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The dialogues between Krishnamurti and the renowned physicist David Bohm is the theme of this newsletter—there is an account of Dr Bohm by his wife and excerpts from the book of dialogues *The Ending of Time* .

In the fifth dialogue titled *Ground of Being, Mind of Man*, Krishnamurti asks: what is the relationship between the 'I' and the Ground or Truth? And he says: 'I have had a million years of life...After a million years, I haven't been able to get rid of it [the 'I']...This petty little thing wants to have a relationship with that immensity.... And *that* says, "Sorry, you can't have relationship with me."...The ground says, "Whatever you have done on earth has no meaning."...One must be very careful to see that it is not a concept...but receive the full blow of it!'

Part of this dialogue is reproduced below.

## Ground of Being, Mind of Man

**K**rishnamurti (K): I say to myself, what am I to do? And what is the human mind's relationship to the ground? Perhaps if I could establish a relationship it might break up this centre, totally. This is not a motive, not a desire, not a reward. I see that if the mind could establish a relationship with that, my mind has become that—right? Questioner (Q): But hasn't the mind then already become that?

K: Oh, no.

Q: But I think you have just wiped away the greatest difficulty in saying there is no desire.

K: No, no. I said I have lived a million years...

Q: But that is an insight.

K: No. I won't accept insight so easily as that.

*Turn to page 6*

## When the sky became bigger

David Bohm's first meeting with Krishnamurti

*The following is an extract from an interview of Mrs. Saral Bohm by Javier Gomez Rodriguez in September 2004. It is essentially the same, though in a more conversational style, as Saral's remembrance speech at the tribute for Bohm held at The Krishnamurti Centre, Brockwood Park, in April 2005.*

**I**t was either in 1959 or the beginning of the 1960s that they first met. It was probably in the Spring of 1960. This is what happened. David used to talk to me about his work, about the more philosophical ideas, because I, though not a scientist, was interested in that. He always made it understandable because he was such a good teacher. So I knew that in Quantum Theory, which was the main thing he was working on, there was this question that you can't separate the observing instrument and that which is being observed. And one day

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## When the sky became bigger . . .

we were in the Public Library in Bristol. (It's so strange when you think about how things happen.) They had a very good philosophy section. There were all sorts of books, books by Gurdjieff and Ouspensky and other people like that; Dave was going through all these things. And I picked up a book off the shelf, and it fell open to a page and I read the sentence 'The observer is the observed.' So I passed it to Dave and said: 'Well, Dave, this must be something to do with Quantum Theory.' And he just read the whole book through right there and then. He read very quickly; he could do speed reading; he couldn't stand it that I took such a long time to read anything. He also had a sort of photographic mind: he saw things as a whole. And he was absolutely fascinated by this book, *The First and Last Freedom*. Dave was very, very anxious to see if there were any more books. They had the three *Commentaries on Living*, so he took those home from the library. He said I should also read *The First and Last Freedom*, so he borrowed that as well.

Dave just felt he had found what he had been looking for. And he wanted to get in touch with the people. We had never heard of Krishnamurti. We weren't in that environment. We were more interested in science, philosophy, and social questions. This man Krishnamurti was saying what David had been looking for in other fields, and he wrote to the publisher, which at the time was Rajagopal, or Krishnamurti Writings Inc., and asked whether the man was alive and did he ever come to England and were there any other books. They sent a book list and said that he had been ill, so he had not been to England for a while, but that he was coming that year. And they gave the

address of the office here, which was run by Doris Pratt. They got in touch, and we received this invitation to go the talks. At the bottom of the invitation it said that because Krishnaji had been ill, he wasn't granting any interviews. So we went up to London for this first talk in Wimbledon. The place was only a sort of Scouts' Hall; there were only about two hundred people there.

We stayed in a pretty awful little hotel on Cromwell Road because we didn't have any money. And after that first talk Dave was... I had never seen anything quite like that with him... He was burning to talk to this man. So there we were, in this crummy old hotel, and he said: 'Oh, I really want to talk with him about what I'm doing in physics.' But he remembered that they had said that he would not be seeing anyone because he wasn't well. Dave was very shy, so I said: 'You know what, Dave? You want this so much; write to them and maybe something will happen.'

