

J. KRISHNAMURTI

ON STUDY CENTRES

Selected & Edited by

Krishna Nath

(For the use of Study Centres)

THE STUDY

KRISHNAMURTI FOUNDATION INDIA

BANGALORE

J. Krishnamurti
ON STUDY CENTRES

(Selections from the Talks & Dialogues of J. Krishnamurti)

Edited by Krishna Nath

For material prior to 1968: Copyright by Krishnamurti Foundation of America, P.O.Box 1560, Ojai,
CA 93024, V.SA

For material from 1968 onwards: Copyright by Krishnamurti Foundation Trust Ltd., Brockwood
Park, Bramdean, Hampshire, S024 OLQ, U.K.

first edition: July 1996

Reprinted 1999

The Study
Krishnamurti Foundation India
Haridvanam,
Thatguni Post,
Bangalore 560 062 (INDIA)

Contents

	Document	PDF
Preface	iv	4
Acknowledgement	vi	6
1. What is going to happen when K dies?	1	9
2. An 'ashrama'?	16	24
3. The adult centre	20	28
4. Do we discuss the centre?	29	37
5. On life, teachings and the centres	43	51
6. On the centre	48	56
7. The centre and my 'dharma'	49	57
8. Brockwood today and in the future	52	60
9. On Vasanta Vihar	53	61
10. Disciples and study centres	54	62
11. Dialogue on the study	62	70
12. What makes a place religious?	91	99
13. A religious centre	97	105
14. What are those serious people going to do there?	99	107
15. About the study	102	110
16. The Krishnamurti Centre	116	142
17. The idea of the study centre	111	119
18. What kind of centre?	125	133
Bibliography	133	141

Preface

This selection from J. Krishnamurti's dialogues on Study Centres is mostly made from verbatim reports and presented with minimal editing.

What is the purpose of this selection? To explore the intent of the founder of the centres.

This exploration reduces itself to my own reasons for going to a centre. Why do I go there? To escape, to withdraw and return, to enjoy a weekend or to explore the teachings and live the teachings? What is the role of the centres and the foundations in all this? The selection addresses these, among other questions.

This is not an essay in interpretation. No one has the authority to interpret what Krishnaji really had in his mind with regard to the centres. The selections seek to unfold the vision, the whole spectrum and not a part of it. To put it in context, the text has been selected to the fullest extent possible. Since these dialogues are around the same theme over a decade, repetition is unavoidable within and between pieces. Repetition is not cut out, because it is not always mechanical. That gives a rhyme and rhythm to the presentation, like the repetition of notes in the unfolding of a Raga.

The selections are arranged chronologically. No attempt is made to connect one to the other. Only the date, place and names of persons are given. And of course, the titles.

Looking back, it seems that Krishnaji had centres of a kind in his mind from his early Eerde, Ommen days. There are references to the spiritual centres, ashrams, adult centres and the like. He says 'yes' and 'no' to questions about the necessity or otherwise of the centres. But he perhaps emphasised them more towards the later part of his life. He goes into the centres - the purpose and kind of centres - in depth with life-long friends of the foundations in America, Canada, England and India in Ojai in March 1977. He is concerned about what is going to happen when he is no more. There are schools, publications, archives. But there must be a living quality to all this and more. He would ask them again and again, "I come from Seattle and I say, Tell me all about him Tell me what he said. Have you got something of it?" The man from Seattle has since then become a legend in Krishnamurti circles around the world.

Discussing the centres, he asked what these centres should be, or ought to be. What is the purpose, if any, of having the centres? And what kind of centres? There is an expectation and temptation to summarize by way of introduction. But perhaps it is better not to jump to conclusions and ready-made answers. And let the questions stay with us. Let the selections speak for themselves.

The Study Centres came into existence when Friedrich Grohe generously donated funds to build the proposed centres in Brockwood Park and in India in the 1980s. He was moved to do so after going through a statement on "Brockwood Today and in the Future".

The selections are for the use of serious people who are genuinely involved in living the teachings in the Study Centres and in the world at large. The Centres, it may be well to note, are going the way that suits the ethos of the place and persons organizing them. Perhaps the real centres are not out there in physical space and in the facilities created there; they are necessary, but not sufficient. The real centres are in the mind and heart and even in the blood of the person living there. Wherever such a person or a group of people exists, wherever there is a burning passion for inquiry and insight, there is a centre. And no prescription can make or mar that living quality. Still, if the

intent of the founder of the existing and future centres is kept in mind, it may do some good. All this and more may not lead to enlightenment. But if it helps a little, it's alright; if it does not, even then it is alright.

With these words, the selections on Study Centres is presented to live the teachings together at the centres and beyond.

Krishna Nath

Acknowledgements

I gratefully acknowledge the help from friends:

Friedrich Grohe for suggesting me to make the selections on the study centres and inviting me to Europe to do so.

Dr. Satish Inamdar, Sushma Inamdar, Dr. T.K. Parchure, Raman Patel, Rabindra Singh, Kishore Khaimar, Harsh Tankha, Ingrid Porter, Kathy Forbes, O.R. Rao, S.P. Kandaswamy, David Skitt, G. Gautama, Siddhartha Menon and Hamid Foruzesh Gohar for enriching the selections and commenting on the same;

Mrs Mary Zimbalist for giving me an inside view of the centres in the making;

Ray McCoy for arranging to make the first copy of the selections and going through the whole text and for comments and suggestions;

The Study, Krishnamurti Foundation India, Bangalore and Madras; the Krishnamurti Foundation Trust Limited and the Krishnamurti Centre, Brockwood Park, England for providing a home away from home, enabling me to select and edit;

Mary-Ann Ridgway for scanning, checking and printing the first draft of the manuscript on the computer; and Dr CT Kannan, Jayaraj Kapila Kulasinghe and Mrs Suchitra Narayan for correcting the proof;

Cathy Horn for organizing the work at Chalet Solitude, Rougemont, Switzerland.

Chalet Solitude Rougemont (Switzerland)
1st of August 1996

Abbreviations

Participants in the discussions have been identified by their initials :

K	J. Krishnamurti
AC	Ahalya Chari
AK	Alan Kisbau
CW	Cynthia Wood
DB	David Bohm
DS	Dorothy Simmons
EB	Evelyne Blau
EL	Erna Lillifelt
FW	Fritz Wilhelm
JS	Jagdish Siddoo
MC	Mary Cadogan
ML	Mark Lee
MZ	Mary Zimbalist
RB	Radha Burnier
RT	Ruth Tettemer
SS	Sarjit Siddoo
TL	Theo Lillifelt

[Any mistake in identification in the transcript is regretted. The text is from verbatim transcripts of the Report of the International Trustees' Meetings in Ojai, 1977]

Krishna Nath

What is going to happen when K dies?

J.Krishnamurti: I thought we should all meet, the four Foundations [with schools], to see and to consider what is going to happen when K dies. At present, from what one has observed, K has been the centre of the work. K has held the different Foundations together, if I am not mistaken, and if K dies tomorrow or in ten year's time, what is going to happen? Will all the foundations break away from each other? That's one of the considerations that we will discuss presently, as we go along.

K's teachings are a living thing and the books, I'm afraid, are not. No book is. If K dies, what is going to happen to the teachings? Is it going to be repetitive or are there people who have, if I may use the phrase, drunk at the fountain, and who can carry on from there; not merely quoting K, but getting the spirit of it, the truth of it, the vitality of it, the energy of it? The books are all right, but they remain on the shelves. You pick them up occasionally, look at them, read them and forget them, and I feel there must be amongst us some who have, if I may use the phrase again, drunk at the fountain, and for themselves see the truth and express it in their daily life, and so on, and so on. I think that's one of the major issues as far as I'm concerned. For the last fifty-two years one has talked a great deal about all these things and I find - I hope you'll forgive me for saying this - there is not one person who has seen that thing for himself and goes on with it. I am not - please understand - I am not disappointed that there is no one, so far; I'm not looking for anybody to carry on. But I think we should consider all this.

It's a strange fact, I was told the other day in India, that there were two disciples of the Buddha who really understood him - you may have read some of the Buddhist literature - he considered them the enlightened ones too. But they died before the Buddha died. I don't know if you see the tragedy of it. A group was formed and gradually deteriorated and all the rest of it. And I feel very strongly that perhaps I may live another ten years or, by an accident, may die tomorrow. What is going to happen? I've been told, very often, by various people, that when K dies the real thing will flower, because under the Banyan tree, nothing grows. You know that saying? Under the Tamarind nothing grows. So, I've been told that I have been for the future and not for the present. Also I have been told that centuries later this will be understood, but not now. But I think all those things are various forms of excuses and there is no validity in them.

What are we going to do as a foundation, in India, in England, in Canada, and here? How is this going to be sustained, nourished, and kept going in the original sense of that word; not imitating, not representing, not saying that we are the body and nobody understands but us, you know, all of the organizational calamity that comes about? So, I thought it would be a good idea if we all met to discuss all these matters. The foundation has, so far, been responsible for all this. There have been people who have said, 'Why are you the head of any organization, like the foundations?'; 'Why are you chairman of this, or in England, or in America, or in Canada?' In India they don't want my name as the chairman, or anything of that kind, because they consider - if I may again represent them - they say, 'You should not be on any of these, foundations because your name is sacred " and so on.

So there are all these problems. The publications, the schools; there are now four schools in India - no, more than that - five or six schools in India. And there is Brockwood, Canada, Ojai. What's going to happen to them when K dies and will the teachings be put through these schools, or just peter out as they generally do? So all these problems we have to consider. So, there it is. I feel all the Foundations are one body under the same umbrella, the same unit, though legally and financially separate. Perhaps the Foundations which are richer can help the poorer, but it is all one

group, one body, not inwardly separate but one continuous thing that will go on.

People have suggested, also, that when K dies all these Foundations should be dissolved, and I think that would be a pity because schools are involved in it, publications, and so on. So what shall we all do together about all these things? I feel very strongly and rather seriously about all these matters because every organization founded by a person deteriorates within forty years. This has been proved over and over again, as by the Theosophical Society which Dr Besant really built up, and when she died the thing gradually began to peter out, although there are still a lot of members, and so on. So what's going to happen?

These matters cannot be settled in a week and that's why we suggested a month together to get to know each other and have time to think about these matters, and not bring Brockwood here with all its problems. These are the principal things we'll talk over together, though we'll talk about Brockwood and Canada and India, about the schools. But we are here only to talk over, discuss, come to some kind of understanding. The President of the Foundation of India Mrs Jayakar, Sunanda, and others have put down on paper what they think should be done in this gathering. We'll go into that later on. Also the person who is going to be Principal of Rishi Valley - and please keep this to yourselves until it is officially announced - has also suggested and written various points which he would like us to discuss. And also, about K's travelling - he's going to be eighty-two in May and probably can carry on this kind of travelling for another five or six years - after that it will become much more difficult physically.

So all these points we have to consider, how to raise money, and also there's the question of adult education, although I don't like that word; 'adult' sounds rather silly. I've also suggested in India, both at Rishi Valley and at Rajghat, education for older people, education in the sense that they will discuss these teachings. Both in Rajghat and in Rishi Valley they are very keen on it; the two Indians who are coming today will tell you all about it. So there are all these problems, not problems really, all these issues which we really must discuss in detail and settle, not leave it all vague. We might not have an occasion to meet like this again.

Also, while you are here, especially Mrs Simmons and Mary Cadogan, you should have rest also, because Mrs Simmons needs a great deal of rest. She's carrying the burden of Brockwood which is really a great trial. You know what students are - drugs, sex, alcohol and all the rest of it. So, please, let's all have a restful period and not have the wrangles going on - about anything.

My brother and I came here in 1922, fifty-five years ago. Good God! We lived in that little cottage then, just a bathroom, one chair and a wood stove. And gradually we got all this.

And I feel Ojai has something special; I've always felt it, but it's been spoiled a great deal by the case and all the awful things. So we'll forget all that and put it on ice and let's get on with it. There, I've told you everything.

My real, chief concern - and I've talked this matter over with Dr Bohm, Mrs Simmons, and Mary Zimbalist - is what is going to happen when I die. That's really my chief concern and I think it should be the concern of most of us, too. What's going to happen to the schools? Will they come to an end because K dies? That's been one of your questions too. Or will they go on? In India they will go on because those two schools, Rishi Valley and Rajghat, are very well known and are supposed to be first-class schools. They'll go on. And in Madras too. So, all these points we have to discuss very carefully, take time, go into it very, very, minutely so that we are certain what we are doing. So there'll be no doubt at the end of our three weeks' or four weeks' stay here. Mrs Jayakar wanted to

come, but she couldn't, so she's asked these two people to come, Radha Burnier and Ahalya Chari. Radha Burnier is the General Secretary of the Theosophical Society in India, and also the head of the esoteric section of the Society. And so people have asked her and have asked me, 'What the dickens is she doing in all this'? So we'll tackle her with that question. I've already asked her that and she'll tell you herself. I may have to warn her beforehand! 'K's Notebook' in India has created - I don't know what it has created. Some gurus are saying that he's the living Buddha and you must go and touch him, and listen to him; mainly touch him, because then you'll get something out of it, and so on. So what shall we do this morning? What shall we take up? Do you think we ought to draw up an agenda? Sounds awful!

I thought we'd meet every other day. No? Don't you? Every other day, so that one day we can go and look at the trees and the mountains, or go to Santa Barbara, or wherever you like. One day we should be at this, in the morning; not in the afternoon, because then it's too much.

MZ: It seems to me that we've arrived in all this at a point when the work and the schools are in existence and the adult - whatever you are going to call it - learning centre is going to be much more active everywhere, and if all this results in something that is really vital and reflects your teachings, it should have a greater possibility of carrying on out of its own strength.

K: The adult centre, what shall we call it?

MZ: You suggested the other day, 'adult learning', instead of 'adult education'.

K: Adult Learning? Centre of Learning? No, that sounds too ...

Others: Just adult centre.

K: In India the Sanskrit word 'ashrama' means a place to which you retreat, like the Catholic places to which anyone can go, non-Catholics, too, and be quiet there, for as long as he likes pagan, and so on. So that word 'ashrama' has been ruined by these gurus. So, 'a place of learning.?'

DB: That doesn't sound very good. You want to find a really good title. You once mentioned the word 'oasis', although that's not quite right.

K: You know the origin of that word? In India, we thought - I suggested many years ago, but they didn't do it in India, but they're going to do it now - when you have an adult place like that, and the school together operating, then you'll get from the grown up people some teachers who will come to the school and teach permanently. So that all the time there is a group of people feeding the school with the right kind of teachers. That was the original idea; but unfortunately it hasn't been done. Now we're going to do it in India. I thought we should do the same here because it's very difficult to find teachers, the right kind of teachers, who know what K is talking about and who are committed to the teachings and not to their ideas about the teachings, and live it, and somehow convey it to the students. All that. That was the idea of having an ashrama. I use that word carefully for the time being; both an ashrama and a school together operating.

EB: Do you think your name should be associated with it? Should it be a Krishnamurti Centre?

DB: It seems to me that in a Centre you could tell which people would be the better teachers, by being together with them for some time.

DS: Well, I think you want somewhere where people could come and we could get to know them. Everyone sounds marvellous on paper, but the moment you live with them for a while, you begin to sort them out a bit.

K: Don't go into details yet. I just want, on this first morning, to see the seriousness of all this; not what to do, we'll discuss that as the days go on. But if one can convey the seriousness of what K feels about all this. Because it is not an authoritarian group, accepting a teacher, a guru, disciples, we're not that. We're not followers of anybody; we're not believing anything. There are no doctrines, no rituals, so it becomes tremendously difficult to see the whole implication of all this and the seriousness of it. That's the first thing, on this first morning, that I would like to discuss. Not what the school should be called. We've got plenty of time for all the details.

MC: There's a particular difficulty, I think, that some of us find when we think of your work in connection with an adult centre - which again we might think about. You might also be able to help us with this, which is that when one is seriously interested in what you say, there are certain functions within the work which are very straightforward, for instance, arranging the publications, and so on; running the school is far less straightforward, but it's a very specific function, because one is concerned with children who are growing and learning. It's much more difficult when we come into this other area, because it seems as if so much of what you say has this approach which is, in one sense, negative. Somehow it has become particularly linked in many people's minds with a scientific approach. Now, it seems to me that there's this feeling that that's all right, if you see what I mean, but somehow the world of art, or whatever else, doesn't seem to come into this so much, and I wondered whether we might go into this, too.

K: Yes, yes.

MZ: Would it be useful for you to go into with us, what is it that communicates a certain enlightenment, for want of a more correct word? When you speak, it is evident to everyone, but you brought up the matter of the Buddha, and only two people really understood him and they both died before he did. Nevertheless, Buddhism has been a force, correctly or authentically, or not - I have no idea - but at least it has endured and has been a very powerful thing. Now it endured in a way that, compared to today, is alarming; there were no real records as we know them today. There were no books, there were no ...

K: No.

MZ: They wrote it down?

K: Not wrote it down; they memorised. All that I know about this, it is authentic. Certain parts of it.

MZ: So there is an authentic text from which people have seen something. Well, obviously that exists in a much wider sense with you. But you seem to denigrate that as not being a living thing. It should be, in some way, something that comes through people living it and communicating it, as best they can, to others.

K: After all, in the Jesus myth - if he really lived at all, and some believe it was written after sixty years, by his disciples and you can imagine what the disciples would do, create an awful myth. I don't want to get away from this fact. I don't know if you feel the seriousness of this gathering, the spirit of it, the intention to it. What we decide now, has to be something permanent, 'permanent' in quotes, and so it becomes a very serious affair. And if each takes it, as I do, very seriously, then out

of that seriousness, things will flower. Fritz Wilhelm is a German professor I met two years ago in Saanen and asked to come here; he's left everything in Germany and he's here with the Foundation.

I feel the first thing I would like to talk over with you is what will happen when K dies, either in an aeroplane accident, (or through illness). I'm very well, went to see the doctor the other day and he said, 'It's extraordinary, at eighty-two. What is your philosophy?' I said, 'Bananas'. I didn't tell him that, said it to myself.

So what is the common thing for all of us here? Do you understand what I'm talking about?

EL: It seems to me that the great concern is this enormous void that will exist when you're no longer here; when you die. People, for all these years, have been looking to one man, and the teachings of one man.

K: Which is so fatal.

EL: So the danger is, for all of us, that they are going to turn to another person to replace you, or they'll think they are the ones who understand best, and maybe one person or another ... And I think that's going to be the great danger for anyone who has been, or who will be representing you, or who will be working in this adult centre, or has been exposed with you on television, and in the tapes, and so on. I think it's a great danger.

K: Erna Lilliefelt, the people I know in America, and England, and so on, are all of you. I'm with other people, but not so much. They say, 'What are you? You've known him more than anybody else'.

EL: Therefore, you should ...

K: No. They'll ask you, 'Are you living it; have you imbibed it?' You follow. If I was an outsider, I'd say, 'Well, you've known him for fifteen, twenty, thirty years; what the heck! Have you got something? Or are you just passing the buck to someone else?'

If you have not, what shall we do? Already in India one of the big magazines. *The Illustrated Weekly of India* - 'The Yoga of K' . They lay down the whole thing; what to do; what not to do; the whole thing is worked out as another yoga; this has been added. And the gurus in India are now saying, 'You are the world', taking bits of all this. It's now become fashionable, you follow? So that's why. What shall we do when K dies, and you're the only people he sees, more than anybody else. If I was an outsider coming from Seattle, and I said, 'Please, you've known him, tell me what he means by meditation, what he means by this and that?' I would ask. And you say, 'Sorry, go to the book'.

EL: What do you tell them? Are you interpreting? They're asking in the light of you.

K: No, I come to you. You're a friend of Christ, if he existed, or Buddha, who did exist, and I come to you. And you've known him for many years; you've talked to him, tell me.

EL: I would have to tell as I understand it. But I couldn't interpret what you meant.

K: So, you'd say, 'I've understood a little, I'll tell you about it'. That is the function of the ashrama.

MZ: But there's a very subtle point, Krishnaji. Is it that one warns the person ..

K: Of course.

MZ: ... 'You're getting my understanding and don't stop there'.

K: You see, are we prepared? You follow what I mean?

If K dies tomorrow, what will you do? Will the money stop, the schools close up? Brockwood perhaps would go on. I don't know. The parents must be anxious about it, too. India will continue because they have got their reputation.

DS: What is different then, Krishnaji? What makes it more... in India?

K: Well, because it's fifty years old.

RT: That shouldn't make any difference ...

K: I'm just... they are very well-known schools, in India, and they've become ordinary schools, first-class, ordinary schools. I object to that kind of school. I've been objecting for years.

DS: I don't see why one does anything different from what one's doing now, when you're not here.

K: In the people's eyes, they will say, 'I wonder what happens?' 'Has it gone downhill?'

RT: Well, it's not done from a hierarchical stand-point.

K: If you took off the chairman, K the chairman, what would happen then, in England? Take away my name as chairman. Would it make any difference?

EL: What will make a difference is when you die. It doesn't make any difference whether you're chairman of the board or not.

DS: I think it would make all the difference, because there's nobody telling you, saying what he is saying. The truth is associated with his name; it's not associated with anybody else's name.

MC: Ah, you're talking about not using the name at all. But Krishnaji was only talking about not using...

K: Not using it at all.

MZ: Not to have a Foundation called The Krishnamurti Foundation?

K: No, still called The Krishnamurti Foundation, but remove him as the chairman.

MC: Ah, that's a different thing, just talking about not being chairman. I don't think that makes any difference to those of us who are working with you now.

DS: What is the point of it?

K: In India they objected to it very strongly because they say, 'Your name is sacred', etc., etc., etc.

MZ: But they call it The Krishnamurti Foundation of India.

K: They keep the name, but they have no chairman as K.

EL: So what's the difference?

MC: Could we also, when we talk about what we're going to discuss, think very carefully and then come together on this question of the role of the Foundation, so that we do not become interpreters; and how we're going to tread this very razor edge between saying what it means to us and being that.

