

K: It is the movement of time.

PJ: Yes, I see that.

K: See that very clearly. That is, human consciousness, as we know it, is that. When thought, after investigating and so on, comes to an end, not in the material world but in the psychological world, consciousness, as we know it, is not.

PJ: But there is the state of being which manifests itself as Krishnamurti.

K: Yes.

PJ: Now, what word shall I use?

K: You are perfectly right. I am not asking you to change words. But say, for example, through meditation—the real meditation, not the phoney stuff that's going on in the world—through real meditation you have come to a point that is absolute.

PJ: Yes.

K: And you see this, you feel it. To you, that is an extraordinary state. Through that contact, through you, I feel this immensity. And my whole urge, striving, says I must capture it, have it—whatever word you use. But you have it. Not you have it; it is there. It is not you, Pupulji, having it; it is there. It is not yours or mine; it is there.

PJ: But it is there because of you. You see, sir?

K: Ah! It is there not because of me; it is there.

PJ: Where?

K: All right. It has no place.

PJ: I can accept it only up to a

point. No, sir, I will not accept it.

K: First of all, it is not yours or mine. Right?

PJ: I only know that it is manifest in the person of Krishnamurti.

K: Yes.

PJ: Therefore when you say it has no place, I cannot accept it.

K: Naturally.

PJ: It has a place. . .

K: . . .because you have identified K with that.

PJ: But K is that.

K: Yes, maybe, but K says it has nothing whatsoever to do with

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### Teachers wanted

#### Pathashaala

*Palar Centre For Learning,  
Krishnamurti Foundation India  
(A Cambridge International  
School)*

Invites teachers who are learners, committed, brave...ready to choicelessly work together. The newest residential school under KFI, we focus on individual autonomy and intelligent coexistence among the people in our community. About 80 km from Chennai, the campus uses solar and wind energy and has only dry composting toilets. Staff and students learn about an environmentally sustainable way of living while working towards a CIE certification. We offer a minimum CTI of Rs 3 lakhs for experienced teachers and an apprentice programme for teachers without experience. Work experience in any field welcome.

Apply at <http://pathashaala.pcff-kfi.org/teacher-application/>  
Contact: [director@pcff-kfi.org](mailto:director@pcff-kfi.org).  
+917299938920



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K or with anybody; it is there. Beauty is not yours or mine; it is there—in the tree, in the flower. It is there.

PJ: But, sir, the healing and the compassion which is in K is not out there.

K: No, of course not.

PJ: The healing and the compassion of K, that's what I am talking about.

K: But that is not K, this. [*Pointing to himself*]

PJ: But it manifests, and it will cease to be manifest; that's what I am saying. Please see this, sir.

K: Of course. I understand what you are trying to say. I question that.

PJ: What do you mean you question that?

K: As it is, it may manifest through X. That which is manifested or which is

manifesting doesn't belong to X. It has nothing to do with X.

PJ: I am prepared to accept that also, that it does not belong to K, but K and that are inseparable.

K: Yes, all right. But, you see, when you identify that with the person, we are entering into a very delicate thing.

PJ: Take the Buddha. Whatever the Buddha consciousness was, or was manifesting through him, it has ceased to be in terms of manifesting.

K: I question it, I doubt it. Let's be very careful. Let's talk about the Buddha. You say the consciousness of that person, Buddha, ceased when he passed away. Right? It had manifested through him.

PJ: It had manifested through him, yes.

K: And he was that.

PJ: He was that, yes.

K: And when he died, you say that disappeared.

PJ: No. I have no knowledge to say that it disappeared. I only say it could no longer be contacted.

K: Naturally not.

PJ: Why do you say 'naturally not'?

K: He was illumined, and therefore it came to him.

PJ: Yes.

K: Therefore between him and that there was no division.

PJ: Yes.

K: As his disciple I say, 'My God, he is dead, and with his death that whole thing is over.' Now, I am saying it is not over. That which is good can never be over.

## KFI Annual Gathering 2016

The annual KFI Gathering will be held this year at the Rishi Valley Education Centre from the morning of the 20th of November to the afternoon of the 23rd of November. The theme is Human Goodness and Responsibility. The programmes will consist of talks, group discussions, and video screenings. Krishnamurti books in English, translations and DVDs will be on sale.