So he wrote on the note paper of this crummy hotel on Cromwell Road. He never signed his name as Professor Bohm—never ever; he just signed David Bohm, and said he was a physicist, and he would really like, if possible, to meet with Mr Krishnamurti and tell him about what he was doing in physics. The next day we got a telephone call from Doris to fix an appointment with Dave to come that day to meet with K. She also said that it would just be half an hour that he could give Dave. And Dave said to me: 'You come, you come.' I said that I wasn't invited, but he said: 'Please come with me.' So we went. We got there a bit early, not to keep Krishnaji waiting.

I must say that when I read *The First and Last Freedom* I

could see that much of what K was saying was true, but I didn't want anything to do with it because I knew it was going to change everything for me. I thought I wanted what every woman wants—a home and a family—and I knew it wasn't going to be that way. I just knew it. I had this very strong feeling. And it did: my life wasn't what I had expected. So I wasn't all that keen, but Dave wanted me to go.

When Doris opened the door, I said: 'Do you think I could be with my husband?' She said: 'Well, let's see what Mr Krishnamurti says.' She showed us into this room. K was very careful about time; he hated to be late, and he came in exactly on time. We introduced ourselves, and I then asked: 'Would it be possible for me to stay?' He didn't say yes or no; he turned to Dave and said: 'Would you mind, sir?' This made such an impression on me that it changed the way I looked at it. Because by then I had met a lot of people, both through my own work and David's, and they would have said either yes or no, and that he didn't do that I found quite extraordinary.

They were sitting quite close to one another. They were just looking at each other. Nothing was said. *I didn't realize that there was a lot happening between them.* But nothing was said, and I was getting worried because I knew Dave wanted to talk about his work with him; they had only half an hour, and the time was going. So I said: 'You know, Mr Krishnamurti, my husband would like to talk with you about his work.' So then he said, 'Well, I am not a scientist, but please!' And then it was like turning on a tap: it just came pouring out from Dave.

And when Dave started to speak, there was such a quality

of listening, of absolute, total attention, which is very, very rare. Generally, when we listen to something we are all the time trying to understand or interpret it. But here was someone who absolutely listened, and this affected me tremendously. Then, at one time, Dave used the word *totality*, and Krishnaji jumped up and embraced him and said: 'That's it, sir, that's it!' He got very excited.

Then Doris came in and said Krishnaji's lunch was ready. 'Yes, yes, yes,' he said but neither of the

two men wanted to end the meeting. When she came in again, he said: 'Well, they have prepared my lunch.' But even then he walked part of the way down to the station with us. Then he said: 'I must go because they have the lunch prepared.' And then every time he came to England—I think it was every time—we would be invited, and the two men would just talk. Nothing was recorded. I was like the fly on the wall and can't recall very much. It was more the quality of what went on rather than the actual

words.

I remember Krishnaji saying at the end of one such meeting: 'We've really learnt, sir; we've done something here; we've learnt something together.' And there was that feeling of learning together. It wasn't a teacher-student relationship. They met as friends and discussed everything in an open and simple way. It was really that they were exploring, and extraordinary things came out.

In a way it was a pity that they were not recorded but, on the other hand, I don't feel David would have done it if they had been recorded. Because once there was the tape-recorder, it started to change. There was a new group of people around Krishnaji, and he wanted them to be in the discussion. So it was different.

Inquiry was the most important thing. When we found that book in the library, that's what Dave picked up. Because although for him physics was important, it was the inquiry into these things that mattered to him. And that's what K and Dave did together: they inquired together. This was a great joy to them both; they were happy, and it showed. It was important for Dave that language should be used properly, because language is a very powerful tool that can be used to cover up or to open up, and K was using a sort of poetic language. Those first meetings were quite extraordinary.

One day, it might have been after the first or the second meeting, we decided to walk up to Wimbledon Common, which wasn't far from where Krishnaji was living. We were walking on the Common, and I asked Dave what he was feeling. He was quiet for a long time. Then he said to me: 'The sky is different, it's bigger.'

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## The K-Bohm dialogues—Books & Videos

The following books and videos contain dialogues between Krishnamurti and Dr David Bohm. Some of the books also include material such as Krishnamurti's public talks and discussions with other people. The first six books and the videos are available with KFI.