FW: I think it is not important if the organization carries on. If it does not carry on in the right sense, if, for example, Brockwood carries on without the name, but the teaching is going on there, then that is perfectly all right. So just the organization, when the teaching is not living in any of the organizations, or any of the schools, I don't think there's much difference if the school goes on or not.

K: You know Steiner Schools, in Europe and in England. Steiner lay down certain dogmas, certain attitudes and values. In these schools, it's a Steiner School in the sense they teach these dogmas.

FW: Therefore it's a dead organization.

K: Yes, sir, but I'm asking - you know what I'm asking, I don't have to repeat.

FW: Yes, sir. I think it comes down to the question, how can we communicate the teaching? How can we talk about it with other people?

DB: I think that the Indian Foundation has suggested that it would be more appropriate if you were not considered as chairman, all around the world.

K: Yes, that's what they are saying. So, have the name as K Foundation, but don't be Chairman.

MZ: But we discussed that ages ago with them.

K: I know. Please, we'll discuss it later.

I've heard K several times and will go and listen as long as he's speaking in different parts of the world. I've understood a little, understood in the sense, not verbally, but deeply; I've got the taste and the smell of it; it's in my heart. I've understood it, a little part. So I would go out and say, 'This is what I feel. I'm going to tell you what I have understood. I'm not representing K, but this is what I have understood. This is what ... ' Well let's discuss it. All the ashrams are meant for this, which doesn't mean I represent K or somebody else. It is what I've understood.

DB: Is that connected with the question of Chairman? Is there some sense that if you're Chairman there is some representation going on?

K: Yes, that's right.

DB: You want to disconnect that? It's not quite clear yet.

K: I come from Seattle. I hear there is a place at Ojai where one or two people are discussing. I come there and remain for two or three weeks really to understand what it is all about. I want to discuss with them and go away. I might come back next year. Various people are invited and come to stay for three weeks, or a month, I don't know. All those are details.

DB: I think there's an inescapable aspect of authority, though, because one is a trustee, and people would tend to say, 'Well, because you are this or that, you must know something special'.

K: I know, I know. Yes.

DB: And it's rather intimidating.

K: It is, yes.

DB: It is to me, at any rate.

EL: That's where we get into trouble.

DB: Exactly.

K: I would do that. I would come to you, or somebody - I've known you for years, you have known K for years - and I say, 'For goodness sake tell me something about it'. Who else will I go to? Will you, who have known him for years, say, 'Look, this is what he says', and discuss it with them? You are responsible for this. Don't say, 'Sorry, I've kept my books; I'm not interested in it'.

MC: That happens all the time, at a personal level, already, doesn't it?

K: No!

MZ: But one meets people and they say, 'What is it you're doing? What is it about?', and one has to respond somehow.

K: Is this what you're going to do, when K dies tomorrow? What is your relationship to the public, to X?

RT: It won't be any different from what it is now.

K: Ruth, it's somewhat different. I come and I say, 'You've known him for years; please tell me something about him'. From you. I don't want you to tell me to go to somebody else, or ask me to go and read books.

DB: There's going to be a big difference. Now you can say, 'Well, come and listen to his talks'. Later you won't be able to say this.

K: Yes

SS: And we have this problem in Canada, right now, because you haven't been there. And people are coming and we do try, in our own way, to help them in whatever way we can. And if they are serious, they keep coming back.

K: Ah, but you see, you are in a different position. These people have known K for years, and as a stranger I come here to Ojai and I say, 'Mrs Lillifelt, tell me, what kind of life, what was he, I want to know?' I want to find out. If I was in India and the Buddha died, I'd want to know what the Buddha was like. I'd go to people who'd listened to him. I'd want to find out.

SS: I know what I'd say. I'd say that I'd been to India and I'd searched high and low and finally the others were trying to weave a net around us and there's freedom here.

K: But I want more than that. I've read that in the books. I want you, who have known him for some yea , want to touch what you have touched, when he was alive.

EL: Yes. That's why it's very important that we should be together, in the next few years, meet somewhere every year to discuss and be together. Don't you? You seem rather doubtful. It's important but our time is limited, too.

K: That is for you to find young people; not to become missionaries, for god's sake, but ...

DB: I think the most important thing we could do over the next few years is be together so that we have this firmly and ...

K: That's why I'm asking, and have been for several years now. Maria and I have talked a great deal, and so has Mrs Simmons, about what's going to happen when K dies, the whole thing, not just one aspect of it, but the whole thing.

DB: Personally, I'm not so fearful of the outer aspect of it, the schools, the functions. All that, I feel rather secure about. It's the inner, living quality of it that is of most concern.

K: I would say, 'If you have known him for so many years, have you drunk a little bit of that water? If you have not, what the heck have you been doing?'

SS: Well, can we drink some of that water at these talks now?

K: Water. What's meant by all this, you see? It might be an idea too, which I think will materialize. Some of the teachers here, Brockwood, and India should meet regularly - teachers, not us - so that there is all one school - Brockwood, Ojai, Canada, India - regularly meet. Then it creates something. And, for that, one has to have a fund. Also for the people for the Foundation, meet every year, special fund.

EL: It takes money.

K: We have to collect it. It's important for us to meet. Don't all of you want to go to India and be guests of the Foundation of India? Not this winter but next winter. I'm hesitating this year, because you've already come here; the expense of it and all that.

MC: It would be marvellous if we could meet in India.

K: They want you to go, and they said you'll be their guests. They'll put you up properly; they'll look after you, do your laundry and all the rest of it. The word 'meditation' is now spreading all over the world like a years and asked, 'What does he mean by meditation? I would like to know. He is saying something about meditation which is entirely different from the rest, and I don't know what you have done about it'. How do you answer it, all the rest of it? Do you think there is a Centre at Ojai, a collective group here at Ojai, that could tell a man from Seattle what it is about? Not just one person, you follow? I'm just wondering how to meet this problem. I come here from Seattle and there's Dr Bohm, Fritz, and all of you, and I say, 'Please, tell me about it. I've studied Buddhism and the meditation of the Buddhists and Zen. I'm fairly educated along those lines and I want you to tell me what K's meditation is'. Could you do it that way?

EL: Speaking as a collective group, it would seem to me that the difficulty would be that there will be several people. It's one thing to discuss it in a group; it's another thing for this man from Seattle to come and speak to Professor Bohm, speak to Fritz, speak to xyz of this group; he might get different impressions.

K: That's just it! That's just it!

EL: Coming from you is one thing.

DB: It seems that we have to establish that there's one mind here.

K: That's what I'm trying to get at.

DB: But there is one irrefutable source, and that is your own words.

K: No. Don't tell me to go back to the books. I've studied the books. I'm fed up with the books. I come here. You're a group of people at Ojai who have known him for years, and I say to you, 'Please tell me about it, about mediation and fear'. If Fritz tells me one thing and you tell me something else, I'll say, 'For god's sake!'

MZ: But for the person who says, 'I'm fed up with books', there's a great big danger which you see all around you today, which is that people won't take the trouble to listen to you and try to understand.

K: I know all that. I'm a serious man. I've spent years by myself studying all this. I've been to Japan, all this. I know something about it, and I come here, to Ojai, Canada, or to Brockwood, and I say, 'Please, you have known him for years. Please tell me'. If you say you are of different minds, I'll say, 'My god! What a group this is'.

EL: People who have listened to you all these years, they don't just sit there and take what you say. They listen to you and then something happens within them, and so it isn't just a passive thing.

K: No. Something happens and they translate what happens in terms of their conditioning. Therefore it's something totally different. That's why I'm saying it should not happen here.

MZ: We shouldn't do anything that provokes that. But you yourself, Krishnaji, cannot prevent the man from Seattle if he's going to translate it into Christian Science.

K: No, that's a different thing. Here we should not. Fritz, he's going to be here longer than myself,

or perhaps Dr Bohm. I come to Fritz and I say, 'Look, you've known him for years. You have talked with him, you have listened to him. And I know your background; you are a scientist; you are a professor. Don't translate what he says in professorial language. That means you are translating; you are conditioned by your professorship and then what you have caught you have put in those words. I don't want your professorship. I want you to tell me directly, not according to your conditioning'. You follow? I'm very serious about it. You can't play with me.

FW: I think, with that man, it is possible to establish a communication. The words will not be so important. Of course every one of us must use different words, but nevertheless we may communicate the same thing.

K: No, as Dr Bohm pointed out, we must be of one mind, sir. Are you all of one mind?

EL: I don't understand what that means.

K: Thinking. You know what it means. He'll tell you.

DB: I think it means that we are really in instant communication, in a way, and that sometimes one sees it in a group, that people really understand each other. If we're all talking to this person from Seattle, then every person is pointing toward the same thing, you see.

TL: Isn't it really a question of communication amongst each other, amongst us?

K: That's what I am saying. You must trust each other; you must have confidence in each other; you must have affection. You understand? All this.

TL: Yes. We are organizing buildings, we are doing all that, but, otherwise, do we discuss this all together?

K: It's up to you, sir.

TL: Yes, well that's where I think the difficulty is, really, because we are a group, organizationally, but not otherwise.

DS: In doing the organizational part, you get to know each other.

TL: Yes, but there's more to it. I think we should get together more. If the man from Seattle comes and Professor Bohm says one thing and I say another thing, it means we haven't really been able to drink of the fountain all together.

K: I give it up then; I won't come here.

ML: Sir, the nature of the organization is such that we spend so much of our time keeping the organization going, that there's no time for discussion.

K: That's just what I'm saying. That's' wrong. Sir, this situation is going to arise. Face it now. You are going to have a Centre at Ojai. A man comes from Seattle, which is me now, and I've been all over the world and have thought about all this a great deal. I want you, who have known K for some years, to tell me what K says about meditation. Not repeat what he says, but you are authentic.

TL: There's also a reluctance, I feel at least, to ...

K: No. You've no right to feel reluctant. I'm asking you, and you say, 'I'm sorry; I'm reluctant'.

TL: No, but I mean sometimes I don't want to do propaganda.

K: It's not propaganda. I've come to you.

DB: Krishnaji, the difficulty, again, is that we have tried to convey something from you through us. It stems from you.

K: It may stem from me, but you have drunk at the fountain. If you have not, what are you doing?

EL: That's right. But we're not the fountain.

MZ: But you say we have a little understanding because of this. Some of us may feel, I don't know, that we have a certain degree of understanding, but we also may feel insecure about taking the responsibility ...

K: No. Look, Maria. I haven't been able to hear the Buddha; I've heard about him, people have talked about him, and I am extraordinarily interested in what he has said. And you have known him for years and I say, 'I'll travel any distance to find out' . Because I'm really interested to find out what you felt about him, what he said, how much you have imbibed, learned and all that. I come to you and you say, 'I'm sorry, we're not of one mind; we don't want to represent him'. I say, 'Cut out all that; tell me'.

MZ: I understand the motive of the man coming, but that man could easily go to someone else who hasn't any inhibition, who thinks they understand all that you said, and who will give him, possibly, something irresponsible.

K: You are the people I have come to because you have known him for years. I don't go to someone else and say, 'What did he say?' You are not getting my point.

DB: You're asking us to be responsible for communicating this spirit that has come from the fountain, not merely communicating the words. I think I see a certain reluctance from all of us here to actually say that we have gotten something from this fountain, a hesitation.

K: I'm the man from Seattle. I say, 'You have known him for years; you have talked with him, lived with him, seen him, listened to his talks, etc. Tell me what you feel about him, what is inside you about him'. Not, 'Oh, he says that .. , ' I can read that in the books. You don't seem to understand what I'm talking about.

EL: Do you mean more of a personal thing?

K: No. Being with him. It's like being with Christ - if there was a Christ and I've travelled miles to find out what you feel about him.

MZ: Do you mean that they would come and say, 'I've never met him. You have. Tell me what he's talking about'?

K: Yes.

MZ: That's different. That's not saying, 'What has it done to you?'

K: 'Tell me something about him. Tell me what he said. Have you got something of it? You, as a group. Or you as an individual. Tell me. I'm tremendously interested. I might catch something from you'. And if you say, 'I'm sorry, we've spent our lives in organization', I'll say, 'For god's sake

EL: But he says it much better; you can hear him directly on film, in dialogues, on ...

K: No. You are missing all the point.

MZ: Those people want someone to explain to them.

K: No, you have gone off the point. I'll say it again. I've come from Seattle. I know a great deal about what other people have said about Zen Buddhism, and other meditation, Sufi ideas, and so on. And I hear that you have known a certain person for a number of years, and I come to you and say, 'Please tell me what he has said to you, directly. From you I want to understand. I know what he said; I've listened to the tapes. I have come here to find out what it means, whether you have got something'. You understand? Yesterday I went to the barber. I want to go and learn from a Master Barber what it means to cut hair properly! What is wrong with this?

EL: You're the Master Barber! But that doesn't make us Master Barbers.

AK: But when K isn't here, and the man comes from Seattle, we are the Master Barber. If we aren't, then there isn't anything.

K: You are the Master Barbers. You don't say, 'Sorry, we are just organizational entities. We don't talk about it. Go and read the books, listen to the tapes'. He'll say, 'What kind of gang is this? Are they trying to avoid something?'

K: I want to know from you, who have known him for years, what he looks like, what it felt like. You follow?

MZ: Well, that's easy. That's a personal...

K: I want that. I want that. Hell! You're missing my whole point. You don't feel the way I feel about it. Sorry. You know if I were in South India - miles and miles, there were no trains - I would walk all that way to find out what the disciples of Buddha said, what it felt like, what it was to feel what they felt. I don't know what they felt, I want to find out.

SS: Well, if you talked to that person very passionately, with extreme passion ...

K: No. Don't tell me how you will talk. I want to know how you will tell the man from Seattle. This is going to arise. I can assure you this is going to arise.

ML: This happens now, when you're not in Ojai.

K: Exactly. It's happening. You have to meet it.

DS: How do you exist without meeting it?

K: I don't know how you meet it. Is Brockwood, with Mrs Simmons, saying something different from India? From Canada? Then you're already dissipating the thing, tearing the petals from it.

MZ: Isn't it just different aspects of the same thing?

K: My dear! Get the whole of it, not just one thing. If you are all saying things differently and with a different content not the words, the content then you've already dissipated it. What's the difficulty? I don't understand this.

EL: The question is raised that we're not of one mind, perhaps, and I don't think we would be here if we were not of one mind. But the transmission of it has to be on an individual basis.

K: No. I come to you and say, 'That man you are in love with, tell me about him'. Wouldn't you tell me? You'd be a little shy, but you'd tell me.

DB: You're talking about two different things. You're talking about what a person is like, and you're talking about a man's teachings.

K: I'm not. I want to know what he looked like, what he felt, what he said. You can't say, 'Sorry, it's too personal', and brush me off.

MZ: The crux is that the degree of understanding we have of your teachings is not concerned with what you look like, what you ...

K: I'm interested in everything, for god's sake!

TL: I don't feel that pessimistic about it.

K: I'm not pessimistic.

TL: Here's a man coming from Seattle. We meet, and it's very serious. Now, when the seriousness is there, I will be able to give it to him. Because I'm going to.

K: Sir, if you loved a woman, you would tell me all about her, wouldn't you? Your love would tell me, wouldn't it? That's all I am saying. If Buddha's disciple is there - he is dead and that disciple loved him - he would tell me everything. That's all I'm asking. Are you all in that thing? That's what he means by one mind? If you're all in love with that woman, I may represent it differently, you may tell it differently, but it would be love speaking, not...

AK: Not catechism.

K: Yes.

EL: Can that love, then, be transmitted?

K: No, no. Your love will do something to the man from Seattle, not your love for me.

SS: There is a lovely story about a little child who had a guru who had realized, and someone comes to her and asks her, 'Well, you have seen your guru, what is he like?' And she says, 'My guru, my guru', and her face glows and she's in another world; and he knows.

K: No. You see, I am concerned about this. After all, Mark, Matthew, Luke and John - what is it? - Matthew, Mark, Luke and John all put it differently, right? They invented a lot, I'm quite sure, but they loved that image.

I think we'd better stop, don't you?

[Report of the International Trustees' meetings in Ojai 1977.
Compiled with minimum editing from verbatim transcripts. first Meeting, Ojai, 3rd March, 1977]
Copyright 1977/1990 Krishnamurti Foundation Trust Limited, Brockwood Park, Hampshire, U.K.

An 'Ashrama'?

K: Yes, but what will you actually do? Look, at Ojai there's going to be an 'ashrama' - that word has been ruined in India and here. In Sanskrit it means a place of retreat. - I'm using that word very carefully. There's going to be an 'ashrama' here and over there. Now, with the help of Fritz, Dr Bohm, myself, and so on, we'll bring it about. Now, K is gone. The 'ashrama' is there. What will you do? Suddenly he's gone. Discuss it. What will you do there? You can't leave it to Fritz, 'Just run it, old boy. We have other things to do', and just forget it.

MZ: It will be very different in one sense; but what is [to be] done is not going to start then; it must start right away.

K: I'm saying that. Ahalyaji has come from Rajghat and she is representative of the whole nation of India. She says, 'Let's discuss'. It is going to help there, so what are you going to do?

AC: Krishnaji, even when you talk about one school, it's not just the structure and this sort of thing. I think we have to clarify for ourselves ...

K: I'm gone.

AC: ... what it means, the implications for teaching, for education. We have not touched even the fringe of it, I know, in Rajghat, in India, and we all have our problems. It's the implication for the teachings. I don't think we've touched ...

K: I know. You have not. We'll do that now. The teachers are here so we can do that now. They're going to have to face that problem. We've got a month. But now I want to know what are you going to do with the 'ashrama' here? How are you going to create it? How are you going to help it flower? You're responsible for it; and you, and you, all of you. You can discuss it. K is gone. What will you do?

RT: I don't think it's a question of a new technique, Krishnamurti. I think we will go on as we've gone on before, trying also to enlarge so that we can keep in touch with all the other branches.

K: No, Ruth, please. You're going to have an 'ashrama' here? That's my first question.

RT: A Centre?

K: A 'Centre'; we'll call it that, for the moment.

RT: Well, Krishnaji, if you don't mind, we have not discussed that at all, really.

K: We haven't. I am gone; what will you do?

RT: I haven't the slightest idea without getting together with everybody else and discussing it.

K: Discuss it. Discuss it.

MZ: You keep stressing your being gone as though that were a future problem. It's a problem now.

K: I'm just telling you I am gone now. I'm a silent watcher.

RT: Would you open a discussion on the Centre?

K: I won't do that now. I just want you to face the problems, you see?

RT: In a way, Krishnaji, we are facing the problems every day. It's only to add what you would specifically like, that is to be added.

K: No.

RT: Then we should do exactly what we have done until now, and hopefully more.

DB: We don't have that quite clear yet, what Krishnaji would like.

DS: But doesn't something grow in itself? I mean, you get a group. first there's Mark only, here. Then a group of teachers come; then parents begin to come; then students; and they begin to be part of the Centre, by working and participating and so on.

K: Yes. Now, K goes away. Will the Centre die?

DS: You don't know, but...

K: Wait, ah wait. Mark Lee ...

DS: Exactly.

K: No, no, my darling. Sorry, just a minute. Mark Lee had K behind him. His name; right? That's why the parents came, all the rest of it. K dies, and he's left there, or you are all left with it. You are not facing the problem. I know what I would do if I was there. It's very clear for me. You are waiting for me to tell you. What I am trying to say is, can we all help each other to flower; help to flower the schools, the Foundations, the ashramas? That's all I'm saying. And the people who are responsible, Ahalya, Mark Lee, and Fritz and four of us put our heads together and say, 'Look what is the right thing to do in all these places?'

EB: The first thing is to build a Centre - they are waiting to come where they can stay, where they can talk.

K: I know, they're waiting to come.

EB: That will grow. That's the seed of it.

K: So let's go back and settle one or two things. I used the word 'apex' to convey a group of people representing various Foundations, who will hold the whole thing together. We all may feel responsible for Ojai, for Canada, but we are miles away, and so there must be some group of people to travel around. We will discuss the details later. Such a group must exist to hold the whole together, as K is doing. That's all my point. If you agree in principle, then we can discuss in detail. We haven't agreed in principle. That's what Pupulji and all the rest from India want, someone to liaise. You follow?

DB: They may not go so far as to - if there's trouble in one of these places to make a very serious criticism of the kind you made in India.

MC: Could this be something we ponder on and then meet a little later?

K: Yes, yes. That's why I say we must have a month; to brood, talk together, and something comes out of it.

TL: After all, it's not a question of intensity. You say that, 'I would know exactly what to do'. Now if someone has intensity ...

K: We haven't got it, sir.

TL: We won't discuss schemes, if we didn't know what to do, with this intensity.

MZ: I would take issue with that, if I may. I think to say we would know what to do when the time comes ... We're here to discuss what will happen. Obviously the intensity will have to function within that. But let's not say, 'Well, we'll figure it out later, and intensity, or some intelligence, will tell us'. We are here to decide these things.

K: Don't go off on a point, now. I want to find out if, in principle, we should have a person like K - not with the aura and all the business around him - but just who holds the Foundations together, a group who will hold the thing together, as K holds it together. Because he goes around - three months here, three months at Brockwood, and so on - he holds it together.

DS: But that's K!

K: Yes, my dear. I'm saying apart from K. Can someone hold it together, someone who'll criticize, say things are wrong and, 'Let's work at it'. Otherwise, I've a feeling it'll all go to pieces. When I ask, let's talk about it. Is it the right thing to do, or the wrong thing to do? Why does K go to India and criticize and they pay attention? Why? Because they think they respect him. They think he might have some clarity, insight, so they respect him. And they say, 'What do you think?', and I say, 'No, what do you think?' I've been through all that with them. So, can we create such a group of people, within the next ten years, before I pop off, who will criticize, who will see, who will exercise .. You see; a group, maybe of two from England, two from India, two from Canada, two from Ojai, who will say: 'We are impersonal; we don't represent Canada, or India, or America, or England. We are a group of people who are completely committed to the teachings and we want to see that you are doing the right thing? Which K is doing. They will respect you and accept if they feel you really mean this. Can we, as a group, create that? I think that's what she meant by the word, 'more'. Otherwise, in India they have bright, Brahmanical minds; well-oiled. Hm? We'll topple you over.