**Tariff:** The charges are Rs 2500 per person for Indians and US \$250 per person for those from overseas. Payment can be made either through

(i) a draft drawn in favour of Rishi Valley School (KFI), payable at Madanapalle or

(ii) a M.O. or

(iii) an online transfer RTGS/NEFT to Rishi Valley School (KFI) through the State Bank of Mysore, Madanapalle, Savings Bank A/c no 54035214456, IFS Code: SBMY0040002, Swift Code: SBMYINBB227 and an intimation sent, immediately, to [gathering@rishivalley.org](mailto:gathering@rishivalley.org) with name(s) of participant(s), address, and payment details.

Those who wish to attend the Gathering should please fill in and post the Registration Form (available by post or online at [www.kfionline.org](http://www.kfionline.org)) to the address below:

The KFI Gathering Committee  
Rishi Valley Education Centre,  
Rishi Valley - 517 352 Chittoor District, Andhra Pradesh.

Telephones:

08571 280622 & 08571 280582/  
9493547822/ 9493547322/  
7893644717/ 7893644497

e-mail: [gathering@rishivalley.org](mailto:gathering@rishivalley.org)

As accommodation, which is only dormitory-type, is limited, registration will be done on a first-come-first-served basis. **The last date for receiving payment and filled-in registration form is 15 October.**

As the place is remote, it will not be possible for the Centre to make return travel reservations. However, return transport from Rishi Valley to Madanapalle will be provided if needed.

It is possible for a few participants to come a day or two at



the most before the Gathering (the cost being Rs 500 per day per head), but it is NOT possible for them to stay on after the Gathering. If you are coming in advance, please send in your remittance accordingly.

### Travel

Rishi Valley Education Centre is situated in an isolated valley in rural Andhra Pradesh. The valley is linked by motorable roads to Chennai, Bangalore, Tirupati and Hyderabad. Chennai is located around 275 km to the East, Bangalore around 150 km to the West, Tirupati around 150 km to the East and Hyderabad about 600 km to the North of Rishi Valley. The nearest town, Madanapalle, is 16 km away.

### From Bangalore

**Direct buses to Madanapalle:** Private buses every hour during the day from Kalasapalayam bus stand (near Bangalore City Market) and also hourly KSRTC and APSRTC buses from Majestic bus stand (near Bangalore City Railway Station).

**Buses to various destinations via Madanapalle:** Andhra Pradesh (APSRTC) and Karnataka Road Transport Corporation (KSRTC) buses to Cuddapah, Proddatur and Tirupati via Madanapalle, starting from the KSRTC (Majestic) bus stand (near Bangalore City Railway Station). Inquire at the counter in the KSRTC bus stand for the timings of the buses.

### From Hyderabad

**Buses:** Direct overnight buses to Madanapalle. Also buses to Chittoor and Piler via Madanapalle (both direct buses and buses to other destinations via Madanapalle start from the Imliban bus stand). There are

other private buses viz., Deepna Travels and Salamat Travels.

**Trains:** Hyderabad to Tirupati by train and Tirupati to Madanapalle by bus.

### From Chennai

**Buses:** Direct APSRTC Express buses to Madanapalle leave daily at 5.30 am, 10.30 am and 3.00 pm (reaching Madanapalle at 12.30 pm, 6.00 pm and 10.00 pm respectively) from the Koyambedu Bus Stand (also known as CMBT). Overnight buses from the Koyambedu bus stand to Anantapur, Puttaparthi, via Madanapalle leave at 9 pm and reach Madanapalle at 4 am. A night bus to Madanapalle leaves from the Koyambedu bus stand at 10.00 pm, and reaches at 5 am.

**Train and bus:** Chennai to Chittoor, Tirupati or Vellore by bus; from there you change buses for Madanapalle. Chennai to Katpadi and Tirupati by train and from there to Madanapalle by bus.

### From Mumbai

Travel via Bangalore or catch a Chennai-bound train and alight at Cuddapah. From Cuddapah there are buses every hour during the day to Madanapalle.

### From Delhi

Travel via Bangalore and alight at Dharmavaram or Anantapur and catch the taxi or bus to reach Madanapalle, or catch a Chennai-bound train.

### From Tirupati and Cuddapah

There are buses every hour during the day to Madanapalle.

### From Madanapalle

Authorickshaws and taxis are easily available and all the drivers know how to reach Rishi Valley School.

If guests telephone the school

(280622/280582/280044/280086/9493547322/9493547822/7893644497/7893644717) and if one of the school vehicles is available, we could arrange to pick them up.