1. **The Ending of Time:** A series of thirteen discussions which start with the question: has humanity taken a wrong turn? (Rs 130)
2. **The Transformation of Man: The Wholeness of Life:** A series of seven discussions, in which one of the participants is Dr David Shainberg, a psychiatrist. (Rs 125)
3. **The Future of Humanity:** Two dialogues, with a Preface by Bohm. (Rs 50)
4. **Questioning Krishnamurti:** Out of the 14 dialogues in the book with a number of people, one (What future does man have?) is with Bohm. In another dialogue (Is the brain different from the computer?) the participants are Bohm and Asit Chandmal. (Rs 150)
5. **Truth and Actuality:** Part I of the book contains three discussions in which Krishnamurti and Bohm explore the relationship between truth, reality, and actuality. (Rs 80)
6. **Can Humanity Change?:** Bohm participates in a series of dialogues between Krishnamurti and a group of Buddhists. (Rs 100)
7. **The Awakening of Intelligence:** A dialogue on intelligence (Available with Penguin India. Rs 295)
8. **The Limits of Thought:** Seven dialogues that explore the nature of human consciousness, truth, and reality. (Not available in India)

### VCDs/DVDs

#### The Future of Humanity

1. Is there an action not touched by thought?
2. Is there evolution of consciousness?

#### The Nature of the Mind

1. The roots of psychological disorder
2. Psychological suffering
3. The need for security
4. What is a healthy mind?

**Book donations:** You would have come across in the previous issues of the Newsletter the addresses of the public libraries in India to which KFI had donated Krishnamurti books. The aim of this massive project was to ensure that the major public libraries had stocks of Krishnamurti books. The two-year project—which eventually covered even the libraries in the neighbouring countries of Sri Lanka, Pakistan, Nepal, Bhutan, and Bangladesh—has come to a successful end. However, the donation of books to select libraries will continue depending on the funds at our disposal. So if there are well-used libraries in your locality which do not have Krishnamurti books, do let us know. (You may recommend mainly public and private libraries as also university libraries.) You can request the librarian to write to us, and on the basis of the data we collect about the library, we shall donate books.

As you know, there is no subscription for our English, Tamil, Telugu, and Malayalam newsletters (all published three times a year); however they are sent only to those who have asked to be put on our mailing list. You may add more names to the list, but then kindly make sure that they—individuals or institutions—do wish to receive the newsletters.

**Your support:** To help us with the above projects, and also the many new ones we are contemplating as part of our efforts to make available Krishnamurti's teachings to a new audience, KFI is launching a new fund-raising scheme. You will soon hear from us about the scheme—the Electronic Clearance Service (ECS)—which will simplify the task of making periodic remittances and thereby enable even small contributions

## News & Notes

to reach us without the usual procedural hassles and delays. The brochure about this scheme will also give you an idea of the extent of work that lies ahead of us. We seek in advance your cooperation.

If you can help us by distributing these brochures to potential donors—friends, corporate houses, and so on—then kindly let us know how many copies we can send you.

**KFI Annual Gathering:** The Annual Gathering of the Krishnamurti Foundation India will be held this year on the 22nd, 23rd and 24th of November in Rishi Valley School, Andhra Pradesh. The programme will consist of talks, video-screenings, and group dialogues; there will also be an exhibition-cum-sale of books, DVDs and audio CDs. Participants will arrive on the 21st and leave by the afternoon/evening of the 24th. For free information brochure and registration form, kindly contact the Bursar, Rishi Valley School. Tel: 08571/280622/280582. E-mail: [office@rishivalley.org](mailto:office@rishivalley.org)

**Vasanta Vihar Retreats:** Week-end retreats being held regularly in Vasanta Vihar, Chennai, have resumed after a summer break. These retreats—from Friday evening to Sunday night—offer participants an opportunity to live on the beautiful campus of Vasanta Vihar, study Krishnamurti's teachings, and engage in dialogues on existential questions. Apart from local residents, those from outside Chennai are also welcome. The schedule of retreats is as follows:

August	10 to 12
September	21 to 23
October	26 to 28
November	23 to 25
December	21 to 23

-- Video-screenings are held on alternate Sundays at 6 p.m.; these, programmes, advertised in the local dailies, are open to all.