EB: Sir, are you speaking now of a permanent body?

K: No, a group of people, maybe permanent, maybe impermanent, doesn't matter. They may change.

EB: Individuals may change within the group?

K: Doesn't matter. A group of people who will be respected in Canada, in India, in Brockwood, and

here.

MZ: Would this group come into being now?

K: Yes. Within my lifetime. My lifetime may be a week or ten years.

EL: Are you saying the flame must be awakened in us ...

K: Respected. You have lived with K for so many years and you have been his friend. You have walked with him; you have done everything with him together. Otherwise people wouldn't come here, if you are not respected. Isn't that so? So, during the month, can we talk it over together and see that such a group is formed within my lifetime? So that when K dies there is, at least, a group whom people will say can be respected, and not only the books? I have no other interest. I'm not married; I'm not sexual; it doesn't interest me; money, popularity; nothing. To me the other thing is total and complete. So, when you have that kind of feeling, they respect you. It's only such a group that will hold the thing together. Otherwise it's gone. Right? I work at that thing; it's my job. But you have to help me in this. Agreed?

All right. So what's the next thing? What's the time?

[Selected and edited from: Report of the International Trustees' Meetings in Ojai, 1977
Compiled with minimum editing from verbatim transcripts. Second meeting, Ojai, 5th March, 1977]
Copyright 1977/1990 Krishnamurti Foundation Trust Limited, Brockwood Park, Hampshire, U.K.

The Adult Centre

K: Now the adult centre.

ML: Sir, are we talking about the adult centre, Ojai, or all the adult centres?

K: All the adult centres, because it's all one. If you experiment in one way and help India that way or Brockwood, you'll be independent but together.

Now what is the function of the adult centre? Why should it exist at all? Can we start from that question? Why should it exist? I think it should exist because it will help the schools. Will it help the schools? That's one point. Second, out of that, people who come to the adult centre, there may be people who may be interested in teaching in the school, so they will be from whom you can get teachers. That's all one point. With all of that, why should it exist?

In principle, should we have it? We'll start by questioning everything. Then, when we have questioned everything, we can begin to see what is right. I don't know if you see ... So we are doubting whether it should exist at all. When you begin with doubt, you end with certainty; but if you start with certainty, you end up in doubt.

So, after that little sermon, we can proceed! So, I would have it because you gather older generations for three or four weeks at Ojai, for instance, discuss with them, talk to them not as inferior and superior, as equals - to discuss, enquire, penetrate, understand. And they go out at the end of three weeks and another group comes, and so on. This constant flow, in and out, that will help to create a sense of a living thing. If K is here, that would happen, right? There would be a place to meet; I would meet them every other day for three weeks. Then I would take a rest and begin again. So there will be a constant in and out. And also it will help to make the thing, not a verbal, superficial thing, but really a living thing. Right, sir? You're shaking your head.

TL: I was thinking about parents.

K: Oh, parents, all that, everybody. It will help the school and it will help the people who are interested in the teachings; they will come together ... And that is why we should have it.

ML: Do you see this a twelve month, on-going thing, or in these segments of time that you were talking about, three weeks?

K: Yes, three weeks - here they are; you can discuss with all of us three weeks, I'm only saying three weeks. We tried it in Eerde, Holland. When we had Eerde, the castle, there used to be three weeks when people came, and I was there to discuss with them. They went away and another group came.

As long as I was there, that happened. If there is somebody permanently here, as a Fritz, you, or xyz were here, it would be all the year round. Except you must have a holiday and go away and all the rest, but it would be a fountain that's flowing all the year round. At least, that's how I see it. Please, I'm only stating ... Please, let's discuss it. And will Fritz, you, others help to create this? Here. Dr Bohm comes two or three months to California and he can give some of his time, his energies, his capacity to this. Hm? To help Fritz and you. And he goes away at the end of three months. Will you be able to carry on? And how will you carry on? What's your responsibility? How

will you do it? If you all agree it's important to have an - I don't like the word adult centre, but I'll call it the adult centre for the moment. if you all think it's important to have such a centre, then there is Fritz here. You follow, sir? What will he do? We'll go step by step.

Brockwood and India and also Canada. If I was in Fritz's place - I'm not, I'm just suggesting - I know what I would do here. I'm not speaking as K, but I'm a man who is in charge of the Ojai centre - 'in charge' in quotes, in the sense not the boss of it, not in authority - but one of the people helping there - if I was not K, and you have appointed me to 'take charge' of the centre, my function would be, having heard K and being deeply interested in K's teachings, and living it, not just verbally saying I agree with it, but actually living it, I would gather people round me and I would come there and say, 'Look, I've heard K talk and I have understood what he has said. I am not interested in putting my ideas about it' - I wonder if I'm conveying, right? - 'my opinions, my evaluation, because I happen to be a physicist and all that, but I'm really interested in what he has said, and so I want to tell you what he has said. Actually. What I feel in my own words, the thing I feel he has conveyed to me'. Hm? Right, sir?

So, I put aside my personality, my opinions, my judgements, my capacity as a physicist, or a dentist, or whatever I am. That's irrelevant to me. I'm there to convey the thing which I have understood, which I am living, which is to me the most profound thing in my life. I would discuss with them, not as authority, not as assertive, nothing. I would say, 'Let's talk about this; let's together investigate. You're going to be here three weeks; we'll meet every other day, or whatever it is, and work at it. So that when you leave you have caught something of that; not of what I am saying; of that'. You follow? 'Of that thing which he has said'. That's how I would operate if I was here.

So there is no person involved in it; totally, absolutely, impersonal. That way it has got tremendous vitality. I don't know if you feel that way? You understand, sir?

I come from Seattle. I am the Seattle man today. I come from Seattle; I meet Fritz, and you, and a few of you. I say, 'Look, tell me. I want to know everything, not merely his teachings. I want to have that perfume, that atmosphere, that sense of whatever it is, immensity and all that. I want to understand all that'. So, if you say, 'Sorry, I don't know. Read the books', he'll say, 'I've read the books in Seattle. I come here, not to read the books but to work together, to find out what it's all about'. Can you supply it? That's the question. Can you, Fritz, whoever's going to be here, can you supply that? It's the same thing in ashramas in India, which they are going to have in Rajghat and Rishi Valley. You've already started the ball rolling in Rajghat. So, if we all agree to this, will you do it? When Narayan, the new Principal, goes there, he's going to do it. I've already talked to him. We'll see that he pushes that. So, if we all agree to this, will you do it?

MZ: Krishnaji, there are many, I think, who will come not only to find out but to peddle their own notions.

K: Of course, that's understood. We'll soon put them out. If I'm a Maharshi Yogi, I want to peddle that, or Krishna Consciousness, or some other ... They show themselves off very quickly, and I say, 'Out'.

MZ: Well, suppose someone comes with a background in some other idea and really wants to seriously discuss ...

K: Have you left it?

MZ: Well, do we demand that they ...

K: I would.

MC: Well, suppose that they are enquiring ...

K: Enquiring is a different thing. But if I say, 'I'm going to stick to my guru and he's better than your guru, let's fight it out'. I'll stick to my guru and say, 'Well, I've come here with that fixed notion, what can you do with me?' If you're sensitive and quick enough, you will spot it in five minutes. What will you do with such a man? Will you keep him out?

EB: There will always be the possibility of change ...

K: Yes, but he is not going to change. He says, 'Well, I've found that satisfying to me.' You see, they are dependent on satisfaction and, 'That satisfies me; I have studied it'. Like that man I met the other day; he said, 'I'm practising knowledge'. You know, that ... - what is that? - that boy, know what it means, I have understood it; it's my truth, my life; it is the most marvellous thing'. And it's fixed. He comes to you and says, 'Yes'; and his intention is to convert you to that.

MZ: If someone comes to us and says, 'I belong to the such-and-such monastery up at San Francisco and I'd like to come and talk with you and discuss these matters' ... ?

K: Discuss, with me. But you are not going to change. You follow? 'Discuss with me'. I'll say, 'Come'. But if we say, 'No method, no system, practice, no ...' - you follow? - they are stuck.

DB: You have to answer the man when he says that, 'You know, you're stuck too'. He's going to argue that you too are stuck, you see.

K: Oh, yes, I've had that too.

ML: Sir, there are many people who are in the business of comparative religion, comparative forms of.... and they enjoy going to all the centres to play with these ideas. Are we open to people like that?

K: That's what I'm asking. What will you do with that?

EB: Well, couldn't one be open to them, but not permanently?

K: But then you're stuck with them for three weeks.

EB: Well, three weeks is a short period of time.

K: Ah, no.

TL: But the others are serious.

K: That's it. What happens to the others? I can deal with the Krishna Consciousness people very well.

MC: Doesn't it demand that before you embark on a three-week session that if possible they come

first and meet for a day with someone like Fritz, who talks with them?

K: Yes, yes; do. You can meet them a few days beforehand, and choose, and all the rest of it. But are we going to 'convince' somebody? Is that what we are?

MZ: This is the part of the world where people are bound to have affiliations to endless odd persuasions.

K: That's just it. So what is our function? Let's be clear on that. You tell me. You discuss, Fritz and you. You're going to be here. What's our function?

EL: As the adult centre? I would feel that our function is to have a place where people can come who are seriously interested, who have read a book or heard about him and who are seriously interested to come to find out, not first hand, but intimately, what it's all about, what it means to the people who've been there, or who are there, and help them to clarify it for themselves.

K: To help each other. Will you do that? I come from Seattle and I've read a great deal, I've studied a great deal: Zen, Tibetan meditation, the various meditations of India, and so on. I come there. Will you argue, discuss? You follow my point, sir? Look, I've come with all this knowledge, and I say, 'I want to discuss with you what K says about meditation. He says something totally different from all the other things which I've collected. Tell me what it is about. I want to discuss with you; I want to enquire'.

TL: That would come up very quickly. When you face a person, his affection, obviously you do. You immediately establish a personal contact.

K: Yes, sir. Apart from that. I want a good brain to meet my brain.

TL: Well, we'd do the best we can.

K: Ah, no, no. I want a good [brain], you know we met them - remember in Benares those people? - great scholars and pundits and Tibetan monks; you know, high up. Will you meet such people? And bowl them over! Not just say, 'I agree with you', but knock them over? You follow? Sorry to put it that way. Otherwise you're going to make it you know?

TL: Without appearing arrogant about it, I think we can do it.

K: All right. We'll see. There it is, you're going to have a centre. It's up to you.

EB: Sir, would you mean to refute their arguments, because if they come up with ...

K: Not only refute their arguments, but also go beyond them. Show them how shallow and repetitive

EB: So one wouldn't necessarily have to speak with an intimate knowledge of the various religions, and TM, and so on?

K: No, I know nothing about all that. Shall we do it, sir, now while I'm here? Hm? Why can't we do that? Can we, sir?

FW: What? Meet to discuss? We are doing this already; people who come ...

K: Can we do something while I am here? All of us, all of us, can we meet such people? I want to do it while I am here; while we are all here.

EB: Couldn't you send out to people you know who are already interested, and they could accommodate themselves in Ojai while you are all here and have a meeting ...

K: I think it will help him later.

ML: I think we could get a small group together. There's a week in between.

K: Then go ahead, sir. Do it. So what's the function of the adult centre? I think you have to have - if I may suggest, having tried it - ten to fifteen people. After two or three days you get to know each other's minds very quickly and it becomes monotonous. But if you have more than fifteen - between twenty-five and thirty - then it's a constant... you know ... I think that's about the right number, thirty.

DB: How many are you thinking of?

K: About thirty.

DB: I think that might be a lot to get together.

K: I'm not sure. For three weeks, not just two days, weekends. When there are thirty people it makes it much more alive. We've experimented with this in Eerde. We had ten people ... it became ... we got to know each other very well. We then moved to twenty and that's much too small. Between twenty-five and thirty, I think, is about right.

MZ: Krishnaji, would you consider having certain of these three week periods for teachers only, on education?

K: No, teachers' training would be entirely different. We're talking of the adult centre.

AC: The point is, would that be the responsibility of the adult centre, also? Would one three-week period be devoted to education?

K: Oh, yes. Have that.

EL: Krishnaji, why do you differentiate between the function of the adult centre and the discussion of the adult centre from the education ... ?

K: I'll tell you why. A gathering of teachers, they want to discuss how to teach, how to transmit the teachings to the students, and they are concerned with that. And that's very important, but we're talking about the centre. As you say, give them three weeks, for the school, for the teachers. And the rest of the time for the others.

RB: But there may also be teachers who are also interested in self-enquiry and the relevance of self-enquiry to teaching. Would the adult centre also offer a place for someone who wanted to come for a week for meditation? They want a quiet place; they want a place in the K centre; they would like

books; they would like to meditate. No three-week thing as such, but they would like to come and spend some time.

K: But then it generally degenerates into ...

AC: I know. This has bothered me because there are enquiries about this and sometimes they abuse it by being over-comfortable.

K: That's it. So, the adult centre; we need it, right? We all agree. And we all agree it's a place where people come to discuss, not just chatter; to discuss, investigate, explore, and to go into it very deeply. And the people who are dealing with this are not offering opinions, judgements, etc.; they are not putting out their conditioning. Right? They are really there, not as representatives of the teachings, but as representatives of that which they have really understood, and are living it. Right? I think that's clear. Right, sir? So, from that, what do we do? They must have a place to live, not in hotels and outside, but inside. There must be ...

ML: It certainly adds to the atmosphere.

K: We need that.

FW: I think that living together is essential.

K: It's essential, yes. Eat together and all the rest of it. Not fall in love with each other's wives or husbands, though!

EL: How are we going to stop that?

K: God knows. So all right, we need a place for thirty people to stay. They can eat with the school. I think that's a very good idea, for them to eat with the children at the school. And a place where they can make their own tea a little bit, you know, like at Brockwood. And they stay for three weeks. No one stays there permanently. They don't take roots there. I think that's very important, don't you? When will it be ready to start?

MZ: Two years.

K: How long?

MZ and EB: Two years.

K: Oh, Jesus ...

EB: At least, at least.

K: So what shall we do in the meantime?

MZ: They'll have to live somewhere else.

ML: You couldn't find enough accommodation in one ...

K: A motel.

ML: Krishnaji, they're so dreadful.

K: I know, but... what about it? We all eat together in a motel? Spend all day here.

TL: There's a very nice hotel, Le Capri. We could reserve the whole three weeks for them.

K: The whole three weeks? Yes. Do it now. He's here, you're here; I say, start it, move it.

ML: It will go on all the time, between your visits? It's not just when you're here?

K: No, no. Of course not. Then if I am dead, what will you do? It's a centre which is living, whether K is here, or K is not here. I think we can do that in Rajghat and Rishi Valley. And they want to do this in Madras too.

FW: What would people do when they come up here in the day? What will they do during the whole day?

K: Every morning you meet, discuss. After all, you meet in the morning, and then they're free to walk, or whatever they like.

MC: As we do, walk, or watch a video ...

K: They are grown up people. The centre won't give them entertainment.

MC: No, I didn't mean see a film. I meant see a Krishnamurti video tape.

K: No, I know. It all depends. I might want to go to Santa Barbara, I don't know. But you can't be at it twenty-four hours a day. That is impossible.

EL: You did say every day?

K: It all depends. Personally, I wouldn't do it every day.

DB: Would they come up here every other day, then?

K: No, we'd have lunch with them, and all the rest of it. But discussions ...

MZ: Remember, David said with the scientists' conference, it was a mistake to ... say, some of them lived down in the Oaks, because it made a group that broke away.

K: Yes. I agree.

EB: Is a tent possible on the grounds?

MZ: I don't want to discourage you but we must be very careful too that we don't have a flood of that kind of activity going on. We need all the support of the neighbours when this comes up for hearing. We're going to have to go through all these hearings. Last two years. We're going to have the ground breaking by the time of the talks.

K: You see, Brockwood is ideal, you know. Already everything is there. And in India it's very

simple, because ... with temporary huts and all that, you know.

MZ: Where do you house people at Vasanta Vihar?

RB: Not yet, but we will be doing what is necessary to house people. At the moment we can house only a limited number, about ten or so.

K: Rather uncomfortably, ten.

RB: No, sir, comfortably ten. This year we intend to make some more rooms available. That means build. We have started collecting some money.

K: Do you have to get permission and all that?

RB: We have to get permission from the city corporation for building, but it's not really difficult.

MC: This is at Vasanta Vihar, is it?

RB: Yes. We have to discuss a little about that.

MZ: And what happens at the adult centre now? Is there discussion such as Krishnaji has been describing?

RB: Well people have been coming every Sunday afternoon for discussions, and slowly we are building up a library and all that. We've found a number of young people from the university who are interested, so they drop in all the time, even during the week, sometimes five or ten. So, we have been sitting and talking with them. They are all very enthusiastic and I think this will grow.

DB: I think we might find it hard to draw in people from this whole area, you see. Students have a problem involving the distance and the money it would cost. Is there any way to help them to get here? I saw a postcard from some of the students at Santa Barbara, saying they found the cost of coming here significant. And Los Angeles is even further.

MZ: The mobility of the student world is astounding. They turn up in Switzerland, Rajghat. They go where they want to go.

FW: If they are really interested, I think they get here. They find a way.

DB: I'm just curious, you see, about where could those people be drawn from, just to get an idea.

K: I think the moment they know there's a centre, you'll be inundated.

EL: Absolutely.

RB: I think a good name should be found, not adult centre.

MC: Why has ashrama become such a dirty word for it?

K: Because it's a concentration camp run by gurus. It's no longer what it should be. The guru is there, disciples are there, they obey what he has to say, they follow him. If he says, 'Today we'll dig

in the garden and for the next two weeks we'll fast... ' All that kind of nonsense.

[Report of the International Trustees' Meetings, Ojai, 1977 Compiled with minimum editing from verbatim transcripts.
Third meeting, 7th March 1977]
Copyright 1977/1990 Krishnamurti Foundation Trust Limited, Brockwood Park, Hampshire, U.K.

Do We Discuss the Centre?

Krishnamurti: Do we discuss the Centre? As there are going to be Centres in India, Brockwood, and here, and Canada, what do you think these Centres should be, or rather must be? ...

I have been to several Centres like this - in my youth - one started by Gerald Heard, Aldous Huxley, and Felix Greene, in the south of Los Angeles. They had all kinds of things there, a meditation place where it was like an amphitheatre, very small, perfectly dark, curtains, and you sat there for an hour three times a day and meditated. And then in the morning there were dishes to be washed, and all the rest of it; and then somebody spoke for an hour, either a professor from Berkeley ... While I was there ... In the afternoon you would rest, and again meditation, and so on. From the evening, after dinner, nobody spoke at all, not a word, till the next morning after meditation. That was the routine. That's one kind of Centre. There are the other kind of Centres like - I've never been there - Esalen, you've heard of it, of course. There have been Centres in the TS, Theosophical Society.

What do you think this ought to be, these Centres should

FW: I think it must be a Centre for learning and investigation about basically the teaching, but related to the teachings every aspect of life, too.

K: What do you mean by learning? Do I come there to learn?

FW: Not to learn in the usual sense that I acquire knowledge, but we have to find out first of all what it means to learn, what that is, to get an insight into insight, put it that way.

K: Look, Fritz, if there was a Centre, you came there, what would you like there to take place?

FW: I would like to find people with whom I discuss my problems as deep as possible, and deeper than that, so that I really get the feeling that there's no limitation for investigation; that my thought becomes clear, my whole being becomes clear, in such a Centre.

DB: It seems to me that maybe if there were people who wanted to discuss fundamental questions, or about the whole of life, this is really what would be appropriate.

K: Sir, if you were inclined to go to any Centre, what would you like to have there, to happen there, or to take place? What would you like? If you were an outsider coming in, what would you like?

DB: Well, I think I would like to have gone into something very deep, and to understand things that were confused. You see, questions people might raise are, 'What is the meaning of life as a whole? What is the meaning of all this as a whole?'

K: As a whole, yes.

DB: Say, if you come from Los Angeles or somewhere, you will see tremendous chaos there, you know, trouble. Life is very mixed up and you might want to come here to look at life as a whole, in an atmosphere of order and harmony in which people could be quiet and go very deep.

K: Do you impose that quietness? You know, in Asia they are used to this, but here they are not. So

would you impose it, say, 'During certain hours or a certain period you are silent'?

EB: Perhaps one could have a certain place where one would be quiet. Others that didn't want to be quiet could converse elsewhere, but there should perhaps be a place where one could be quiet.

MZ: If I were to go to the Krishnamurti Centre, I would presumably have some degree of knowledge of Krishnamurti's writing. It might be tiny, but I would think my reason to go would be to deepen that understanding. Otherwise, there are a thousand places to go if I had a problem with my husband or my children or my sister-in-law, or I don't know what. All those things proliferate. But a Krishnamurti Centre is something different.

K: Yes, but what kind of thing would you like if you wanted to go to a place like that. What would you like? What would you think is important?

ML: There's a wide range. I mean, there has to be a certain physical perfection.

K: Apart from all that, sir. What is it you would like to take place while you are there.

SS: I would think that it would be really essential if I wanted to go to a place like that, that there were people or persons there who actually were alive with the teachings, who could really give me something of that thing that's alive, not something that's dead, that I could get at home.

MC: Surely that's what we all would want. Unless there was that quality which we find when we sometimes hear you talk or discuss with you, unless that was in some way present, this Centre would not be a place we would want to go to.

K: No, so how do you create that?

EB: Don't we come back again to the fundamental question that we've really been addressing during these periods together, of the quality of the individuals that are there, and their deep understanding of the teachings? I think this is the underlying question in every aspect of this.

MZ: May we ask how you see it, Krishnaji?