An hourly bus shuttle service operates between the APSRTC bus stand in Madanapalle and the village of Thettu; the buses stop at the school gate on the way. Services start from Madanapalle at 6.00 am.

### Facilities

Participants will be accommodated in hostels/dormitories on the campus. This means that they have to share bedroom-space with others. It will **not** be possible to provide rooms for individual or double occupancy. Also, *ladies who are travelling and attending the Gathering as a 'group' and who do not want to stay in 'mixed-dormitories' should please indicate this in the Registration Form.* Only then will we be able to allot them accommodation in the ladies' dormitory. Bedding, which includes a pillow, a sheet and a blanket, will be provided to each participant.

Hot water will be available at specific times of the day. Given the shortness of stay and the wet climate (that normally prevails during November), laundry facilities may not be effective. So participants are requested to bring sufficient clothing. The weather is quite cool with occasional wet spells during November. Minimum temperature may vary from 10 to 20 degrees Celsius. Participants are requested to bring umbrellas, sweaters, and torches. ■



## New Books & Reprints

**New book to be released:** *The Awakening of Intelligence*—an old Krishnamurti classic containing a large collection of public talks and public discussions of 1971, and dialogues with Swami Venkatesananda, Alain Naude, Jacob Needleman, and David Bohm. The book was first published abroad in 1973 and later by Penguin India. It is now being published by Krishnamurti Foundation India, with a new layout and design and photographs. Pp. xx + 598. Price Rs 495. The book is yet to be printed, but we shall, on request, let you know when it is ready.

**School Without Fear:** The first edition of this book, released in January this year, sold out in a few months, and it has now been reprinted. Containing the dialogues that Krishnamurti held with teachers and parents of the Rajghat Besant School, Varanasi, in 1954, this 222-page volume is priced at Rs 250. Special discount for schools and colleges.

### DVDs with Hindi sub-titles:

The following four DVDs with Hindi sub-titles have now been released

- Washington DC 1985 Talk 1 and Talk 2
- Love and Freedom: Turning Point Series Talk 6
- Krishnamurti with Rishi Valley Students 1984 Talk 3
- Why there is such a chaos in the world? Talk 1 Saanen 1980

Available at The Krishnamurti Centre, Varanasi; e-mail kcentrevns@gmail.com

## News & Notes

### Study Retreats at Rajghat:

Theme: The first step is the last step  
5 – 9 September.

Study Retreat in Hindi: 1 - 4  
November.

Theme: Understanding fear and  
pleasure: February 5 – 9, 2017.

Theme: Awareness in daily living  
April 9 – 13, 2017.

For registration please contact:

The Krishnamurti Centre  
Krishnamurti Foundation India,  
Rajghat Fort, Varanasi 221 001  
E-mail: kcentrevns@gmail.com.  
Phone: 0542-2441289  
Website: www.j-krishnamurti.org

### Study Retreats at the Bangalore

**Centre:** The Study Centre, Bangalore, offers residential retreats every month. The dates and themes are:

August 11-14: What does it mean

to 'Live in the here and now'?

September 8-11: Education

and the understanding of life.

October 6-9: Harmony in

relationship.

November 10-13: Breaking free

from the prison of the mind.

December 7-11: Retreat for the

Young (18-35 years): What are  
you doing with your life?

Kindly visit [www.kfistudy.org](http://www.kfistudy.org)  
for further information on the  
Study Centre. Or write to the  
Study Centre Coordinator, The  
Valley School Campus, 17th km  
Kanakpura Road, Thatguni Post,  
Bangalore – 560062. E-mail:  
kfistudy@gmail.com.

### Kolkatta Centre programme:

Krishnamurti Foundation India,  
Kolkata Centre, will have a two-  
day programme, on 14 and 15  
August, titled 'Beyond emo-  
tional intelligence'. Participants  
will explore the relevance of  
Krishnamurti's teachings in  
the midst of workplace and  
professional challenges. For details,  
email [kfikolkata@gmail.com](mailto:kfikolkata@gmail.com). The  
Centre will hold a programme at  
Santiniketan in West Bengal on  
12 and 13 November. Participants  
will explore the theme 'Facing  
this crisis in consciousness'. We  
welcome an all-India participation.

For details, email [kfikolkata@gmail.com](mailto:kfikolkata@gmail.com)

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