-- Vasanta Vihar welcomes schools, colleges, and other institutions in Chennai that wish to hold programmes for introducing Krishnamurti's teachings through video-screenings, talks, discussions, workshops on specific themes, and so on. For details write to The Study, Vasanta Vihar.

**Study workshops:** The schedule of study workshops, held every year by the Sahyadri Study Centre, is given here. (Note: Workshops marked \* are for five days, and the others for seven days. The workshops are usually conducted in English unless stated otherwise.) \*What is creativity? 13-17 August 2007. What is relationship? 20-26 September. What is the art of living? 12-18 October. \*What is it to be aware? (Marathi workshop) 1-5 November. What is meditation? 24-30 December. What is it to inquire? 9-15 January 2008. Understanding J. Krishnamurti 20-26 February. The awakening of intelligence 14-20 March. Contact: Krishnamurti Study Centre, P.O. Tiwai Hill, Tal.: Rajgurunagar, Dist. Pune 410513. Tel: (02135) 284278, 284346; E-mail: [kscskfi@gmail.com](mailto:kscskfi@gmail.com). Website: <http://www.kscskfi.com>

**Gathering for the young:** The gathering for young people, being held annually by the Bangalore Centre, is scheduled this year between 22 and 29 December. Age: 18 to 35 years. Contact Gathering Coordinator, Bangalore Education Centre, Thatguni Post, Bangalore - 62. E-mail [kfistudy@gmail.com](mailto:kfistudy@gmail.com). Tel: 080-2843-5243. Download registration form from [www.jkstudy.org](http://www.jkstudy.org). ■

## NEW RELEASES

**Don't Make a Problem of Anything: Discussions with Krishnamurti**  
Demy, pp. 288 + xiv. Price Rs 150

When Krishnamurti came to India in the winter of 1982-83, he held what later came to be called 'the nucleus group discussions'—discussions with a group of people whom he wanted to be committed totally to his teachings. In this series of eight discussions, in Rishi Valley and Madras, Krishnamurti goes deeply into the question of human problems, drawing, in the process, a most interesting distinction between the 'professional' and the 'human being'. He asks whether we do not regard ourselves as professionals first and as human beings afterwards. Our education generally makes us professionals in the sense that right from childhood we are trained to solve physical problems. The brain thus gets conditioned to solving problems, and it carries over the same mentality to the psychological realm and so comes to look upon any situation, any emotion as a terrible problem to be solved. The very nature of the problem-solving mind is its inability to see itself as the problem-creating mind, and so it



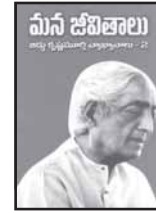
never comes to the end of problems. In different contexts, through various examples, Krishnamurti returns again and again to his great insight: *Don't make a problem of anything in life.* Though Krishnamurti is addressing mostly teachers of the schools he founded, there is something here for everyone—for those interested in a new kind of education, for parents, for the pundits in Vedanta or Buddhism, for psychologists, for those in the ordinary workaday world, for religious seekers...

**Ullmana Puratchi:** A translation into Tamil by S. Rajeswari of the series of ten talks Krishnamurti gave in Bombay in 1953. The title, which means 'a revolution in the unconscious mind', reflects Krishnamurti's main theme in the series. The source of the series is *The Collected Works of J. Krishnamurti Vol. VII.*



The translation has been published by Narmada Padhippagam, Chennai. Demy, pp. 304. Price Rs 120

**Mana Jeevithalu II:** Telugu translation by Abburi Chaya Devi of *Commentaries on Living Second Series.* (The first series in the book is also available.) Published by VISAALANDHRA Publishing House and available at VISAALANDHRA Book House in Hyderabad, Vijayawada, Visakhapatnam, Guntur, Anantapur, Hammakonda, Tirupati, and Kakinada. Demy, pp. 218. Price Rs 120.



**Sweeyagnanam:** Malayalam translation by the late T. Gopalan of *On Self-knowledge.* It contains ten talks given by Krishnamurti in the late 1940s, soon after India's independence, and each talk is followed by questions put to him by the audience.