K: That's what I'm just wondering. If I went there, what is the thing I would ask from the people I meet, from the place, from the ambience, and all that; what would I demand? I come there demanding something, or I come there to be enlightened - enlightened in the sense about certain problems I have? I would like if I came there to meet people who discuss with me about the question of fear, for example. I'm taking that: to see if I can be free of fear, understand it, go into it, discuss it ... laid bare. You're all so silent. You know, this is really a quite serious problem, because we're going to have a Centre there. Fritz, if I came there to discuss with you and with the people around you, around the place, the question of awareness, attention, the question of not being hurt, for example, and, being hurt, how to go into it, could you help me? Help, in the sense, unravel it. Not intellectually, I'm fed up with that kind of stuff; I have done that all over the place. But I come here to open it all up, just to be aware of it. Could you help me? Or could you help me to end sorrow? And what it means to love, compassion, and all the rest of it? I would like to come here, from Los Angeles, from Seattle - I've moved around - or Vancouver, I come here. Could you help me? Help me, in the sense, discuss very clearly, and you mean what you say, not intellectual, not merely verbal, but you have gone into it deeply yourself. Attachment; I'm attached to my wife, husband; I'm attached to so many things. Could you discuss with me, not at the verbal level, at a

much deeper level, what are the implications of attachment? You know, the feeling of attachment and the feeling of completely being free from all attachment? Because you are going to be here, you, the Lilliefelts, or in India, or in Brockwood. I come there. I want to understand. I have read some things of K, and I've looked into it, and I find it very good, and it has a depth to it. So I want to go into it with somebody, not gather or learn about it, but I want to know what it means to be totally free from attachment.

FW: I think that's the function of the centre.

K: I know. I'm just asking, could you do it? Could you, the Lilliefelts, and whoever was going to be here - with the help of the Foundation, and the Centre, and you, and all the rest of it, Dr Bohm - could you make me feel that you have understood something and help me to move in certain directions, not invented directions, but actual directions which you have found? No attachment; I'm taking that as an example; what it means, the beauty of it, the depth of it, the intensity of attachment, and the dependency, you know the whole of that. Would that be therapeutic? Why do I come there at all? Let's see that.

Why do I come there at all? What is the urge in me to go to a Centre like this - I've read K - where they are familiar with his ... etc., etc., etc.? And I have read a great deal of his ... and listened to some talks, and read, and so on. Why do I want to come here? Wouldn't I want to come here to meet people of the same kind of thinking, same kind of enquiry, same kind of outlook, who have read, who have thought about it, perhaps with whom I can discuss in a friendly, happy relationship; not be criticized and say, 'Look, we are wrong, we are right'? Would that be one of the reasons I would come?

RB: Because something is wrong with my life, with life as it is lived, and I am searching ...

K: No, I wouldn't go for those reasons. Personally, I wouldn't go for those reasons at all. Why would you go there?

FW: I have seen something extraordinary in a book, or I have listened to something, and I want to pursue that, what I have seen there. I want to get really in touch with it. That's, I think, the reason why I would go there. That includes all the aspects, you know, we have been discussing.

K: So there are two things, aren't there? Hearing K is one thing - or Buddha - I would go and listen to him a great deal, if I had the opportunity, if I had the money, and so on. I would spend a great deal of time with him, listening to what he has said, discussing. That's one category. But K is gone, dead, or whatever; Buddha is dead. So, I want to understand what he said about certain things, and you people have listened to much more than I have, have gone into it much more than I have. And I would come to find out what he said with regard to what I think. You follow? I won't accept you as an authority; I won't accept you as a source of enlightenment or anything of that kind. Because you have listened to the Buddha a great deal, and I would like to capture something of that through you. That is the reason I would come. Capture not only the perfume of it, but the quality, the way he thought, the way his mind worked - you follow? - how it operated, what is his insight, why did he say certain things. You follow what I mean? I would be delighted to come, because I want to understand his mind - if I can, I may be stupid. That's the reason I would come, so that I get the feeling of that quality, which when I have it, I'll sort my problems as I go along; that becomes quite easy. I would come for that reason. And, would you be able to give me that, or ... That's the reason I would go, not to solve my problems. Because I have read all he has said; because I see all that. But I want to capture, or bathe, or live, or be in that atmosphere, to see the quality of the Buddha. You

follow? You have listened to him, you have spent time with him, you have gone into it with him, and I come there for that reason. And being there, then I open up. You follow what I mean? I might say, 'Please, let's talk about compassion, how he tackled it. You listened to him, you must have captured something of that nature, quality. Tell me about it. I want to discuss it with you there'. You are not representing him, you are not taking his place, you are not assuming his authority; but because you have listened, breathed the same air - you follow what I mean? - the affection, the love, the feeling that you had for him, for the Buddha, I feel, my goodness, I want to find out. Because I haven't been able to listen to him, unfortunately, or I've just listened to one talk and that wasn't good enough. But I captured something there and I come to Ojai for that thing. That's the reason I would come, and by coming for that, and if you can share that with me, then I will discuss with you all the problems of fear, this, that, and the other thing. But if that is lacking, then I will say, my god, what is the point of these people meeting? I don't know if I am conveying anything at all. Am I? Then if you can't do it, what's the point of it?

Q: But then I come there and I may be let down.

K: That's what I'm wondering. I come there and I meet Or Bohm. He is a scientist, well-known, world figure. I'm from Los Angeles, nobody, but I've read a great deal, I've got a fairly good mind. Do I discuss with him science, physics? I know nothing about all that. But I want to discuss with him because he has discussed with the other, with the Buddha. And I want ... Will he help me to understand the quality, the brain, the mind, the width and the depth of the Buddha, so that I get ... ? You follow? Will he help me with that? Or will he trot out some theory of his own and I'll get ... do you follow - at the end of it I'll say, 'Oh my lord, where am I? I don't want therapy. I am fairly intelligent, I can therapeutize myself, to heal myself, to look into all the ... but that's such a petty, little affair'. But I come there for that reason. I think most people would, wouldn't they? Would you go for that reason, sir?

Q: Yes, sharing.

K: No, no, no. No, would you go for that reason? Not sharing, leave that part. Would you go for that reason?

Q: Yes, I would go for that reason.

K: And can you supply me, not supply, I come there for that reason. Will you satisfy what I want?

[long pause]

If I want to find out what the Buddha was like, I can pick up his books - 'The Sayings of the Buddha' - and get something, but it's not the same thing. You follow, sir? I can twist it, I can pervert it, I can say, 'Yes, I have understood' you follow? - 'I have got that' listened to him because, for that reason, I come, because you can open the door to see that, then I can begin to discuss, have a dialogue with you about many things which interest me, meditation - you follow? - sorrow, a dozen things I would like to discuss. But I want that first. Well, sir?

DS: I wouldn't come for that.

K: You wouldn't? I would.

DS: I think I'd go to the books for that.

K: No, understanding I can go to the books for. I want to capture his way of thinking, how he put it, how he looked at it.

DS: But I've heard him put it, on the video tape; I see the expression on his face.

K: No, I haven't got the beastly video. I forgot that! No, no, forget that, forget all that video.

DS: But you're too quick at it, Krishnaji.

K: No, wait a minute. I'm putting it anew. Look, I'm in love with the Buddha. Right?

DS: Because of that, I would go there.

K: I have seen the video tape. I have seen all the blasted things. But I want to listen to people who have been with him for a number of years.

MZ: What do I want to find out from those people?

K: I go there because they have been with him for a number of years.

MZ: Then I'm interested in what they're like?

K: No, I'm not interested in them at all. You have misunderstood. I go there because they have been with him.

MZ: What does that mean?

K: Physically, they have looked at him, they have listened to him, they have gone as far as they can with him. Don't you want this kind of thing? No? You're not interested in this?

AC: That is so. In India, people come to a place like Rajghat with precisely this thing that you are saying.

K: But there it becomes devotion, and prostration, and all the rest of it.

RB: It is a contact with the quality of that mind, I think, which cannot come in print or in ...

DS: But why can't it come in print? Why can't it come in video tape? What is the point of the video taping?

K: Then what's the point of the Centre, then?

DS: That plus.

K: Ah, what is the plus?

DS: The plus is the people. Are they putting ... ?

K: The plus is the people? I'm not talking of... I don't know these fellows! I don't know any of you! I come from wherever it is, I come from a long distance; I want to see people who have been with

him. That's all.

MC: Krishnaji, to convey the quality of your mind is what we seem to keep coming to. Yes?

K: Partly that.

MC: In a way which we cannot do through the video tapes or the books.

RB: Not only the quality of the mind, perhaps the quality of the life, the whole thing.

K: You're missing ... I don't know; I may be talking nonsense. I want to go to a place where there are people who have talked with him, discussed with him. And so I want to discuss with them. That's all.

Q: Because I assume that they must have something more than I have. But they may not.

K: They may not. I'll find that out.

Q: They may be just ordinary blokes like myself.

K: I'll find that out. After two days say, 'Sorry, my wife is very ill, I've got a telegram and must leave'. And I leave.

Q: Yes, but then where are we and where is he?

K: That's just it.

ML: Where is the Centre?

MZ: But what is it they come for, to be with people who are ...

K: No, no. I may be putting it all wrongly.

ML: Sir, there are a few people who come who want to know about you, but there are a lot of people who want to just come as pilgrims would come, come to a place so they can meet people who are living differently.

K: And also I'm not interested whether lie it or not.

ML: Why?

K: That's up to... I'll soon find out.

ML: But you would come with that expectation.

K: I come there hoping that you are doing this. If you are not, you are not. I'm not disappointed. Let's begin again. Why do I want to come? I've listened to the tapes, I've seen the pictures, him talking on the video tape, and all the rest of it. Right. Then why do I want to come here? If you say, well, you have got all that, then it's finished.

MZ: People mostly feel that their understanding is only partial, and they want to extend that understanding.

K: All right, so I come there. I come there to extend my understanding in discussion with people. That's one reason. Right? Are you saying that's the main reason people come?

MC: It's more than extending the understanding.

K: Enlarge that word.

Q: Perfume of something is so difficult to explain, but it is still there, which is created when people are together.

TL: I remember Ema and I visited Brockwood several years ago, and then we visited again, and the second visit there was something there which wasn't there for the first visit. It was very difficult to explain, but it helped you in some intangible way because it was an atmosphere which had been established. It's very difficult to say how, but there it was.

MZ: There's been so much talk about 'the books are dead'. I personally can't understand that, because how many really uncountable people have come because they stopped in a bookstore, and picked up a book, and didn't know who this man was, and either bought it and went home and something happened. The same story of someone standing there reading his book in bookstores has been told to me personally I don't know how many times. If that happens to you, then you want to come to the talks if you can, you want to meet Krishnamurti if you can. If not, you would want to go to people who have something of that.

K: All right, take that, start from there. I've read the books and I want to come to the Ojai Centre to meet other people along that way, who are concerned with this; concerned, committed, involved in it. Because I've heard the tapes, I've seen the video, etc., and I come there. Is that the only reason?

DS: Perhaps from a school the actual putting into action daily, putting this to the test, will help bring this atmosphere about. You will see it in their lives, or maybe you won't see it in their lives.

K: Yes. All right. Granted all that, is that the only reason I come there?

MZ: Yes, I think it would be my chief reason. I'd want to understand more, know more, talk about things. The book would have lit a fire.

K: I see. I understand. You've said it. You've read it in the libraries, standing on the ladder you've read it. I know, and you say, by Jove, etc., etc.

MC: We seem to be treading a razor's edge, because the great problem from where I'm sitting is quite different from where you're sitting, because you have this authority in the true sense of the word. If someone comes to me - and I can understand that somebody would go to the ends of the earth because they would want to find out, as you put it, how your mind worked - I would want to do this. And if someone came to me and said, 'You know him, you work with him, tell me about it', at this point in time I would feel that I would say what I could, I would communicate what I could. But, Krishnaji, I would feel that I did not have that authority that you have to bring this through, because I would want to ask you now, while you're with us, more about your mind and what it is, why there is this gap between us always at the essential point where we cannot catch fire, we cannot

communicate.

K: We can do that. We can do that.

MC: That's what we have to do, perhaps before we can answer these questions.

K: So, is that the principal reason you would go there?

MC: Yes, that's the only thing that makes it different from all the other ones ...

K: I see. I see. You are saying you would go there because you have read, heard, listened to tapes, etc., etc., and you hear there are a group of people at Ojai who have done the same thing? And I will go and discuss with them to further it along, move it further.

MC: They have been to the fountainhead.

MZ: They are doing this thing, this kind of life, presumably. That's why I would think... they are living it, they're understanding it, they're exploring it; I would want to be part of it.

MC: Also, there was something more. One would go to find out if there wasn't something more, but if there was a direct

K: I understand all that, I understand all that. But I want to add something more to that. To me that's not good enough. It's all right, excellent, that's probably the reason. But I want to have something more. If I was going there, because I've listened to the tapes, I've stood on the ladder of the library and read it, and it's done something to me. I've listened to the talks, the video tape, discussed, and I hear at Ojai there is a certain group who are involved a great deal with the school, I would like to go there, and I come there. But I want some other quality there too. I go there to find out, together.

MC: But you said there's something more.

K: Ah, I want much more! You see, I have listened and all the rest of it. And I can work by myself, I can do it by myself; I don't have to go anywhere else. As a human being, I would do it by myself. But if I am not that kind of person and I have read the books, tapes, and all that, I want to go to Ojai, because I want to be with people who are doing it probably more intensely, gone into it deeper. I want to discuss with them. I've understood all that. But I want something more involved in it. I want something much more than merely to discuss with people. Are you satisfied with this? Reading books, tapes?

DS: No, but you can read the books, you can feel you have some understanding, you can deepen your understanding, you can be really serious, but you need the life energy of other people to relate to.

K: All right, you go for that reason. Would you be satisfied with that? If the Centre can offer you all that, will you be satisfied with that?

MZ: You may not say, 'I'm satisfied'.

K: You have listened to people who have been with him, discussed with him, and all the rest of it. You come there and you want to deepen, widen, comprehend as much ... discussing with people

who are committed, who are involved much more than a group of people in Los Angeles. Right, we all agreed to that. Right? Are you satisfied with that?

Q: No, I would want to be consumed by that, whatever it is, when I left. I'd like to have something more

K: Yes, that may happen in discussing, because you have seen the tapes, you have been through all the drill, standing on the ladder, and you come there, etc. Let's stick to that point. You are satisfied with that?

FW: When I come to the Centre what I want basically is that that revolution takes place in me that Krishnamurti talked about. That's what I come for.

K: Yes, and I come there to discuss?

FW: That all is implied.

K: So, I am asking you - for god's sake - if you are given that, if the Centre at Ojai offers that, you come there and say, 'Yes, that's good enough, that's all right'.

EL: Well, but if Fritz says that you come there to get this revelation of what Krishnamurti's talking about, and yet he's been speaking for fifty-two years all over the world and there isn't anyone there that has it, then what? He's expecting a lot. How are we going to meet that?

FW: Well, he expects the same thing when he is coming to listen to Krishnaji. He will do that, I am quite sure.

K: I would make it very clear: 'My friends, you are coming here, but revolution can only take place in yourself, by yourself, no authority; this place won't give... etc., etc'. But I'm asking you if you say all that, if you say, 'Yes, this Centre must be like that'?

MC: Is there something more than this total revolution?

K: I want a plus. You're not asking for a plus, I'm asking for it!

Q: But the plus is up to you!

K: No, if you ask it you will get it, but you are not asking it! Don't you want something more, a plus? Why don't you ask for it?!

MZ: Krishnaji, how can you ask for it?

K: You say, 'Yes, this is the thing we need at the Centre', and you sit back and say, 'Yes, we'll create that'.

EL: So we want the plus to ...

K: Ah, you haven't asked it!

EL: Can you get the plus by asking?

K: Yes!

MC: By asking you?

K: Ah, I'm dead.

MC: No, but we are asking you now.

K: Now wait. It all depends what you mean by asking. What do you mean by asking?

EL: We all know we need that plus; we want that plus.

K: I'm not talking of plus. I'm asking, 'Apparently you're all satisfied to create this thing that way?'

EL: Without the plus.

K: You have never asked the plus!

MZ: Krishnaji, nobody has said they're satisfied. Does anybody feel satisfied?

K: Then ask it! Ask it!

MZ: What else can we... ?

K: Ask it!

MZ: I'm asking!

MC: You mean ask ourselves, not ask...

K: No, you ask it.

MZ: What is missing from this?

EL: How do we get it? How do we ask?

K: No, no, no. You're asking intellectually. [long pause] After all, this is right, what you are asking, what you are saying; tape - you follow? - all that must exist. Right? People come to discuss, to go away, talk to others, come back, or help others - you follow? - the movement. I understand that. That you must have. So let us be clear on that point. Right? Now I am asking myself, 'Is that all I want?' Perhaps we can create that fairly easily. Right? Is that all you want?

Q: I think we all want to go that step further, but we don't know what that step is somehow.

K: I want something tremendous to happen there, apart from all this. Right? I don't know what that tremendous thing is, but I want something tremendous when I come there, apart from all the things which we have been discussing, states and all the rest of it. I want something to happen to blast my mediocrity. Right? I demand it! I must have it! I've come all that way just to discuss with a group of people who are committed to this. I've left my wife; she said, 'Go to hell, if you go there'. I've left everything and I come here, and you discuss with me and give me ... all the rest of it. You

understand what I'm saying?

EL: I think you're expecting a great deal.

K: No, no. I want it!

MZ: But people want this when they go to hear you, Krishnaji.

K: Oh, you people don't... Do you want it? As members of the Foundation, you want that tremendous thing there? Because if you don't ask for the tremendous thing, the tremendous thing won't happen. Full stop.

FW: Krishnaji, in the understanding of the teachings, is it not implied that my mediocrity is blasted away?

K: I understand, sir, but that's only ... I want something tremendous, the greatest thing to happen at Ojai, at the Centre. I don't know what it is. I've read the books; I've been through all that, but when I come here I want tremendous, you know, burst of something, my guts, anything!

MC: But, Krishnaji, surely from the way you are putting this, we are all asking this question wrongly, to you.

K: Yes.

MC: Yes, we think we want this thing tremendously, but you see that we don't.

K: No, you're not asking it. No, wait, no, please. Not you ... You are not creating a Centre that will offer the tremendous thing!

MC: Because before we can do that, we have to want this tremendous thing and ask for it in the right way, which we are not doing.

K: Yes, you are not doing.

MC: So can't you help us now to answer this?

K: . This is much deeper than that.

MC: But isn't that the beginning?

K: We are doing it now, lady.

DB: What is this deeper?

K: I don't think - if I may go back to something - I don't think the books, the video tapes ... they are excellent, right - but I don't think that's the way to get to the depth. They are necessary; they are all right; you must have all that; otherwise, you can't ... Having gone through all that, that will not give you, or help to have that tremendous depth. Some other quality is necessary. What do you say?

[long pause]

Do you understand? The books, video tape, television, everything has its place. It has its place. But the other thing cannot come through this, though you must have it. You must be without fear. You follow? You have understood pleasure and sorrow, all the rest of it. Something else, you need it.

EL: Do you mean a dedication to the... ?

K: You have done all that, otherwise...

EL: No, but I mean sticking with it.

K: Yes, you have stuck with it. Haven't you stuck with it for years?

EL: That's right, but ...

K: You have stuck with it. No fear, absolutely, no attachment, all that, sorrow; ending all that is necessary. Right? But that is not the end.

ML: And it's not the way, either.

K: Of course not. There is no way. I'm trying to convey something, and you're not getting it.

Q: You were saying we are not asking.

K: You are not. I am asking.

Q: But we are all here asking.

K: I have asked, you haven't asked! The fact is you haven't asked.

Q: The question comes, what else ... ?

K: I want the most beautiful, happy, good wife. You understand, sir? When you want, you get it.

EL: You don't get it by asking.

K: No, no. By asking you get a horrible wife. Or an awful husband, whatever it is. No, you are missing my point. I am not trying to convey... Do you understand what I am talking about?

Q: No.

K: No? Why?

Q: Because I don't know what to ask, I don't know how to ask.

K: No, I didn't say that. Do you understand what I am talking about?

Q: I feel you're trying to ...

K: No. Do you understand?

Q: No, I don't, Krishnaji.

K: I'm not sure you don't understand. Don't put away everything. What is it he is feeling? Jesus!

MZ: Are you saying, Krishnaji, that one must go through all the things without fear, but that is not the end in the sense that one is without all these evils. Then there is something entirely different of which you have spoken at various times, used the phrase 'the other side of the river'. Is that what you are talking about? And you feel that we are not asking ...

K: Partly. Would it be right to say one is on this side of the bank - you follow? - because you have come to that side of the bank. And are we trying to get to the other bank of the river, are we trying that? Am I putting it all wrongly!

DS: Are you saying something like: being free of fear and being free of all that, is like an exercise of the intellect; you understand it ...

K: No, no. You are free! Not understand it.

DS: As you do it, so something happens ...

K: No! You end fear! Not 'as it happens'. You have no fear. You have understood the whole business of pleasure. You have understood what it means to suffer, end suffering. You end it, not play with it, go on. Because that's what he's talking about, if you have read the books, the tapes.

DB: Aren't we pointing out that that's only the foundation laying and is something else now ready or able to happen?

K: You have laid the foundation. Right? What then?

EB: It's something so large that we can't really conceive of it. The scope is too vast.

K: No, it's not to be conceived. It cannot be conceived.

EB: We are intellectualizing about it now because we are trying to imagine what it is. Obviously we can't do that.

K: Ah, you can't imagine, you can't visualize it, you can't play with it, you can't...

No. Let's stop this. I will come back to it a little later. Don't you want something tremendous to happen at the Centre? Do you actually? Please listen carefully. Do you want something great to happen there? Is that what you are burning with? Or [do you] say, 'Yes, what kind of people, what kind of this, what kind of ... ?' You follow? Is that what you would die for? You follow what I mean? Something tremendous, something extraordinarily great to happen there? Otherwise, what? Is this what you want? If you really, with your blood, your guts, with all your being, want it, it will take place! Right? That's all.

[long pause]

You see we have been talking all the time - books, tapes, hear him talk, video tape - but we have never said, 'Look, we must get the other'. Do you follow what I am saying? Do you? 'I must have

the other. I have been through all this. I've finished. I don't want even to discuss it with anyone. I'll discuss it, but I've laid the foundation. I don't want to spend the rest of my life laying the foundation. To spend my whole life laying the foundation is mediocrity. But I've finished with it; I've done it'. Then I say, 'There's something much more that must take place'.

I think we are answering only the immediate questions. We are not asking the most difficult questions. You understand?

[long pause]

I come there. I have laid the foundation as far as I can, and I won't spend the rest of my life laying the foundation. I come there to finish the foundation by discussing with all of you at the Centre. I want to finish that thing. Right? That's the reason I come there. I've worked at it, and I don't want to spend the next fifty years, brick by brick by brick; I have finished with it. I come there to completely lay the foundation so that nothing can shake it. That's the reason I would come there. Then I would want also something more than that - that's obvious. Will I get it? 'Get it' in quotes; 'I' in quotes. When I lay the foundation there is no 'I', but I'm just saying, 'I have laid the foundation; I've finished with it; I want much more than that'. [long pause] So I say to myself, 'What is it I "want"? (Want in the sense, please ... understood?) What is it I want! I've laid the foundation, and I come here, and with your help I finish with the foundation. You follow? And I want the door to burst open to something enormous, something which is not imaginable, which is not put into words, which cannot be painted, verbalized; something immeasurable. That I must have.

So, that's the only thing I want, not all this. Because I can do all that, with your help. I've done it. And that's what the Centre is meant for. You are asking the greatest thing. You follow?

EL: Am I asking the impossible?

K: Impossible. You'll have the impossible! But you don't ask it. Because we are all circumscribed by... You follow?

I think we'd better stop, don't you?

[Report of the International Trustees' Meetings, Ojai, 1977 Compiled with minimum editing from verbatim transcripts.
Sixth meeting, Ojai, 14th March, 1977]
Copyright 1977/1990 Krishnamurti Foundation Trust Limited,
Brockwood Park, Hampshire, U.K.

On Life, Teachings and the Centres

K: So where are we now? K is no longer here. From tomorrow, actually, what would happen? India? Brockwood? I think we ought to act as though, from now. You follow? You understand? [Not] say, 'We'll wait till the poor chap dies'. Can we act, think, feel, understand as though he is dead and buried, not buried, burned, incinerated, put away? What will you do? Let's proceed from there? Look at the problems of the Centre. Right? Education, all the minor things we can easily settle, but the quality of the Centre, the fire of the Centre, the peace of the Centre, the strength of the Centre, the vitality, the flame - you know? - not dependent on any director, because in this process there is no director; we are all together. What will you do? Please ...

MC: I think one thing that seems to be emerging in these discussions is something that many of us are rather afraid of, which is the connection between your life and your teaching in relationship to the Centres and how we will continue this.

K: Oh, I see. I see. You are saying, 'Is there a difference between your daily life and the teachings?'

MC: This is a key question.

K: Between the person and the teaching, between his looks, his behaviour, all that, and the teaching, the whole thing. There has been a tendency to divide the two.

MC: Because we didn't want to worship or make ...

K: Not only that. It began when K said something and the people around him said, 'No that's wrong, what you're saying, because you're committed - to authority'. Please take into account, I've been through all this, I said, 'No authority, priests, all the rest of it, authority in the spiritual sense of that word'. I learn the violin from an authority, we're not talking of that kind of authority. So, when I began, in 1924, or 23, 24, 25, I said no authority. The people around me said, 'That is K speaking when he said "no authority", and when the teacher speaks he'll say something entirely different'.

MC: Oh, I see what you're saying. They divided the power that comes from you as separate from you?

K: Yes. This is apostolic succession in a different way; the guru, in a different way. So. And others have said, 'K is a normal man, but when he teaches he is a different man'. This game has been played endlessly for the last fifty years.

So what are you asking? In the Centre, what is the relationship of a man who says, 'Tell me about K, apart from the teachings', or I say, 'I'm not interested in K; for god's sake put him out; I'm interested in the teachings'?

MC: Yes, it's the whole question of the relationship between the life and the teaching, how much they are integral. Always there's been this feeling of the danger of making a church.

K: Apart from that, I am asking a question now. How will you answer this question? I come from Seattle and I say, 'Tell me all about him. I'm interested, a little, in the teachings, but really I want to know the personal things'. How will you answer that? Wait a minute! How will you answer the man who says, 'I'm not interested in the person. Yes, nice or pleasant, I'm not interested, but I'm deeply

interested in the teachings'. How will you answer these two questions?

DB: Are you saying that we should clarify whether there was a consistency between your life and what you're saying?

K: Yes, all the rest of it. Was his teaching separate from his life? Was he mentally deranged? Was he, when he spoke, everything was marvellous?

DB: There are people like that who are very good on certain points, like Cezanne or Van Gogh, but on other points they may be very confused.

EL: But that's different

K: No. That's a simile. Please, don't ruin the simile. I lead a crooked life, hm? I say one thing and... I'm confused, inwardly. But when I talk, something happens.

DB: You might be inspired, you see.

K: Yes, inspired. Go into it. If you want to go into the ... You know the whole idea of the Hindus, where there is a manifestation of the greatest, but when that takes place and he speaks, that comes out, and when that's gone he's just a poor little blighter round the corner. Sorry. I don't think you are facing the problem.

EB: Obviously the man and the teaching, the teacher and the teachings, are one thing; there's no separation there.

K: Wait a minute. The teacher may be ... You don't live with him. You don't watch him every minute. He goes to his room and smokes, drinks, and carries on with birds, whatever it is. You are not facing this very important question. You are going to be faced with it. I want to know if he was authentic. I come to Mary Zimbalist and say, 'You have known him, you watched over him, washed dishes and he helped you, ironed and all this and that; he talked a great deal about compassion. Was he like this?'

MC: Are you saying that, in the field of music, or painting, or whatever, a person's character can be at great variance with their ability?

K: That's just what I'm saying.

MC: But in this field which is the essential thing of life, the religious, the truth of life, there cannot be a division between ...

K: But this man wants to know.

ML: Did he live as he spoke? That's a pertinent question.

K: Yes. So how will you answer him?

Several: We would tell him.

K: That's all. I would ask Mary Zimbalist, 'You've seen him practically every day for the last ten

years, did he live according to what he said?' And if you say, 'Umm, I think so [laughter]

DS: When we first started Brockwood, I thought: 'When he draws in close, will this be someone just like everyone else?'

K: And did you find out?

DS: Yes. And he has to find out.

K: You have to show him that he was not leading a double life. Full stop. Or he was. So you have to tell him that. That's all my point.

This is a question I am asking you, how will you answer the question, that's all. Next point is, K is gone; what will you do? The Centre?

DB: I am like this man who is only interested in the teachings.

K: Yes. I, personally, would say, 'Sorry, I'm not interested in the person; I'm absolutely interested in the teachings. Cut it out. I want only that, not all the things round it'.

EB: Then is it possible to say to the man from Seattle who wants to know about you, personally, is it possible to say to him, 'You can find the man through the teachings'?

K: Yes; you have an answer. Or you can say, oh I'm sorry; I've heard him talking publicly, I've seen him eating, but I really don't know. You must have an answer, and be clear; that's all my point. So what will you do with the man who says, I am not interested in the person, I am not a follower, not a devotee, I am only interested in the teachings? How will you meet him? Because you may have personal affection for him and you'll project that into the teachings.

MC: I think the point you made yesterday was very necessary here, because I've always thought the teachings stood alone, and when we talked yesterday you made this point very strongly that this was not quite true. I said people read Krishnaji's books and have never met him, but there are, nevertheless, people all over the world whose lives have changed fundamentally without any personal contact. Therefore, I thought the life and the teachings didn't have to be put over together. But you made the point very clearly that all through history there have been the teachers, the saints, the mystics saying, 'Judge me not by how I live, but only by what I say'. This leaves a great margin for speculation and error.

But from what you've been saying recently, I get this different sense that we do have to bring to people the perfume of the life as well as the teachings.

K: That's all, yes.

ML: They are not separate. That's the point.

EL: But you can't separate the teachings from ourselves, either.

K: That's all. You've answered the question. Do you understand what you have answered? What have you answered?

EL: It seems to me that we're the ones who are the teachings, so it doesn't make any difference whether you're here, or whether you're not here, and that is the only thing that we can pass on.

K: So what happens then? If you are the teaching, you are imbued with it, what happens? You are the teacher.

TL: We are not a fake.

K: You are not a fake!

EL: It could be very easily faked.

K: Of course. That's why we must lay the foundation. What will you do if K is not there anymore from tomorrow, with the Centre? We have agreed, all of us, that there must be a place for discussion, and where people can be quiet, discuss, rest, not be involved in all the noise of the world. Right? Will you provide that? Those in India, Brockwood, here, and in Canada? You are responsible for this? You have undertaken it; you are responsible. Not Fritz, alone, you are all responsible. Right, sir?

EB: What happens after us?

K: After you, you will find young people to take over. Therefore it's important to have young people in the Foundations; keep the ball rolling, otherwise it dies. So can you provide this thing that we started out with, a place for discussion, having a dialogue? Please proceed.

I come from Seattle and there you are, a group of you, at the Centre. I'm fairly intelligent; don't treat me like an immature businessman, or an immature traveller, seeking, shopping. I've come and I want to discuss with you, I want to go into a dialogue with you, deeply about fear. Not therapeutically. I want to end fear. I see the importance of it and, by coming here, I hope to end it. And at the same time I want a place where I can rest and be quiet. Out of that quietness, something may happen to me. Being there, discussing, something may you do?

EL: We've been very dependent on you.

K: That's just it. And he's dead. I want to meet you all. I want to spend three weeks at Ojai and during those three weeks I want to end fear. I don't want to go home at the end of it, fearful. I want to end it. I come there after reading the books, seeing the tapes and I want to have a dialogue because I want to end fear. You are responsible. You are responsible to help me to end fear.

I come with a very determined manner about it, a very ardent business-like manner about it. I don't want to play around. I've been to several other cranky places and they play with me. I don't want to play around any more; I want to end fear in myself.

I want quiet, first, to feel that around me everything is quiet, that people are not fighting, and there is no jealousy, and all that. I want a place where I can go into the garden and sit under a tree. But when I meet you all to discuss I want tension, you follow? So that you drive me to understand it. You drive me, help me, put me in a corner, create a crisis in my life, so that I'll be free of fear. How will you deal with it? If you say, 'I'm sorry, I can't help you to end fear, but we can have a dialogue about it, because I have not ended my fear and therefore let us go into it together, each feeling the urgency of ending fear, so we'll help each other to end fear'. Would you say that? So there is no

authority. I have not ended my fear; you have not ended fear. By coming together, sitting quietly, having a dialogue every day, or every other day, we may help each other to dissolve it. Then you have something, you follow? Then I know I am dealing with honest people, not a phoney crowd. And I come here. At the end of the three weeks, I must be out of it, so my urgency will make you urgent also. It will create an urgency in you.

And also much more complex problems. I want to understand death, meditation. I've tried Zen; I'm a fairly serious man, therefore I don't try TM and all that business. I've studied a little bit of Zen meditation and Hindu meditation. And K is saying something totally different, so I've come here. Will you help me to understand that meditation? I can go on like this. Please! Otherwise the Centre becomes rather silly. It's not worth it.

EL: Krishnaji, you've spent a long lifetime talking to groups, individuals, and talking to us as you are today; and suddenly you're gone and we have to do this in three weeks!

K: So, do it. Do it. You have had ten years, fifteen years.

EB: But I would say, you've said it so much better, you've done it so much, we have all these marvellous tapes ...

K: I come here. Otherwise what's the point of a Centre? I come here from Tokyo, or Seattle. My intention is very serious. I come to you as a group and I want to go into this and you say, 'Let's listen to a tape', and I say, 'All right, let's listen to a tape', and then I say, 'Now, let's discuss it, you and I'. I want a dialogue; I want to find out.

ML: You're asking us to do it now, while you're still here.

K: Yes. I've still got ten years; for god's sake, use me. It may be two years or next week. In that time ...

The father is dead, or the mother is dead. You have to grow up and say, 'Let's face this'. This problem is going to arise. You understand this?

[Report of the International Trustees' Meetings, Ojai, 1977.

Compiled with minimum editing from verbatim transcripts. Seventh meeting, Ojai, 16th March, 1977]

Copyright 1977/1990 Krishnamurti Foundation Trust Limited, Brockwood Park, Hampshire, U.K.

On the Centre

Krishnamurti: We've got just one more week, haven't we? Just next week. Have you settled most of the other things, like the publications? All right. We discussed the Centre last time, didn't we.

FW: We discussed guilt.

K: Guilt, I know, but we must settle certain things, mustn't we, about the Centre. Who will, if I may ask, be responsible for the whole thing here? Who will be responsible, not for the school or the Centre, but to see the whole thing flowering properly?

EB: Would it be a group of people, or an individual?

K: You see, Fritz Wilhelm calls himself, or we thought he would be, Director. I think if we could move away from names: Principals, Directors, Heads of schools. You follow? I think - if you could work together in this thing, rather than one man or two people, or one woman running the whole circus. I'm talking about the school, the Foundation, the Centre. Who is going to be responsible to see that the thing is flowering right? I wonder if I'm putting it right?

EL: The people who live here all the time.

K: Yes, all the time, most of the time. You two, Ruth, and those two. You understand my question?

I have a feeling, I may be totally wrong, the Centres in India, Brockwood, Ojai, Canada should know what is happening amongst ourselves, these four. If they are doing something special in Canada, we should know about it here. You understand what I am saying? So that there is constant rapport.

MC: When you say 'something special', what do you mean?

K: . Someone might try a different way of approaching the Centre, the problem of the Centre. And in India they may do something quite different. So I feel you should correspond, report, keep in touch with one another; the schools, the Centre. Not the administrative and legal side; that's impossible, of course. It cannot be done.

When K dies - that's how we began this whole thing all of you will be responsible, all of the Foundations. Responsible in the sense that, not only members of the Foundation are flowering, and without any sense of guilt. Will the Foundations actively help each other to blossom and flower in the teachings and the Centre; help to bring about, in the Centre, a sense of 'otherness'? Will you undertake to do all that?

EL: It would be very easy to say yes or no to that.

[Report of the International Trustees' Meetings, Ojai, 1977
Compiled with minimum editing from verbatim transcripts. Ninth meeting, Ojai, 20th March, 1977]
Copyright 1977/1990 Krishnamurti Foundation Trust Limited, Brockwood Park, Hampshire, U.K.

The Centre and my 'dharma'

EL: Krishnaji, the thing that bothers me is, I was very clear on what it is we are to pass on; what you're passing on. Radha raised a very good point the other day when she said, 'We keep referring to the teaching, to K's teaching, to the teaching; are we clear about that?'

And what is it that you're passing on, and we're to pass on, that living thing? I'm not clear about that. It isn't a problem of bringing in younger people, but the thing itself.

K: Don't you, after these years, if I may ask ... I won't use the word 'understand' ... live, delve, find, like entering a mine and discovering more and more and more gold. .. Or are you saying, 'Sorry, it's too difficult for me. It's beyond me; it's impossible'? You know, blocking yourself. Take a step and then block yourself. What am I to do? The teachings are ... right? The person who taught these teachings is unimportant. The teachings are important, and the teachings cover the whole field of life. Otherwise it's not worth it. And in the past the teachings got so sullied and messed and now it's printed there are original copies etc., tapes, etc. Is that all? Is that all in the sense that those people who have known the person who has brought these teachings, haven't they a relationship to the person and to the teachings? And what is that relationship? Just listeners, explorers? Just going a little bit into the mine? The person has gone a little bit into the mine, hm? For rubies or whatever it is, and he says, 'Come and look at this extraordinary vein; it'll go on indefinitely'. And you say, 'I'm sorry, etc., etc.' and you stop at the entrance to the cave. Or are you as members of the Foundation penetrating deeply into the cave?

We have now, more or less, settled about the publications, about everything - you follow? - all the superficial administrative things. It is settled as far as I'm concerned. If India complains, or you complain, I'm going to pass it... I'm out of it; I'm not going to join in this game any more. Sorry, I'm making it very simple so that we're all clear ... As that is all settled, as far as I'm concerned, I want to know what you are going to do about it all, about the mine in which there is plenty of gold. That's the main reason we got together. All the secondary reasons have been happily settled, as far as I'm concerned.

The main thing is still, vaguely, left. Will the Centre - we won't call it an 'adult Centre'; that sounds silly - the Centre, and it is a centre - of man. I like that word 'Centre', let's accept it. Centre of light; centre of something enormously great. At least I feel that. And K is gone and he's left it with you. What's going to happen? It's all right for the next ten years because K hopes to live for the next ten years or more - not 'hopes'; probably he will. And afterwards? In the old days, teachers said, 'You're my disciple; I will teach you. Don't misuse it, don't interpret it, and don't spoil it', and the disciples said, 'Master, I'll accept it'. But they had their own idiosyncrasies, adoration, devotion. They said, 'Ah, he did miracles ... ' You follow? And distorted the whole thing. Now what is going to happen with us? It may not be settled by the end of the week, but I'm going to pursue this for the rest of my life, with the Foundations. Right? Not because you are special people, or I am special. We happen to be together. It's happened. Fortuitously, or by chance it doesn't matter; it happened. So my job is very clear. Over the next ten years, whenever we meet, I am going to push this thing.

But what is your responsibility - without any sense of guilt. If you don't carry out that responsibility, all that's washed out. What's your 'dharma' - good word but it's also been spoiled. What is the root meaning of that word?

RB: It really means to hold, to keep, to guard.

K: My 'dharma' is what? Not to guard ...

RB: To sustain.

K: To sustain the origin, the original; not your original, my original, his original, the original, which means quite a different thing. So if I may use that word with tremendous hesitation, because that's a word which is very little understood, even in India, and it's certainly not understood in the West, that word 'dharma' means to hold the original. I won't use it, because it leads to ...

So what am I to do if I am a member of the Foundation and K is gone? He has poured his life and discussed it with you for the next ten years. Then gone. What's going to happen? The word, 'sacred'. He says to you, 'This is sacred treasure, this mine where there is immense gold. It is sacred; I will leave it with you.' What will you do with it? Turn it into a Cartier, Tiffany? So, put yourself in that position, from today, and see. You follow? You two, Ruth, Mrs Blau, the three of you here, live ... help to bring back what was originally meant? The land, this house ... It has been tremendous work, a lot of energy, a great deal of time and money in getting them again ... All right that's finished. There will be minor difficulties and all the rest of it.

That's finished. And the book-keeping and all that, you can hand it over to someone else, someone professional, and that ends it.

And what are you five going to do in England, and in India?

I see my 'dharma', what I have to do. It hasn't been clear, but in this meeting it has become very clear for myself, for K. Is that as clear to you, too? K's job now is, apart from public talks and all the rest of that, to go with the Foundation members in India and here and in Canada for the next fifteen years, and push you and pull you - drive - anything into the cave. Not into the wine cellar, but into something else. That's very clear and I shall do it. I feel this tremendously; please accept that. From my seriousness, I feel this. What happens? What will you do, at the end of ten or fifteen years?

EL: I think that one of the difficulties here is that we, whenever we see each other, members of the Foundation, we are always occupied with matters ...

K: That's finished with now.

EL: Yes, but the opportunity we've had here to talk about deeper things is of the utmost value. We don't seem to find that time ...

K: Ah. That's what happened in Brockwood. We discussed it with Mrs D. She's so occupied, from morning till night, with school matters, parents, teachers, students.

DS: I disagree with that Krishnaji

K: Why?

DS: I'm occupied some of the time with that and I think we've discovered, here, that that is one of the things that must be looked into.

K: But ...

DS: But nothing. Get on with it.

K: But are you, as Mrs D entering into the cave, digging, finding new ingots, new things, or just understood that you are involved in the school, you are helping the school, and so on? Are you helping your teachers to go into K more?

DS: If one isn't, then one ought to stop doing it.

K: Don't answer it. I'm not asking for you to respond to the question. Is this what is being done in India and Canada and Brockwood and here?

I'll do it; I'll do it there. Are we doing the same thing everywhere? Please don't answer; I'm just putting the question for you to look at. Is this what is happening in Rajghat? Rishi Valley? Vasanta Vihar? I can answer that. For forty years, nothing has been done, and now it is beginning. Right? Would you say that? You've got to work at it, want to do it. Before, there was all the tradition, all the mess that went on. So I'm challenging you, asking you, begging you: 'Are you doing this?' If you say, yes you are doing it, then it is finished.

DS: Why, Krishnaji?

K: Then my challenge has no value.

DS: You could deepen it...

K: I'm asking you to deepen it, not I.

DS: ... by discussion and ...

K: We are doing it, now. This is a kind of asking it. Are we doing it?

It's five minutes to one. Do you all meet this afternoon?

You have a party there, haven't you? From divine to the sublime!

[Report of the International Trustees' Meetings, Ojai 1977.

Ninth meeting, Ojai, 20th March, 1977]

(c) Copyright 1977/1990 Krishnamurti Foundation Trust Limited, Brockwood Park, Hampshire, U.K.

Brockwood Today and in the Future

For fourteen years Brockwood has been a school. It began with many difficulties, lack of money and so on, and we all helped to build it up to its present condition. There have been gatherings every year, seminars and all the activities of audio and video recording. We have reached a point now not only to take stock of what we are doing, but also to make Brockwood much more than a school. It is the only centre in Europe representing the Teachings, which are essentially religious. Though we have met in Saanen for the last twenty-two years for a month or more, Brockwood is the place where K spends much more time and energy. The school has a very good reputation and Mrs. Dorothy Simmons has put her great energy, her passion, behind it. We have all helped to bring the school about in spite of great difficulties, both financial and psychological.