The fourth book in Malayalam to be published by DC Books, Kottayam, it is available in all leading bookshops in Kerala, especially Current Books. Demy, pp. 184. Price Rs 90. ■

## Krishnamurti Study Centres

In response to an announcement in the previous issue of the newsletter, a few Krishnamurti Study Centres have sent in information about their activities. We request the others also to respond so that we have a consolidated picture of all the Study Centres in the country. The information published may help local people to avail themselves of the facilities offered by the Centres.

With the advent of DVDs and audio CDs, we are left with unsold stocks of video and audio *cassettes.*

We will be happy to give these away to Study Centres that still have the equipment to play them.

**Ahmedabad:** The J. Krishnamurti Study Circle here has been active for more than three years. Every Sunday morning, it holds a meeting which begins with a reading from a Krishnamurti text and goes on to a dialogue. One-day retreats are held occasionally. Recently the group set up a Krishnamurti resource centre attached to a lending library and reading room.

Contact: Sunder Shah. Address: Cellar, Anayas, 153A Nehru Park, opposite Devani Apartments, Vastrapur, Ahmedabad – 380 015. E-mail: [jkrishnamurtiahd@yahoo.co.in](mailto:jkrishnamurtiahd@yahoo.co.in). Phone: 079 – 26752934.

**Bhilai:** The J. Krishnamurti Insight Circle, started more than a year ago, consists of about 60 active members. Video-screenings and dialogue sessions are held every week at the Centre, which has a full-fledged library of all English and Hindi books, besides

## Ground of Being, Mind of Man

From page 1

Q: Well, let me put it this way: it is something much more than knowledge.

K: No, you are missing my point. My brain has lived for a million years. It has experienced everything. It has been Buddhist, Hindu, Christian, Muslim; it has been all kinds of things, but the core of it is the same. And someone comes along and says, look there is a ground which is... something! Am I going back to what I have already known—the religions, etc? I reject all that, because I say I have been through it all, and they are like ashes to me at the end of it.

David Bohm (DB): Well, all those things were the attempt to create an apparent ground by thought. It seemed that through knowledge and thought, people created what they regarded as the ground. And it wasn't.

K: It wasn't. Because man has spent a million years at it.

DB: So long as knowledge enters the ground, that will be false?

K: Of course. So is there a relationship between that ground and the human mind? In asking that question, I am also aware of the danger of such a question.

DB: Well, you may create a delusion of the same kind that we have already gone through.

K: Yes. I have played that song before.

Q: Are you suggesting that the relationship cannot be made by you, but it must come...?

K: I am asking that. No, it may be that I have to make a relationship. My mind now is in such a state that I won't accept a thing. My mind says I have been through all this before. I have suffered, I have searched, I have looked, I have investigated, I have lived with people who are awfully clever at this kind of thing. So I am asking this question, being fully aware of the danger of it, as when the Hindus say, God is in you, Brahman is in you—which is a lovely idea! But I have been through all that.

So I am asking if the human mind has no relationship to the ground, and if there is only a one-way passage, from that to me...

DB: Surely that's like the grace of God then, that you have invented.

K: That I won't accept.

DB: You are not saying the relationship is one way, nor are you saying it is not one way.

K: Maybe; I don't know.

DB: You are not saying anything.

K: I am not saying anything. All that I 'want' is this centre to be blasted. You understand? For the centre not to exist. Because I see that the centre is the cause of all the mischief, all the neurotic conclusions, all the illusions, all the endeavour, all the effort, all the misery—everything is from that core. After a million years, I haven't been able to get rid of it; it hasn't gone. So is there a relationship at all? What is the relationship between goodness and evil? Consider it. There is no relationship.

DB: It depends on what you mean by relationship.

K: Contact, touch, communication, being in the same room...

## Study Centres . . .

From previous page

a good video and audio collection. The Centre's other activities are: donation of books to local libraries and educational institutions, contact programmes in schools, occasional retreats in nearby places, and translation of Krishnamurti's works into Hindi in coordination with the KFI Centre at Rajghat. Workshops and dialogue sessions are being planned for the future. Timings: Thursday 6 to 8 p.m. & Sunday 10 a.m. to 12 noon. Contact: Dr C.S. Nayak. Street 5, Sector 2, Bhilai (Chattisgarh) 492 001. Email: [sushantbiswas@gmail.com](mailto:sushantbiswas@gmail.com). Tel: 0788 – 2356842.