Now Brockwood must be much more than a school. It must be a centre for those who are deeply interested in the Teachings, a place where they can stay and study. In the very old days an ashrama - which means retreat - was a place where people came to gather their energies, to dwell and to explore deeper religious aspects of life. Modern places of this kind generally have some sort of leader, guru, abbot or patriarch who guides, interprets and dominates. Brockwood must have no such leader or guru, for the Teachings themselves are the expression of that truth which serious people must find for themselves. Personal cult has no place in this. We must emphasize this fact.

Most unfortunately our brains are so conditioned and limited by culture, tradition and education that our energies are imprisoned. We fall into comforting and accustomed grooves and so become psychologically ineffective. To counter this we expend our energies in material concerns and self-centred activities. Brockwood must not yield to this well-worn tradition. Brockwood is a place for learning, for learning the art of questioning, the art of exploring. It is a place which must demand the awakening of that intelligence which comes with compassion and love.

It must not become an exclusive community. Generally, a community implies something separate, sectarian and enclosed for idealistic and utopian purposes. Brockwood must be a place of integrity, deep honesty and the awakening of intelligence in the midst of confusion, conflict and destruction that is taking place in the world. And this in no way depends on any person or group of people, but on the awareness, attention and affection of the people who are there. All this depends on the people who live at Brockwood and on the Trustees of the Krishnamurti Foundation. It is their responsibility to bring this about.

So each one must contribute. This applies not only to Brockwood but to all the other Krishnamurti Foundations. It seems to me that one may be losing sight of all this, becoming engrossed in various demanding activities, caught up in particular disciplines, so that one has neither time nor leisure to be deeply concerned with the Teachings. If that concern does not exist, the Foundations have no significance at all. One can talk endlessly about what the Teachings are, explain, interpret, compare and evaluate, but all this becomes very superficial and really meaningless if one is not actually living them.

It will continue to be the responsibility of the Trustees to decide what form Brockwood should take in the future, but always Brockwood must be a place where integrity can flower. Brockwood is a beautiful place with old magnificent trees surrounded by fields, meadows, groves and the quietness of the countryside. It must always be kept that way, for beauty is integrity, goodness and truth.

J. Krishnamurti

On Vasanta Vihar

Vasanta Vihar should draw people who have a good brain, a good intellect. They should study the 'teachings' thoroughly, soak in it deeply as you would do if you were to study medicine or Buddhism or any other subject.

Studying means to go deeply into the subtleties of the words used and their contents and seeing the truth in them in relation to daily life.

They should be able to discuss with top brains, specialists in any branch of knowledge, as scholars do.

And these people while they are studying, should have a spirit of cooperation.

Spirit of cooperation does not mean working together for some function, but while I am functioning, I am digging, I am thinking over something and I am your friend and you are also doing some work. I rush to you and discuss with you what I have discovered. You may doubt it, question it but I am sharing with you the discovery. It is not my discovery: it does not belong to me or anybody. Perception is never personal. Such a sharing is cooperation.

But it must not be confession. There are groups in America who confess to each other, like washing your own dirty linen in public.

And also if I am a liar, it is the responsibility of you and all the friends. Because we all are interested in the 'teachings' and in studying it deeply, and in living it in our daily life, we are responsible to each other for whatever we are.

This togetherness among friends who are interested in the discovery of truth in their daily life and the sense of responsibility they have to each other is the spirit of co-operation.

And when everyone, who lives in Vasanta Vihar has this spirit of cooperation, it will bring about, will create an atmosphere in which a newcomer will also flower.

[Discussion with K in the car en route to Rishi Valley School from Madras on 19.11.83,
Courtesy: Dr. T.K. Parchure]

Disciples and Study Centres

Mary Lutyens: ... Krishnaji, at the time I was writing the second volume of your biography, I heard you say that the books, cassettes and videos were not enough and that it was more important what you called the perfume of the teachings should be preserved and handed down by the people who had been close to K and that was why you wanted as many Foundation members as possible to be with you to visit our Foundations while you were there etc. I also heard you say twice that if any of the Buddhist disciples was still alive you would walk hundreds of miles to talk to them and learn what it was like to have been close to him. Would you really rather talk to the disciples of the Buddha than read his own words, listen to him on cassette or see him speaking on video, supposing, of course, that such records were available?

It seems to me that if, after your death, people who have not known you go to any of the K centres and talk to those who have been in close contact with K, they'll receive a confusing number of differing reports, recollections, impressions and explanations of the teaching which have been filtered through their own minds. Do you still feel that these personal interpretations - all no doubt, claiming to be preserving the perfume of the teachings are more important than the books, cassettes and videos? This is a matter, I think, which should be cleared up, because, as stated in my book, K has said that the books, etc. are not enough.

J. Krishnamurti: Yes. You see, I've a feeling, it is not a feeling only but a fact - that disciples distort everything, out of their devotion, out of their lack of intelligence, lack of perception and so on. The disciples generally destroy the teachings. But if the Buddha were alive - and I couldn't go to him, and one of his disciples to whom the Buddha said - "You are it," were there - then I would go to him and then I would say, look, let's talk about it. Such persons don't exist now. The two disciples of whom the Buddha said had really understood what he was talking about, Sariputra and Maudgalyayan died before he did. Now that there are cassettes, books, video tapes, and so on, that's good enough for me. I wouldn't go to any disciple. I wouldn't go to any disciple or any person who has been, so called "close" to him.

ML: This is very interesting. This is what I want to know.

K: The people who are very close to him generally do not understand what he is talking about. They like him and all that kind of stuff but actually, I've noticed those people who are very very very close, apart from the present company, have very little grasp of all this. It becomes more of a personal worship, a personal sense of being close together. But the videos, the tapes and the books - I would be satisfied with those and not go near a disciple at all.

ML: Good, because I'm very interested in what you say because I think it is inevitable that, after K dies there are going to be a great many interpreters.

K: Not only interpreters but they are already saying, "we, who understand him - he has appointed us and we are going to take charge of all this."

ML: Yes, that is what is so worrying.

K: I have repeated this over and over and over again that K is not giving his mantle to anybody.

ML: Good, I'm glad to hear you say that.

K: ... to any guru, to any local head or head of certain distant community and so on. They want to use K' s name in order to boost themselves up.

ML: ... and in order to find a platform for themselves.

K: For themselves, that's right.

ML: Everybody seems to be out for a platform. I have had dozens, almost hundreds of letters about my second volume of biography from many people telling me what you really mean.

K: Of course.

ML ... And they are always using the word "must" or "should". K should go back to this, that or the other. K must do this, that or the other. As if they know much better than you do what you are really saying. This is very disturbing.

MZ: It is immensely important Krishnaji that you say this not only to Mary and to me now but that you say it publicly and pointedly and perhaps as often as possible.

K: I have said this publicly, but you see, there are several groups in India and in America and so on - and here too, in England - they want to exploit (to put it brutally and crudely), they want to use K's name. I don't know why they want to do this because after all, K is not very well known and all the rest of it. They want to enter into the already known. Do you know what I mean?

ML: ... climb on to the bandwagon.

K: ... on the bandwagon. That's a political thing. I did not want to use it.

ML: No, you didn't use it. I did. This is different Krishnaji, from what you said earlier and what Mary read. You have changed from that point of view in four years.

K: No, I could not have said it. And if I said it, I meant that I would go to one of the disciples to whom the Buddha had said, "You have understood."

ML: Well, then I missed that point and I don't think you actually said it though it is what you meant. And if you could point out somebody, which I don't think you can, and say, "So - and - so really understood me ... "

K: I wouldn't do it.

ML: No, because you don't feel it.

K: I wouldn't do it, I couldn't do it.

MZ: As far as I know, you have never pointed out anyone person or persons with that connotation.

K: No.

ML: In fact, you have said which I have quoted also in the book, that nobody really understood ... that nobody has had the change that you talk about.

K: ... fundamentally.

ML: This transformation, this mutation.

K: Yes.

ML: As far as you know, there is nobody.

K: There may be.

ML: There may be, but as far as you know there is nobody.

MZ: People frequently ask about this though in the question and answer sessions. They say - "Tell us, there must be - is there such a person ... " and Krishnaji, as far as I know, has always said that there may be.

K: Yes, may be. It is not my business to say. I would consider it an insult or an impudence on my part to say - "You have or you haven't."

ML: There may be someone who has come for a talk and who goes away changed. Certainly, there are a lot of people, whom I have had letters from, who say that having read one of your books has changed their lives.

K: I know.

ML: But that doesn't mean to say necessarily that it has changed them completely.

K: Of course not.

ML: They lead a different life as if a window blind had gone up.

K: The other day there was a man here. He said "I've gone through exactly what you've gone through ... the process and all that". I said to him that several people also say that to me. He said that they can't be right. "You and I are the only people", he said.

MZ: Do you remember the man in New York this winter, Krishnaji? You were suddenly on a corner on Madison Avenue and a man stopped and looked at Krishnaji, came up to him and said, "You are Krishnamurti". Krishnaji said "yes" and the man replied, "You changed my life." He shook his hand and walked away. Well, that was no nice because he didn't want anything. It was so impersonal. It was extremely spontaneous.

K: He was from Argentina.

ML: I think there are a number of people in the world whose lives have been changed but, as you say, it's not your business to know.

K: Of course not. That would be silly.

ML: You are saying now that you couldn't point to one single person who you might call as 'close' to you and about whom you might say, " Listen to this person after I'm dead".

K: I couldn't and I wouldn't. It wouldn't be right either. It goes against my grain.

ML: There isn't anyone anyway. When you have this center, people will come there, and one cannot naturally stop them and one does not want to stop them from talking about you. But this is quite different. I mean you cannot stop people from talking about you. But it seems to me that you don't want one person in charge of the centre (or perhaps you do) who will be empowered to explain you. How would you feel about that?

K: Even that I wouldn't like.

ML: No.

K: Because, suppose you're going to start something here, and the building goes up. People will come, listen to tapes, videos and all the rest of it. They might want to discuss among themselves.

K: Not one person leading them or saying, "He meant this ... he did not mean that". That would be intolerable.

ML: This is what I mean. You really want to say this - That you don't want one person to be in the centre, to be in charge of the centre who is going to tell them what to think.

K: Of course not.

MZ: Krishnaji, with regard to this it would be a good moment to have you say ... Supposing there are people in the centre and they are talking and they are talking clearly mistakenly, they misunderstood. Now, what is the action, the right thing to do for a person who might be there - one of us - or whoever is in charge of the centre to do about that. When one clearly sees that someone has got it upside down. What should that person do without being an authority or an interpreter. How should he handle that?

K: After all, if the man who is responsible for the centre is intelligent, honest, he'll say, "Look, you hear. Let's talk about it. I haven't got what he said. I, more or less, grasped what he said but I'm not capable of discussing these things, but let's talk it over."

ML: Or could he say, "Let's listen to one of his tapes again."

K: Yes.

ML: Let us listen again and see and if you don't find out from him the answer to your question, find out if you have misinterpreted it. Read it again. It might be easier for you to read than to listen ... or it might be easier for you to listen than to read.

K: Yes. Say for instance, if I were a stranger if I came to a place like this, first I wouldn't understand at all. I want to find out what he is really saying. So I listen to it two or three times, put away for the time being, for a couple of days, come back to it when I'm fresh and alive - not with drink or drugs and so on - but actually mentally, our brain active, listen to that again. I would play with it so that I begin to capture not only the non-verbal meaning but also the quality, the perfume, the sense of all that. I would do it personally that way. I would like to discuss with people.

ML: Now if somebody came along in the way you said - someone interested in Krishnamurti; - and

they said I am very interested. I don't really understand. Could you help me? What do you think would be a good thing for me to read first?

K: A book.

ML: Then I think the person in charge could then say - "This is the easiest book".

K: Yes. Yes.

ML: They could help in that way and say "I think this book gives you a better, short; and very, very easy to understand". If people ever ask me about you, I give them Freedom from the Known because to me it's like a Krishnamurti primer. It's got the essence in it, but very, very simply put from your own words, it was the book that taught me first any understanding I have got.

MZ: I did the same.

ML: There might be a simple tape. Whereas, when you come to the, I think, more complicated things like your talks with David Bohm which are highly intellectual - but may appeal again to people who want to see it through their intellects whereas, there are other people who love to come through nature.

K: Yes, yes.

ML: The Commentaries also are wonderful books because they all start with a little bit of nature - which somehow puts you into a mood, where the whole thing, you are receptive to it all. They have a wonderful beauty.

K: I wonder why - if it is the proper moment to ask - why they can't - but themselves, have books and tapes - find out all this for themselves. Why do they have to look to somebody, some books, some things to awaken them to move in a different direction.

ML: Don't you think it's because of their conditioning? I mean, we are brought up to believe in certain ideals, that heroism, loyalty, patriotism, are good things. And you are brought up on that from childhood. Coming across you, everything is bulldozed. You suddenly realize that patriotism is a terrible thing - leads to war, idealism leads to violence. All these are tremendously upsetting things and you might never come across these in your whole life - to be told that God is disorder - total disorder. All these things you say are revolutionary. Don't you think that's perhaps why they don't think it out for themselves?

K: I'm not sure, Mary. I'm not quite sure ... that it's merely that. Maybe that we are lazy - inherently - indolent - accept things as they are - why bother about all this? What I want is food, clothes, a little sex and a little amusement - and for God's sake, leave me alone.

MZ: I don't think young people are like that naturally.

K: No.

ML: I think young people, almost from the dawn of self-consciousness, are asking very deep questions. What is God? I remember asking myself, as early as I can remember, why is there a world at all? And I think we may get lazy as we get older, but I don't think children are lazy-

mindful. I think they are always wanting to know. They are always asking, and their elders, very often, haven't got the patience to answer their questions. They are asking what this is - that is. They are too busy. And children have got these tremendously inquiring minds and they are brushed off by giving simple, quick answers. They expect grown-ups to be able to answer these difficult questions.

MZ: I think so. But even that, from infancy you ask questions and you are given replies, you are given guidelines. You are told what the answer is or what you should think and this is built into the child's mind and the adult's mind throughout their lives.

ML: ... because they usually have either love for the adult who looks after them or have respect and therefore, if they love their father and their father gives them an answer, they accept it because it comes from him.

MZ: And also they depend on the knowledge of the older creature, the older human, the parent.

ML: In one way the Nanny who brought us up and if we asked, "Why must we do this?" she used to say "because Nanny says so."

K: (laughs)

ML: She had great authority, never, never went back on her word. If she threatened you, with something, you knew she would carry it out. But she was so sweet and so kind. She knew the difference between naughtiness and mischievousness.

K: This morning, on the television some priest was blessing a well. Holy father and all that. I listened to it rather carefully; not antagonistically or anything. But I said really - what does it mean? You follow? Father and the Holy Ghost and all that. People are brought up on all this. Accepting it. I think that is really it. Obey. Follow.

ML: They follow traditions. The conditioning of their parents or their school - a master or a mistress if you like of a school might have more influence than your parents. Or you can copy an elder girl. I mean, I had rather a crush on an elder girl. She used to turn her feet out like a duck. She walked like this. I thought it was marvellous and I walked like that and two years .. afterward, I had to wear surgical boots to correct. You can get good influences (also), it does depend on the parents and the teachers as you have always said. How to get the good teachers and the good parents?

K: I would like to ask a question. Why do people not feel responsible? Not responsible only to their families. I'm not talking about that. There is no feeling that each one is concerned with the whole mass movement of humanity and feels responsible to see that something ... and not go into the same old pattern. I've been watching it here, at Brockwood. That's why I'm asking this question.

MZ: It's a very interesting question.

ML: It can be a very crushing thing, which you put on people when you say that, 'You are the World', 'you are not different, 'you are humanity', 'what you are, the world is'. Suddenly, one is responsible or to blame, in one's quick reaction, for all the monstrous things that are happening in the world and this is pretty scary a prospect to suddenly feel that it is your fault that people are being slaughtered and tortured and tormented around the world ..

MZ: Well, it is in away. It is sensible, what he says. Why is the world like that? The world is like

that because we are like that in ourselves and in order to become responsible for the world, I imagined, I don't know whether he means that the first step is to become responsible for ourselves. And if we can get inwardly the sense, it's our biggest contribution.

ML: To the degree that we are not different from that, we are responsible, we are to blame.

MZ: Perhaps, is that what you mean, a little bit?

K: We feel very guilty.

MZ: We are a guilty society.

K: Guilty, because we can't face all this and therefore we feel guilty.

ML: But we are even guilty in our own country, in our own community; we are guilty.

K: Of course, of course.

ML: We are guilty because we know that there are poor in our country and we are living a very high standard of living. We know that there are people living up in Glasgow who are almost as badly off as in the third world and we shut our eyes. In the same way one comes across a picture in a magazine or an advertisement for charity. A picture of a starving child. And they say - 'Do not turn this page over.' And you look at the page because they say that. And you know they are right, that your instinct is to turn the page over and forget about it. We are guilty.

MZ: We are guilty and guilt is I think one of the most difficult things to untangle, psychologically. Certainly, in the western world and I can't judge for the eastern world because simply reactions to guilt or concepts of guilt are very different.

ML: But the less you have yourself, the less guilty you are. I remember the days when I was terribly poor, well, what I considered really poor - when I did not have enough for bus-fare. I felt far less guilty than I do now.

MZ: I felt guilty as a child because I had enough to eat and because I had a nice, clean bed, a roof and all those basic things tormented me with guilt as a child. It took me years to understand that, and be free of it.

K: What time is it? Because I've got to talk.

ML: .. Is there anything else on this subject that you would like to say?

K: No. If I may suggest, another time, you ask several questions. You know what I mean? Get really good questions.

ML: But I thought it was rather important that we clear up this question.

K: This is important. That we have done. But next time, I really would like you, both of you, to put questions - picking deep. You know what I mean?

[J. Krishnamurti in dialogue with Mary Lutyens and Mary Zimbalist, Brockwood Park, 18th June 1984. Transcribed from tape by Sadhana Shukla, The Valley School, Bangalore, 19th October, 1996]

Dialogue on the Study

Krishnamurti: Why did you reduce it from twenty one to nineteen?

Scott Forbes: I reduced it because it would fit in better, because it saved some money.

Krishnamurti: Now just a minute: in that building you are going to have the archives.

Scott Forbes: Well, at the moment we are not having the archives.

Krishnamurti: Why?

Scott Forbes: Well, again because of money. Remember we have certain shape.

Krishnamurti: Just a minute, sir. The archives have to be there.

Scott Forbes: I think so too, yes.

Krishnamurti: Tapes, videos, all there. Scott Forbes. Yes, yes.

Krishnamurti: And also Mrs Cadogan is going to retire some time, I don't know when. The office has to be there.

Scott Forbes: Yes. I agree. Now the modifications that I made in the drawings, Krishnaji, will allow us at any future time to add on a wing.

Krishnamurti: You understand adding on is always much more expensive.

Scott Forbes: Yes, Krishnaji, but we just don't have it at the moment.

Mary Zimbalist: We could ask for planning permission when we request the permission for this building, because they want to know what our future plans are. It is a very good moment so say, this is what we really will need but we don't have the money, and we don't have to use it quite yet, but we are planning to do this. So they will give permission, and then at some future moment one hopes we can add all this.

Scott Forbes: I might not ask for that permission at the moment because if you ask for it now, now we have to talk them into it and so what we want to do is show that what we are going to do there is an extension of the school and is necessary for the school, which we can do. If we are going to add offices to it I think that that is more difficult. Once the building is built we can add on and add on, that's easy because you can add on to any existing building, and the permission for that is very easy to get. But we are starting a fresh building in an area that is completely for plans. Right?

(Long blank on the tape)

MZ: Well let's talk about what you will eventually want there, Krishnaji. You said you wanted eventually a place for the archives which is to me tremendously necessary. I have talked to each one of you about this, but having them in the basement at Brockwood is most insecure.

SF: Is a bad idea.

K: Understood. Move. You are repeating.

MZ: That can be quite expensive because you want to insulate it, fire proof it, etc.

K: So there will be archives, your place.

SF: I can show you on a bit of paper - could I show you quickly on a bit of paper what we might think of doing? There is one wing, then there is the storeroom, there is the kitchen, it goes like this, then like this, then there is the quadrangle.

K: I know it almost by heart now.

SF: And bedrooms. So these are bedrooms, and there are bedrooms above, and this goes off here, because there is more. At the moment this corridor which goes to the end of the bedrooms, and the corridor also goes here. Now what we can do - this is a storeroom so we can add on space this way for audio tape working, for the foundation offices, for sending out books, etc., etc., and this corridor just keeps going like this. At the end of the corridor, leaving a good space in between that and anything else, so it is all by itself, we can have the archives.

K: All that I am saying, sir, is we have to have, to keep in mind that we have to build not only archives, all your concerns, tape, video, whatever you do, and also where the tapes are going to be kept.

MZ: Isn't that already in the present building?

SF: Well the videos can be kept in some place, but they should all be together in an air conditioned, proper - and that should go in the archives.

MZ: Actual work on the videos?

SF: That all takes place there.

MZ: It isn't envisaged in the present house?

SF: Yes, it is. All the video work and all that will take place in this building before the extension.

MZ: So that isn't an extra.

SF: No, no. But to do the extra, to have the archives, and to have the audio work, and to put all that down there, that will take more money than we now have.

K: How much more?

MZ: Well let's discuss what it is before we try and price it. We should ask Mary Cadogan, but what would a KF office at Brockwood consist of. Obviously a room with a secretary, what else?

SF: There will have to be three rooms, not large, but three rooms for the present archives work that goes on at Brockwood, which are the audio tapes, making the duplications, and that work, sending

out all the books, and doing the office, the small amount of office work that Ray does.

MZ: I know from Ojai that storage of the books that are being sold takes quite a bit of room. We are always stuck with it, it is in the basement of the cottage, etc. So you need space to store what is going to be mailed out.

SF: We can have quite a bit of storage space, that's easy because there is an attic above all of that. So all of that can be designated storage space.

MZ: Well would there be a room for the secretary of the Foundation?

SF: I can tell you approximately how much it would cost. If you think of Dorothy's office, a room that size, that costs £8,000. So each one of those you just think of £8,000 per room.

MZ: How many rooms do we need, I haven't established that.

SF: Well, if you have three for the audio work and books. One to have actually the tape recorders and to do all that work. One to have all the books, for wrapping them up and all the books, shelving and all that. And then one for a small office for say, Ray who is doing all that work, to work in. Three of those. If you think for the Foundation office, Mary has two of those.

MZ: Why does she need two?

SF: She has secretaries and whoever is going to run the office.

K: Five altogether.

SF: What we are counting is five.

MZ: But what will the office be when ... retires? I would think one efficient secretary.

SF: No, it requires more than that. Someone is going to have to be the secretary of the Foundation, and the secretary of the Foundation with all the publications work, and all the different foreign committees. There is an awful lot of work just sorting out all that.

MZ: Say three rooms for audio and two rooms for the Foundation.

SF: Right. That's five, so that is £40,000, and then the archives, the actual archives safe, which should be at least two of those rooms, but you would probably have to count on having twice the expense because it has to be all fire proofed and so on, so if you say eight of those rooms altogether. So that's £64,000, say £70,000.

K: And you have reduced it to nineteen?

SF: Nineteen, yes.

MZ: But you also have to consider, will you need more living space, will you have to house the secretaries?

K: Yes, sir. Or they can live outside in cottages.

SF: At the moment they are just hired, you know, outsiders.

MZ: Would it be perhaps better planning to think of housing those people. We are going to have to house staff better than they are. Maybe some day we will be able to get some of the other cottages, and put say a secretary for the Foundation outside of this building - I don't know. We should at least tentatively think of this.

SF: I think one of the things we want to eventually think of is building proper housing for the staff.

K: Just a minute, sir, just a minute.

MZ: You see we spoke of this new overwhelming donation. We haven't obviously decided what to do with that but Friedrich and Krishnaji have talked about it, and Mary, about improving staff accommodation.

K: I'd like to say something. This will be kept private, won't it?

SF: Yes.

(Blank on tape)

K: It should be made, the whole of it, as a sacred place, not just archives, this, that and the other, tremendous activity going on. In spite of the activity, in spite of people coming and going, there should be a place there, as I feel, what they used to call in the old days, a meditation room. You understand, where you went to be quiet. Right? School plus this. You are following? To be quiet, self recollected, watching, living quietly by yourself, to go to that room. Right? So that that room is only used for that, and not for anything else - not a dance room, and all the rest of it. It may be very small, about this size, a small room, but only for that. Either you have it in here, that is the only possibility, here, not at Brockwood because it is too noisy.

SF: The children, yes. Now what about this ...

K: Let me finish, let me finish. Bear in mind what I am saying, I don't know if you will remember it, right. That should be like a fountain that is filling the whole place. You understand what I am saying. That should be the central flame, that room, from which the whole thing is covered. I wonder if you understand what I am saying ?

Right? You understand what I am saying?

SF: I think so, Krishnaji.

K: No, don't say you think so. Be definite. You see, sir, I am just repeating this. There was in the headquarters of the TS, my room was up there, Dr Besant's room was up there, and what they called the shrine room was here. There, only they who were really devotional, dedicated, concerned went there. You understand what I am saying? That radiated, vibrated the whole compound. That was the centre. You understand what I am talking about? You have to have something like that, otherwise it is just, you know.

That's one thing I would suggest. So it's silent, double door, whatever it is, absolutely silent, and

light, air, but it is quiet, silent. I wouldn't go and sit there for two minutes, ten minutes, half an hour and go away. There you don't study, you don't fuss, discuss, video, nothing, of all that. Unless you have something like that it is like - you understand, sir. It is like a furnace that heats the whole place. If you don't have that it becomes just a passage. People coming and going, work and activity and all that. I would strongly urge that we do that. I thought of it just now.

You see that was what we wanted in every school. I'll work at it when I go back, I'll go at it. It is a good idea.

MZ: May I ask, Krishnaji, is there any special quality and where the room should be in relation to the rest ?

K: It should be in the centre. Do you understand what I am saying?

SF: I do, Krishnaji.

K: From which you radiate whatever ...

SF: Krishnaji, you say that only certain people came to this place in the TS.

K: Cut out all that. There was chanting, marvellous chanting which I used to do - I still do. Marvellous chanting. And after chanting you sit quiet. I used to go to sleep as a rule, with my brother, but that was the centre from which everything radiated.

You understand? But later on when Dr Besant took to politics, it all went to pieces - that's not my affair, I am just telling you. I should make that as the centre of everything.

MZ: Well that we must consider immediately then.

K: Just a minute, just a minute. That's what I would consider as the most important thing - no books, no - you might have a light, a dim light, and so on, but nothing to be done there, except that.

MZ: Krishnaji does it have to be sound proof?

K: If you use double doors it will make it quiet.

SF: Krishnaji, what would you think of it being above the Library?

K: I don't know anything about it. You go and find out. I don't know where to put it.

SF: It is central, and it is above the place where people study. It will be quiet, it will be central, and it will be set apart from other things a bit.

K: You understand, sir, there might be twenty people there at a time?

SF: Yes. We will make it that size.

K: Or fifty, you understand.

SF: Fifty will be difficult.

K: Don't limit it. That is what I object to. Keep it in mind. I don't know, sir. Sir in the old days, and still in an Indian temple there was a sanctum sanctorum. And there is a long passage here, people entered from here and saw the sanctum, but they couldn't go direct. They had to walk seven times round it, each time they came here they prostrated, went down, seven times. Good exercise! And you looked at that, then you went near it, chanting, all kinds of things went on. You can't have all that, that sounds too silly. It's all right in India, it was right at that time, right for them to do all that. But for us this should be the most important place in the whole school. Right? And that gives it a feeling of something there, you follow? If I lived in Brockwood I would go there quietly, sit quietly - I mean two minutes, ten minutes.

Trogoco, it's a place south of Los Angeles, about sixty miles, some distance from Los Angeles, Gerald Hear, Aldous Huxley and Felix Greene built the place. It was a kind of, not a monastic life, but it was a kind of monastery.

MZ: Felix Greene was in that.

K: Yes, I mentioned that. And they had a room perfectly dark, with black curtains all round, and an arena, steps going down and people sat all round. May be. Think it out sir. That may be too artificial, I hated that kind of sitting there, it is too artificial. I wouldn't certainly have that.

MZ: Would you prefer it on the ground floor. Because we must decide where it is going to go in the present plan.

K: Where would it be good?

SF: I would put it above the study, above the library, at the moment.

K: Not at the moment!

SF: No, I mean I am just thinking now. It would be above the library part.

MZ: How would you get to it?

SF: You have to come up the stairs through this central conservatory, and you could go right to it because it would be right in the centre. Do you feel it should be on the ground floor, Krishnaji?

K: Play with it, sir, play with it.

MZ: What is at the moment this side of the plan?

SF: This side, it is all open, because this is the conservatory/discussion area.

K: Just a minute, sir. Let me say something. You have to go to it. You understand?

SF: Yes.

K: You have to take time to get to it, not just say, oh, it's upstairs, I am going up. You understand? You must have a feeling that you are going to something sacred, and therefore you must take time to get to it. You know all those Mexican temples on top of steps - you couldn't just walk up. It is the

same thing in Indian temples, you have to bathe before you go there, you have to wash your feet, wash your hands, wash your face in the temple's tank, reservoir, and then half naked. You can't just say, well I am going upstairs. Just think of it, look at it, get the feeling of it first. We are starting something totally new. Right? So let's think of the right way to do this. It's good to say, I am going there. You follow? You are getting ready. I don't know if you understand.

SF: It is a deliberate action of some kind.

K: I mean, of course.

Friedrich Grohe: Like a chapel?

K: No, no.

MZ: You were talking about having to go to it.

K: You can't go from the outside and come in. Because you would just walk in. You must come and then go. You understand?

MZ: Then it isn't a separate chapel outside.

K: It may be outside but I have to go to it.

SF: You have to go inside anyway to go to it.

K: Not just step from outside, get in. You see in the cathedrals in the ordinary Christian world they walk right into it, which to me - they are smoking, just throw out their cigarette and walk in.

SF: Krishnaji, what would you think if it were - this is now two floors, two storeys, what if this was a separate third storey all by itself?

K: Climb up? No, sir. Climbing up you get exhausted. Climbing up. You follow? It may be all right, like the old Mexican Aztecs and all those people, always had the steps going up; even in Egypt.

(Gap in tape)

MZ: The Krishnamurti Study, Brockwood Park; and then we can have the Krishnamurti Study, Ojai.

K: I don't like that. Brockwood is the K Centre, why do you put K there?

MZ: Because that is what the study is.

K: Leave that for the minute, not too personal.

SF: Krishnaji, I have some questions I wanted to ask you.

K: Let me finish.

SF: All right.

K: What is it meant for, the whole place? For people who come to study K, but they also may want to find out what the Buddha said in relation to what he is studying. Right? He may want to find out what the Sufis said, or some of the enlightened ones and so on. I think we should have a thing of that kind there, strictly restricted to the old things, not Rajneesh.

MZ: The classics.

K: The classics.

MZ: We were saying yesterday, this man who can't do it because he is too old was going to do a study of Krishnamurti's sayings on certain things and the Buddha's, a sort of parallel of the two. That's how he was going to do this. And he has just written to say it is too much for him, he is too old. But supposing someone else wanted to do that, to write a study of this, the obvious place for him to come and do it would be here, with the archives, access to all of Krishnamurti, but he would also need access to Buddhist texts. So we were talking about that and saying, should we restrict it only to Krishnamurti.

K: We won't restrict it.

MZ: No, I think it is a mistake.

K: Plato, Aristotle, Buddha.

MZ: We could go into later what we wanted.

SF: We will have to be careful what we have.

K: Of course, of course. Not Vimala Thakar and all that.

MZ: The great classics of human religious, mystical thinking. And then we will have to discuss later how far we go into rational philosophy.

K: We will go into all that.

MZ: We can discuss that later.

K: Now the second point is: how long will they stay? And who is to decide when people who come and say, this is a marvellous place and settle down ...

SF: Krishnaji, I think there are other questions that come before that.

K: Just a minute, sir, I would like - you understand, it must not become a bourgeois centre.

SF: Absolutely not.

K: Right? A kind of, you know, sloppy. Right? Nor the high intellectual spinners, or the emotional; the two extremes you don't want. And you want people who have quality, you know, strength, a sense of 'By Jove, this is something terribly serious, I am putting my life into this'.

SF: Krishnaji, I wanted to ask you, I wanted to talk about what it means to study the teachings because ...

K: If I come there from Lyon, I come there I have taken the trouble to travel all that way, leaving my family, radio, television, children, I come there. First of all I want to be quiet, to feel that I am quiet, not problems, and not my wife calling, my children yelling, or something. I want to be quiet first, for the first couple of days, or a day, I just want to be quiet. Then I would go into the library and I say, this is a study, not just sitting quietly. You understand. This is a study, therefore you have to study what K is talking about.

SF: Now what does that mean?

K: To me what it means, if I went there, I want what K says in my blood. You understand what I am saying?

SF: Yes.

K: You want what K says so that it is entirely part of you, not just I have studied K and I'll repeat what he says. In the very studying of it I am absorbing it through my pores, through my eyes, through my ears.

SF: Can we talk about how that happens, Krishnaji? Because you see this is where we actually will decide, I feel, the nature of the place, and the nature of the activities.

K: I am telling you, sir, just listen, I haven't finished. I come there to study K. In the studying of K I am absorbing all that he is saying, it is part of me. It is in my blood, not - just a minute, sir, just listen to what I am saying, don't resist.

SF: I am not resisting. I am trying to go very slowly because you are taking a very big jump here.

K: No, I come from Buchillon, I have come there.

SF: But how does it get into your blood?

K: By studying it.

SF: But what do you mean by that?

K: By reading, by listening to the tapes, by seeing videos, I begin to absorb.

SF: Yes, but now if we go a little more slowly, Krishnaji because there are thousands of people who do that now, and you know thousands of them, who read, who watch the video tapes, or do other things, but they don't absorb it into their blood.

K: Because there is no place where they can go and be quiet.

MZ: Krishnaji, some people sit in their room with nothing, nothing bothering them.

K: Throw them out, throw them out.

SF: Yes, but I want to get to something ...

MZ: But these people have set up in their own lives the conditions you speak of.

K: But nothing ...

MZ: I don't presume to say what goes on inside them.

K: I know what you are saying. Look Maria, I have got it. This holy place, whatever you call it, that will have influence. You understand what I am saying?

MZ: Yes, I understand what you are saying.

K: That is the source of K. Sorry, I am being quite impersonal about this. That is the source of truth, there, and it shines, living there. Not people. Just listen, sir. It is not in their home, it is not in Geneva, Buchillon, or there, but it is there, living. It is our job to see that it is living, your job. And we will work at it to see that that thing is a living thing, not just a dead room. You understand? But we will work at that, I know what to do, we will do it. I'll tell you all about it a little later. Right? And that will have influence for a man who wants to study because he goes up there to be quiet, he goes up there to get into contact with something much deeper.

SF: Can we talk about that for a minute, Krishnaji? A man sits and he ...

K: Sir, don't talk about it, get a feeling of it.

SF: Well can I talk about myself then?

K: Stop talking. Get the feeling of it. That is, you come from Texas, you have taken all the trouble to come to this place, and for the first few days you want to be quiet, naturally. And you go there, everybody knows you are there, but you go there, have taken trouble to get there, and it is our business to see that that has living waters, not just a dead room. You see at Trogoco there was no feeling there. You understand? It was all intellectually done. So we will create that centre. I know what to do, we will create it. You don't know it but we will create it. Right? How to create it, leave it to me that part. And also as we go along I'll talk to you about it.

So I come there and I realise there is something here which is totally different from my home, totally different from going to a discussion, talk, you follow. That is something tremendously alive there. And I come quietly for the first day or two, and I begin to study, not only the book, but I listen to video, I listen to the tapes, and I am living there. All of us are living there, that creates a tremendous feeling. Right? A sense of, you know.

SF: Yes.

K: So that is what I would do if I was there from some place, I would do that. I would be sensitive enough to receive. And I would like to, at lunch, or walking, or sitting round together in the sitting room, discuss - say, look, I didn't quite understand what the hell he meant by that. Let's talk about it. Not you tell me, I know better, but let's talk about it. So it will be a moving thing. And in the afternoon, or in the evening, I go out, do whatever I want. Or you have a garden and you have something, I can go to the school and do the garden. You follow? Don't separate that and this.

SF: It's not really separated in my mind, Krishnaji.

K: You understand what I mean?

SF: Absolutely, yes.

K: It may be that you mow the lawn, it may be that you plant trees, look after trees and go to the grove.

SF: Yes.

MZ: There is endless work in the grove.

K: Plant, make a bed of azaleas. Put azaleas all over the place.

MZ: We would co-ordinate with the gardeners. Gary.

K: Of course, of course.

SF: I have already spoken with him about that. Somehow we have to incorporate it.

K: It is a living thing then.

MZ: It will be very good for people who are coming here for this purpose to do gardening, as exercise, fresh air.

K: Yes, yes.

K: And the rooms must be austere, not just luxurious, austere. But comfortable, nice feeling, not just any old furniture.

MZ: Good beds.

K: Of course, all that.

SF: Simple, but everything nice, and good quality.

K: Yes, the moment you enter you feel, by jove I have to be ...

SF: Yes.

K: I think all this will help to bring that about.

K: The school people, the teachers who are serious, should come to that room, and not the casual visitors, nor the people who come for a couple of days and go away. I wouldn't allow those people to go up there. Right?

MZ: Only perhaps a person who had been there perhaps a number of times ...

K: Oh, yes, that is a different matter.

MZ: Yes, but not a new person.

K: No. You see what we are trying to say is that it must be kept - if you have a beautiful picture, if you keep on looking at it, it loses meaning. You must look at it occasionally.

MZ: Like listening to marvellous music.

K: Yes, marvellous music, you can't listen day after day in the same way; it must be treated that way. And there should be no pictures in the room, only several cushions, thin cushions, thick cushions, you know a variety of cushions.

MZ: Would there be flowers in the room, plants?

K: Nothing.

SF: Would you have large windows looking out, Krishnaji?

K: No, no. You see, coming back to what I was thinking, no windows at all. It must be ventilated. Because the moment you have a window, you are sitting there, your inclination is to look out. It is a room where you have to be withdrawn - not withdrawn, you understand what I mean?

MZ: Turn inward.

K: Turn inward, yes. Leave that, I'll come back to that.

I come there from Buchillon, a Swiss. I have heard K at the tent, and I want to pursue it further, very much further. And I want to meet there also people who are also in the same movement, moment, momentum. I come there and I know you are all very clean first, physically extraordinarily clean, everything. Right? I come there, I come perhaps at lunch time, or perhaps late afternoon, I must have something to drink, tea or something - that's a trivial affair. Then I go to my room, and unpack, put away my things. I am a bit shy, nervous, what's all this about, and also I am watching people who are there, whether they are congenial, whether they are ... I would not admit, if I may point out, you may all disagree, anybody who is mentally disturbed.

SF: Absolutely.

K: Right? Mentally disturbed, neurotic, peculiar habits, sexually and other wise and no drinkers, smokers, and all the rest of it.

MZ: May one enquire, Krishnaji, how you would explain to a person who wanted to come why they couldn't, or could only stay a short time? Do you have to explain at all? Or do you have some policy by saying, we don't explain, just not explain, say, I am sorry, no you can't come, or do we have to give some reason why they can't come? Or do we say, I'm awfully sorry, it is impossible?

K: Would you put it up in the room?

SF: About no smoking, no drinking and all that.

K: All that, make all that in the room.

SF: But if anybody writes in for reservations, there is information I would be sending them, and I would send them all of that before they even come.

MZ: It should say that it is understood that any stay at this Study is limited in time.

K: Yes, yes, we are going to say all that.

MZ: We don't have to say how long, but it is established that we set, or you have to set the terms of length. But supposing somebody says, how long can I stay, and you say, a week, and he says, but those people are staying two weeks, why? How much explanation do you have to give?

K: I wouldn't give any.

MZ: I wouldn't either but you have to say something.

SF: Well, I can always think of something to say, that's not the difficulty.

K: Wait a minute, let me finish. I come there, read this notice in the room, and I come to dinner, and nothing happens, I go to bed, or for a walk or something. The next morning do we all meet? You understand what I am saying? Then it becomes formal.

SF: No, no.

K: I come down for breakfast. I help to wash dishes, provided I have gloves there, I help to wash up. Then about 9 o'clock, 9.30 I go to the study where I study, where I study what K is saying. I mean by study, investigate it, as I read it I question it, doubt it, ask - you follow - I am absorbing it, not just read and then go off.

SF: I still have some questions on that. We can do that later.

K: I want to be clear what the study means. As I read I am beginning to question, I am beginning to ask why he says that, and why he doesn't say the opposite and so on. I am really studying it as I would study mathematics. I have to absorb it.

SF: Yes, but there is also something else, Krishnaji. Well I can study something like machinery or mathematics, or history. It is a question of memorising, and also a question of putting it into perspective with other things that it is related to, and it's also a question of understanding how it fits into a much larger picture, the implications of the thing. But when I am studying the teachings, there is something else. Now one can study, I would have suggested that one can study the teachings, once you become familiar with the groundwork, you have read books, you have watched video tapes, you are familiar already.

K: You see, sir, I am coming to that. Let me finish what I want to say. I read. I am reading not to memorise, but I am reading to learn. I am reading to learn, I am reading to see what he is saying and my relationship to what he is saying, so that it corresponds, it contradicts. If it contradicts I question it, whether he is right, or I am right.

SF: There is another part to it, Krishnaji.

K: Wait, sir, let me finish. So that there is constant communication, interchange, exchange, between

what I am reading and what I am feeling. Wait sir, and what I feel, whether my feeling, my investigation into my self is accurate according to that, or I am wrong and he is right, or he is wrong, I am right. So I am constantly in this relationship of enquiry. Enquiry into what he is saying, enquiry into myself, so that there is always this interflow, interrelationship going on between what I read and what I understand, what I gathered in myself. Not just memorise what he says, that's too silly.

SF: No. Now what happens, Krishnaji, when someone reads something and they can see that it's right, and it's an extraordinary thing they have just picked up.

K: Then if it is right I would ask, why do I feel it is right. I would enquire. You see I never allow myself to be trapped by what is being said. I am enquiring all the time, I feel by Jove this is right, why, is it. I have also enquired, I am open to that so that in reading I am expanding my own insight - not insight only - the intelligence which is beginning to be awakened.

SF: Yes.

K: Wait, wait, wait. I'll leave that. In the afternoon, perhaps about 12, I don't know what time, it doesn't matter, I listen to a tape and to a video during the day, so you understand what is happening to me? I not only read with the eyes, naturally, but am establishing a relationship between what I read and myself, and I see, I hear the tape - let me finish, sir, don't jump on me - keep quiet.

SF: Yes, I will.

K: I am not being rude.

SF: No, of course not, Krishnaji.

K: I hear the tape, and also I establish a relationship there. Right? I am watching myself, how I listen, how I feel, whether I am listening properly, whether I am listening casually. All that I am doing all the time. Then I see video, I see the man, and I realise I mustn't be persuaded by him, I must be not impressed by him, nor accept what he says, I am watching. You follow? I am establishing a relationship all the time, both positively and negatively, subjectively. Listen! Subjectively and objectively all the time. Reading, tape, video. So at the end of the day I am exhausted. This is a tremendous work. You understand? So in the evening, if you have music I'd love to hear it. One of the new machines. I'd love to go and hear it quietly. After dinner I go to bed early. Now wait I haven't finished. If it is too penetrating, it wants to be a little ...