**Bijapur:** The Krishnamurti Centre, started in October 2006, holds discussions every first and third Sunday between 5.30 and 7.30 p.m. Address: c/o Gram Bandhu Association, Managuli Road, Bijapur, Karnataka – 586 104.

**Nashik:** This new J. Krishnamurti Abhyas Kendra was started on 8 April 2007. (This is in addition to the existing Study

Centre—started as early as 1995 and located on Nashik Road—which will also continue to function ) The Centre has been made possible thanks to the allocation of a room by one of the members; and the room has a library of books in English and Hindi, besides videos and audios. The revenue for the Centre will come in the form of interest on a bank deposit made from the members' donations. Contact: Dr J. M. Kardile. Address: Room No 4, First Floor, 430 Abhyankar Plaza, MG Road, Nashik – 1.

**Tirupati:** The Jiddu Krishnamurti Study Centre meets every fortnight, mostly at the Institute of Engineer's meeting hall on the Sri Venkateswara University campus. It has most of the basic books and CDs. It interacts with the Centre in the neighbouring town of Srikalahasti, and they hold gathering occasionally. Address: 15-79 Padmavathi Nagar, Tirupati – 517 502. Tel: 0877 – 2241874.

DB: ...coming from the same root.

K: Yes.

Q: But are we then saying that there is the good, and there is the evil?

K: No, no. Let's use another word; *whole*, and that which is not whole. It is not an idea. Now is there relationship between these two? Obviously not.

DB: No, if you are saying that in some sense the centre is an illusion. An illusion cannot be related to that which is true, because the content of the illusion has no relation to what is true.

K: That's it. You see, that is a great discovery. I want to establish relationship with that. 'Want'; I am using rapid words to convey something. This petty little thing wants to have relationship with that immensity. It cannot.

DB: Yes, not just because of its immensity, but because in fact this thing is not—actually?

K: Yes.

Q: But I don't see that. He says the centre is not actual, but I don't see that the centre is not actual.

DB: Not actual, in the sense of not being genuine but an illusion. I mean, something is acting but it is not the content which we know.

K: Do you see that?

Q: You say the centre must explode. It does not explode because I don't see the falseness in it.

K: No. You have missed my point. I have lived a million years, I have done all this. And at the end of it I am still back at the beginning.

Q: So you say the centre must explode.

K: No, no, no. The mind says this is too terribly small. And it can't do anything about it ... It has prayed, it has done everything. But the centre is still there. And someone tells me there is this ground. I want to establish a relationship with that.

Q: He tells me there is this thing, and also says that the centre

is an illusion.

DB: Wait, that is too quick.

K: No. Wait. I know it is there. Call it what you like, an illusion, a reality, a fiction—whatever you like. It is there. And the mind says, it is not good enough; it wants to capture that. It wants to have relationship with it. And that says, 'Sorry, you can't have relationship with me.' That's all!

Q: Is that mind which wants to be in connection, in relationship with that, the same mind which is the 'me'?

K: Don't split it up, please. You are missing something. I have lived all this. I know, I can argue with you, back and forth. I have a million years of experience, and it has given me a certain capacity. And I realize at the end of it all there is no relationship between me and truth. And that's a tremendous shock to me. It is as if you have knocked me out, because my million years of experience say, go after that, seek it, pray for it, struggle for it, cry, sacrifice for it. I have done all that. And suddenly it is pointed out that I cannot have relationship with that. I have shed tears, left my family, everything, for that. And that says, 'No relationship'. So what has happened to me? This is what I want to get at. Do you understand what I am saying—what has happened to me? To the mind that has lived this way, done everything in search for that, when that says, 'You have no relationship with me'. This is the greatest thing...

Q: It is a tremendous shock to the 'me', if you say that.

K: Is it to you?

Q: I think it was, and then...

K: Don't! I am asking you, is it a shock to discover that your brain, and your mind, your knowledge, are valueless? All your examinations, all your struggles, all the things that you have gathered through years and years, centuries, are absolutely

worthless? Do you go mad, because you say you have done all this for nothing? Virtue, abstinence, control, everything—and at the end of it, you say they are valueless! Do you understand what this does to you?

DB: I mean, if the whole thing goes, then it is of no consequence.

K: Absolutely, you have no relationship. What you have done or not done is absolutely of no value.

DB: Not in any fundamental sense. It has relative value, relative value only within a certain framework, which in itself has no value.

K: Yes, thought has relative value.

DB: But the framework in general has no value.

K: That's right. The ground says whatever you have done 'on earth' has no meaning. Is that an idea? Or an actuality? Idea being that you have told me, but I still go on, struggling, wanting, groping. Or is it an actuality, in the sense that I suddenly realize the futility of all that I have done? So, one must be very careful to see that it is not a concept, or rather that one doesn't translate it into a concept or an idea, but receive the full blow of it!

Q: You see, Krishnaji, for hundreds of years, probably since man has existed, he has pursued what he calls God, or the ground.

K: As an idea.

Q: But then the scientific mind came along, and also said it is just an idea, it is just foolish.

K: Oh, no! The scientific mind says that through investigating matter we will perhaps come upon the ground.

DB: Yes, many feel that way. Some would even add, investigate the brain, you see.

K: Yes. That is the purpose of investigating the mind, not to blast each other off the earth, with guns. We are talking of 'good' scientists, not governmental

scientists, but those who say, we are examining matter, the brain and all that, to find out if there is something beyond all this.

Q: And many people, many scientists, would say that they have found the ground; the ground is empty, it is emptiness; it is an energy which is different from man.

K: Now, is that an idea, or an actuality to them, which affects their life, their blood, their mind, their relationship with the world?

Q: I think it is just an idea.

K: Then I am sorry, I have been through that. I was a scientist ten thousands years ago! You follow? I have been through all that. If it is merely an idea, we can both play at that game. I can send the ball to you, it is in your court, and you can send it back to me. We can play that. But I have finished with that kind of game.

DB: Because, in general, what people discover about matter does not seem to affect them deeply psychologically.

K: No, of course not.

DB: You might think that if they saw the whole unity of the universe they would act differently, but they don't.

Q: You could say that it has affected some of their lives. You see, the whole communist doctrine is built on the idea (which they think is a fact) that whatever is, is just a material process, which is essentially empty. So then man has to organize his life and society according to those dialectical principles.

K: No, no, dialectical principles are opinion opposing another opinion; man hoping, out of opinions, to find the truth.

DB: I think we should leave this aside. There are ways of looking at different meanings of the word dialectical—but one needs to see reality as a flowing movement, not to see things as fixed, but to see them in movement and

interconnection. I think that you could say that whatever way people managed to look at it, after they saw this unity it didn't fundamentally change their lives.

In Russia the same structures of the mind, if not worse, hold as elsewhere. And wherever people have tried this, it has not actually, fundamentally, affected the way they feel and think, and the way they live.

Q: You see, what I wanted to say is that the dismissal of the pursuit of the ground has not had any shocking effect on people.

K: No! I am not interested. It has given me a tremendous shock to discover the truth, that all the churches, prayers, books, have absolutely no meaning—except how we can build a better society, and so on.

DB: If we could manage to bring this point to order, then it would have a great meaning—to build a good society. But as long as this disorder is at the centre, we can't use that in the right way. I think it would be more accurate to say that there is a great potential meaning in all that. But it does not affect the centre, and there is no sign that it has ever done so.

Q: You see what I don't understand is that there are many people who in their life have never pursued what you call the ground.

K: They are not interested.

Q: Well, I am not so sure. How would you approach such a person?

K: I am not interested in approaching any person. All the works I have done—everything I have done—the ground says are valueless. And if I can drop all that, my mind is the ground. Then from there I move. From there I create society.

DB: I think you could say that as long as you are looking for the ground somewhere by means of knowledge, then you are getting in the way.

K: So to come back to earth: why has man done this?

DB: Done what?

K: Accumulated knowledge. Apart from the necessity of having factual knowledge in certain areas, why has this burden of knowledge continued for so long?

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