MZ: Then everybody is a captive audience to somebody's choice of music. If someone suddenly played, I don't know what...

K: No jazz.

MZ: ... Mahler at me at the wrong moment I would go mad.

SF: If it was in a special room.

MZ: Well then one person gets the use of the room. You see what I mean.

K: I understand what you mean very well. This is what coming from Barcelona - this is what I

would like. I would do the garden, go round the office, go round and all that, but in the evening I don't want to be disturbed after a long day of real study; you understand, which demands attention, I don't want at the end of that somebody to talk with me, to discuss with me.

MZ: No but everybody can walk away from that. You can walk away from that.

K: Wait, I say wait. I am a fairly intelligent man. I have read Buddhism, I have read ... I have travelled, I am not just a dumb person coming there. So we must provide for me from Barcelona, or from Buchillon, I must have that quality of people around me. I may not have it, so I say I'll listen. I'll keep to myself. I meet Mrs Smith, there is ...

SF: nothing there. Right.

K: ... there is nothing in that man and he plays, what, Mahler. I am not interested, I might listen to it but I would like something else. So how am I going - how are you going to provide me with music which I want, not...

MZ: That is what I just said.

K: No, Maria, to me tape is something ... I want to fill the room.

SF: Yes. There is something lovely about filling the room with good music.

K: I want to see the walls vibrate with it.

MZ: Well then everybody in the house has to listen too.

SF: No, everybody in the room.

MZ: Well, if it vibrates the walls ...

SF: I think we can do something like that, Krishnaji. And how many people listen and how many - that's a technical kind of problem though. I mean we can solve that.

K: I don't know who will solve it.

SF: No, we can come up with suggestions and toss them around.

K: This is what I would like: I am a gentleman, not just a ... but I come to that place, well dressed, you know, good clothes and all the rest of it, and I want to be in a place of good taste.

MZ: Krishnaji, you are being too demanding, you are being rather demanding. In your audiences I have yet to see anybody, present company excepted, well dressed.

K: I demand that.

MZ: You mean Scott and Kathy are ...

K: No, for myself I am saying. I am demanding of myself. I am not concerned about others.

MZ: We are talking about the people who come.

K: I have read a lot, and talked a lot and ... and that's my day. That means at the end of a week, you know what has happened to me? Right? I have become tremendously sensitive, alive and I say, by Jove, I will stay here for a month. I will stay for three weeks and see what happens to me. Suddenly I may become a writer, I might become something explosive. So give me a chance of three weeks, you follow - let me stay there, allow me to stay there for a certain number of days, don't say at the end of three weeks, you go - right? I may go at the end of a fortnight.

MZ: I don't think there is any problem with this ideal person who you are describing, coming - they could stay there six months without ...

K: I might.

MZ: But it's the person who is not...

K: Ah! Then you have to tell him, sorry ...

MZ: Now who makes that judgement?

K: The committee, the people there.

MZ: What do you mean, a committee? Kathy and Scott are there, resident, and who else have we except Jane and Mary?

SF: But I think we can just say it, I think we can ...

MZ: But who makes the judgement? You can't expect Jane to rush over and look. ...

SF: No, I think that is what Kathy and I will have to do. Couldn't we start off with people coming for say one week, and then it can be extended, you know, by enquiry, or something like that. One can say to the wrong kind of people, no I am sorry.

MZ: You see you have to do some screening beforehand because if that mad woman who was with her son the other day came, you would immediately know that this wasn't the right person before she said two words. So there would be a screening before. But say someone writes from Yugoslavia, who wants to come. So they would come for what, how long would they be allowed?

K: A week.

MZ: A week.

K: That would be adequate.

SF: Yes, yes.

K: But they must be - for those people I would say strict. Now you see sir, I don't want to wash my shirts. I might clean my shoes and make my room. But I have come there for a special purpose, you follow, I will help in the garden, I will wash dishes, I will do all those things. But I don't want to spend my time ironing and shirts and ...

MZ: Krishnaji, today people are not fazed by this. If you have got time to wash dishes and work in the garden, to wash your shirts is not a problem, because you have laundry service.

SF: We will have the equipment there but if someone doesn't want to, there is a laundry service.

MZ: What do you mean, there is a laundry service?

SF: You know, Winchester Laundry.

MZ: It takes a week.

SF: Or Alresford Laundry. Well I think it can be done sooner. They can give it to commercial cleaners and ...

MZ: They must be responsible for their own, we can't be.

SF: No, we can help organise it. We can help organise it so that the cleaners will come there twice a week or something like that. We can do something.

K: First of all here are two things: personally I don't want to be lazy. I want to work with my hands in the garden, sowing, planting or weeding, something, but I don't want to be all the time bothered about my socks, my shirts and all that.

MZ: Well Krishnaji that is the normal...

K: Wait, wait.

MZ: ... like brushing your teeth these days. One does one's own laundry. I think this mustn't be the Ritz Hotel.

K: No, no. Of course not. I said the room must be austere, everything must correspond and feel from that Centre - right? Therefore it is not luxury. On the contrary it is demanding, tremendously.

MZ: I agree. But to put your clothes or your socks in a machine ...

K: We will see. That is unimportant.

SF: We can deal with that. I mean quite honestly I, if Kathy doesn't have time to do my laundry, you know instead of my ironing we pay one of the students to do it, who is thrilled to do ironing for a little bit of money because they get no money. So there is always the possibility of someone doing it, doing ironing.

K: Leave that for the moment.

SF: We can deal with that. It is not the technical problems I am worried about. We can do the organising part.

K: With regard to the garden, you and Gary say to me, go and do that.

MZ: They should be encouraged to do the garden.

K: You can make the garden marvellous.

SF: Yes, yes.

K: Flowers and all that.

MZ: It will get people out in the fresh air and a bit of exercise and it will be a good balance to intensive study.

K: And that forest, not forest, wood where you have planted ...

SF: The plantation.

K: The plantation, weeding - you follow. I don't mind doing all that. Right? But I must have the right shoes.

SF: Well we have boots, we even have wellingtons at the school. We have you know twenty different wellingtons and ...

K: That's all right. I have come there for one purpose - right? Which is to study K and establish a relationship with what I am reading, my own reaction to what I am reading, my reaction to what I hear, tape, my reactions and inter-relationship with the video. So I am all the time - I have learnt to be in this process extraordinarily watchful. Right? Attentive. In that room in the upstairs, or downstairs in the corridor, I will go there when I want to - right? I should keep it locked.

MZ: Then you don't go when you want to?

K: No. I would ask them if I may have the keys, or where are the keys. So it isn't just I walk in. I am thinking aloud, I am not saying it should be locked, probably. It may be kept open. But the danger of that is, you know ...

SF: It becomes devalued somehow.

K: I have nothing to do so I just go and sit there. Or I am not feeling well, I hope by going up there I will feel well. You know, that terrible mentality that is going to develop unless we are very watchful. Right? I hope you will get lots of people from Barcelona or Buchillon.

SF: I do too, Krishnaji.

K: I don't know how you are going to keep out old ladies, sentimental...

SF: We will.

K: ... wait, sir, wait sir, don't, it won't be so easy.

SF: No, it won't be easy.

K: They say I have lived, studied, been to Brockwood, Saanen for years and I want to be part of

this.

SF: Yes, oh yes.

K: I have given money, you can't keep - you follow? You can't say only people can come here who are under thirty five.

MZ: I hope not.

SF: I hope not, I wouldn't be able to go myself.

K: It is not age limit. So you must be, what? Character limit? What? How would you evaluate people, not judge. How would you? You probably will be there. You and your wife, perhaps you probably more than your wife. I am not saying you should or should not. And how will you judge it? If without arousing antagonism, that is the last thing you want in this place, dissension, they say, why the hell shouldn't I be there, while he is there. I will talk to him and he says to me he has been here for a month. That is not a secret, he has told me, and I have been turned out after a week, what the hell is wrong with this place? Who are you to tell me? So all those things are going to arise. So you have to have some kind of - if it is all left to you, which is not pleasant, listen to this, it is not right either. You might like my face, or you might have a feeling, friendship and you say, come in, but to another man you might say, sorry, you can't come in. So you understand, sir?

Now come back to something else. I am going to ask you something. I hope you don't mind. Why are you there?

SF: Why am I there?

MZ: Are you the man from Barcelona asking the question?

K: No, I am not from Barcelona. I am asking.

SF: You are asking why am I there.

K: Why have you accepted the responsibility which K has put upon you, or the Foundation has put upon you, why have you accepted it?

SF: Because it seems to me that it is absolutely right and that it is important, and it is something that needs to be done.

K: I know, sir. Yes, I understand. Now go further.

SF: And even more, in a sense Krishnaji ...

K: No, please, sir, listen carefully, you are too quick to answer. You Americans! Listen carefully, sir. I am asking you, K is the president of the Foundation, he says, Scott, will you and your wife run the show? And you say, delighted. Is it you like to build? Listen. Building. Talking to the architect, talking to AG... Is it Ahzhay or AyGee?

SF: Am I just doing this because I like to build and talk to architects and talk to AG. ?

K: You, being an American, forgive me, you are active physically. All Americans have tremendous energy if they ... So is that why you are taking it? Wait, sir, go carefully, I haven't finished yet. Or having that energy, that urge to build, to talk, to bring something into being, that building, with the help of AG. and so on, plus something else. Now I am going to talk about that.

Please, I am not being impudent, I am not being impolite. I am not being demanding, pressing. Don't think of any of those things.

SF: I wouldn't dream of it.

K: Are you merely caretaker? Waiting for somebody better than you to take your place? Just a minute. I want to go into it carefully. Or you say, I will take care of this place with the help of others, but that is not my primary interest. My primary interest is the teachings - right? And therefore you are also studying. You are also going through the same process as the man from Barcelona or Buchillon. So you have to have time for that. You understand, sir? Not say, I have got.. I have got... And you also have to have - I am not being impudent - you have to have great sensitivity. I come from a family, I am tremendously sensitive, I can't meet somebody who is insensitive. Do you understand? First person I meet is you. I say, my god, what have I come to? Right? You must... so I am just suggesting, sir, that you have to be even more sensitive than me, more having gathered Buddhism, I am not joking, sir, this is a tremendous thing you are undertaking, don't fool around with it. You must know Buddhism, you must be able to talk about Christianity, a little bit, you must be able to ask about Sufism - you follow? You must meet my mind.

So you have to begin from now not only to have architects but time to work at this so that when the building is up you are there. You see as long as I am in Brockwood I will be with you. You can come to my room and talk about it. I'll polish your shoes, be with me as much as you can. That is not personal. It is not - I like you, I have an affection for you, and all the rest of it, but no personal - you follow? He tells me, therefore I must, I am devoted. All that is out. It must be both objective and subjective. And your mind must be that way too, brain, you understand? Will you do this?

SF: Yes, Krishnaji. I answer quickly because I have thought about this Krishnaji, and this is part of what I wanted to come and talk with you about.

K: You are talking now.

SF: Well I want to talk about what it means to study the teachings profoundly.

K: I have made it clear.

SF: Yes. But there are more parts to it because I am talking also about my own studying. I realise that if I don't do it the whole place falls apart. I have no business doing it if I am not doing it - right?

K: That is understood. That is why Brockwood has collapsed.

SF: Yes, I agree. I agree completely. And it is this question of the teachings somehow going into the blood.

K: We will get it, sir, I am sure we will get it. As long as we are talking together like this, off and on, two or three days, keep at it.

SF: Yes, yes.

K: As long as we are in Brockwood.

SF: Yes, but Krishnaji, also I feel that it has to be something that does not depend on you.

K: It depends on the teachings.

SF: On the teachings. And on how I relate to the teachings.

K: Quite. He has explained very carefully how you relate to it.

SF: Yes, he has said a lot but from my own relationship with the teachings there are some other things I want to ask about because there are some other parts to it which I feel, from my own relationship, are important.

K: What is that, briefly?

SF: It has to do with being able to - sometimes I study the teachings everyday. I have for years.

K: Come, what are you saying sir?

SF: Sometimes studying the teachings for me means even just reading one phrase.

K: Quite right. That's up to you.

SF: But now wait. This is the other part Krishnaji. That one phrase somehow holding it during the day because it is in action and in relationship, holding it.

K: Quite right.

SF: Now I want to ...

K: You are carrying a jewel with you. You are watching all the time or it will get lost.

SF: Now I wanted to talk about that holding because, to me there is a secret in that holding, there is something very special about that holding that most people don't know and that I often forget.

K: Yes sir. Listen carefully: Maria or A.G. gives me a marvellous watch. I don't want you to, I have got one. A marvellous watch, super. And it is such a precious thing I am very careful. I watch it all day.

SF: Yes.

K: The thing - I don't have to hold it, it is there in my hands. You follow? I watch it. I live with it.

SF: Yes. If I can come back to this Krishnaji. It is there in your hands. Now if I come up to you, just to continue the metaphor, and say, look, would you please do the dishes, here's the two gloves, you are not going to keep the watch in your hand. You are going to put it in your pocket, or you are

going to do something else with it.

K: No; the watch is still ticking away.

SF: Exactly. Now this is partly, you see in this study, somehow I feel we want to set up, and I want to set up also for myself

K: That is the thing he is saying.

SF: ... some activities that help people hold this thing all day long.

K: Be careful. Don't do that. No activity is holding it. No outside help.

SF: No, no outside help, but somehow not give people so many things to do.

K: That is what I said to you sir. You do all the things you have to do. You must allow for yourself four or five hours, or two hours, whatever you want. Say, look I shut my door after two o'clock or whatever time. Nobody disturbs me. I told this to Mrs D right at the beginning, I said, please do this. She never could do it. She did it sometimes. But you must have time to study, to listen, all that, absorb, absorb, so that it is in your blood.

SF: Yes.

K: It is like really having a marvellous set of pearls. You put them around your neck but you are always - you follow?

SF: Can you say, can you describe more closely Krishnaji, without metaphor, when a person reads something extraordinary, how do they hold that?

K: Sir, you don't hold it. The moment you have read that and you see the truth of it, it is yours, you don't have to do it. You look at those mountains, you don't hold it, it is there. Unless you live in a cell. You are always conscious of that. You are always looking at it, when you are washing dishes, that...

SF: That is there.

K: ... that is there.

SF: Yes

K: Keep it, sir. Don't... look at... keep it. Don't talk any more about it. Keep it. You have understood what it means. Go into it for yourself. You are going to talk to the others about this. They are there. So you have to be very clear. I might come from Barcelona and say, look Mr Forbes, Mr Scott, what do you think about all this? Where do you stand? I would like to discuss with you, what he means by meditation, what he means by - you know all the rest of it. I would like to discuss with somebody. And you must meet me. You are going to have a damn hard time sir!

SF: Yes, I know sir.

K: So it's all right, architects, you follow - that has to be done. The building must be most beautiful,

austere, the moment you come there you say, my god. Right? It is going to be awfully difficult sir to keep out the old ladies, old people who want somebody to protect them, somebody in a place that is quiet. You follow? Poor people. I am not being against them. They want something of this kind and you could fill that place the day after tomorrow.

So you have a tremendous responsibility. Don't minimize it. And don't be frightened. You follow? You have got to do it. You learnt, what do you call it, that tape business.

SF: Yes, that was easy by comparison.

K: It is not. It is not easy. That is not easy. This is as difficult as that if you go into it. You went into that.

SF: Yes. Here Krishnaji we are talking about the sacred, creating something of the sacred.

K: It will come. It will come. You can't just put out your hand and wait.

SF: No.

K: It comes when you apply.

MZ: May I speak? As you would have music, would you also allow say books of poetry. You see people can't, as you pointed out yourself, study more than so many hours a day.

K: Probably an hour, or half an hour.

MZ: Maybe. And you need something to turn to, that washes away fatigue.

K: Oh, the poet Keats, have some books of poems. I can read. That is minor.

MZ: But I mean other books, not detective stories, obviously, but something.

K: Yes, yes, Shakespeare, Keats.

SF: Yes, I mean to come back to this, I am sorry.

K: Gerard ... what is his name? Gerard ...

MZ: Gerard?

SF: Gerald Durrell?

MZ: No, no, the poet.

K: Hopkins.

MZ: Gerard Manley Hopkins.

K: French, you know.

SF: Yes.

K: Good general poets, marvellous. Some of those. To me after reading, listening, talking, discussing and especially when I am listening to that man, the way he says it, is this right, I am discussing. At the end of an hour, I can't do more than that probably, or half an hour, and I say what am I going to do? Right? For the rest of the day, I can't go to the library and read and read.

SF: This is why I was saying, Krishnaji, you said that even though you put the watch in your pocket you can still kind of feel it. So that's just it. Anything that allows one to continue kind of feeling it is fine. So a little bit of gardening, a little bit of reading poetry. Whatever it is it doesn't make any difference as long as one can keep hearing this watch.

K: And I would want to hear music in the evening. What I want, not you or somebody else wants, I want music which I like to listen to. If you could create it like that it would be a marvellous thing. I assure you if it is there people will come, just to be nearby. It's like an ancient temple, you know what I mean, I would just go near it. Like going to Chatres, it is spoiled by visitors. There is a level entrance, there are no steps, and you see it like this - and there are hundreds of them, nobody cleans it and they just walk in with their foul smelling breath and walk around.

And where will we get the money for all this?

SF: We have the money for this now, Krishnaji. Well we can't fit this in the budget, this special room. And the money is coming in gradual doses.

MZ: We should before we all go back to Brockwood, tentatively think where this room should be because Scott will be talking to the architect, and he will want to know. We should settle it.

SF: No, tomorrow, or tonight when I get back, if I can, I have already made some drawings, and I have thrown them in the waste paper basket, when you were getting dressed for lunch. I have some ideas how it can fit in, I'll draw up some proposals and I'll bring them back, or I'll send them to you, and you can take a look at them. And let's try and get some rough ideas of what we can do before I see the architect.

MZ: May I ask a question about the room which has no window?

K: I am questioning that.

MZ: May I make a suggestion which you can throw out. Some sort of skylight, one where you can only see the sky.

K: Yes, that's a good idea.

SF: If I can just put in a word otherwise: when I am looking out at a view like that, it does not distract me from hearing the watch.

K: Quite right, sir.

SF: So if there is a beautiful view, if there is a beautiful window and a beautiful view, that does not detract at all from the other, and in fact I even think it helps because of the beauty of that.

K: But there is not great beauty there.

SF: Oh, there is. There is great beauty there.

K: Not like this.

SF: It is not like this, but there is great beauty.

K. Just a minute, sir, it was Maria's suggestion, a skylight, sun coming in.

MZ: And you would see sky and clouds and light. There is something about a completely enclosed room that...

K: ...is too oppressive.

MZ: You want some sense of the universe and nature.

SF: Yes, that's why I would have a window. That might just be me but...

K: Just see sir, I can't see any hills.

SF: Because of the beauty of it.

K: I might like to go in the evening in the darkness, the sunlight, I would sit there and look at the sky.

MZ: The beauty of moonlight.

SF: Wonderful.

K: We must try to combine it: one or two windows, not too many, then it distracts, one or two windows and a skylight.

MZ: Also not so that it is so blazing, blinding, if the sun comes in too much, it would be unendurable. Perhaps the architects will come up with suggestions.

K: That's enough for today. They should take off their shoes before they go in there. I hope they will have clean socks.

MZ: Well we could provide them with like you have on aeroplanes.

SF: I was thinking of little aeroplane slippers - at least on the pretext that people's feet might get cold or something.

K: I don't want to wear other people's shoes. I would wear my socks, they are quite clean. It's like going into a mosque, they give you slippers.

MZ: Mosques are in hot countries, Krishnaji.

K: And I would go into the room when I'm clean.

SF: Would you have the room about this size, Krishnaji?

K: Yes. There may be ten people in the room, or twenty people. I would have this size, would you?

MZ: I think if there were twenty people I wouldn't go in.

K: I like going in, why shouldn't I?

MZ: I didn't say 'others', but twenty is an awful lot of people in one room.

SF: This room is about 4 metres by 6 metres.

K: You see at Trogoco there were about over twenty people there, more. Forty. We all were there.

MZ: But that was organized. At seven o'clock everybody went.

K: Yes, of course. That was really a beautiful room.

SF: You were wondering what colour it would be.

K: White, I am not sure. Wouldn't it be awfully nice, but it would be tremendously expensive, wood panels. Right? The right kind of wood.

SF: Something like beech wood, which is very light.

K: I would like to look at it, that gives - you know. Wood is marvellous if it is properly ...

MZ: Especially if that was the only room in the house that had that.

K: Yes.

MZ: The other rooms would be plaster with beams. But that room would be unique, different from all the rest.

K: Beautiful wood, you know.

SF: I was looking at how this was made; this is easy to do. But this kind of construction, this lattice work on the flat background, it is very easy to do.

K: I wouldn't have it like this.

SF: Yes, we can make it nicer but it can be at least that.

K: This colour you mean?

SF: No, no not that colour, just that kind of work.

K: No, too broken up. We can talk about it. No filigrees. You know the old English houses when I used to live in those houses, marvellous old family house. We will talk about it. I think that is a

good idea, wood. Should be fairly dark wood, right?

SF: You would have it dark?

K: Dark, not too light, not too... I would have it, you know, because you want when you shut your eyes and be quiet you want everything, you know.

(Inaudible interchange)

K: Sir, you know the forest, you go round a very sharp corner, the Palace behind you, you go down a very sharp turn and then you come to a chalet. You go along, there is a sharp turn, there is a house here where they are building - I used to go there very often - he was Italian. Wood from Africa, different parts of the world.

MZ: Certain Scandinavian wood.

SF: I can easily get samples of different kinds of woods. It is wonderful, there is something like beech and there is pear, there's ash and there's poplars, there's all different kinds of colours and grains.

K: It must all be one piece, not broken up.

MZ: Well, it can't be one piece.

K: No, of the same wood I mean.

SF: Oh, yes.

(Inaudible interchange)

MZ: And the feeling for wood in a Japanese house.

SF: Yes.

K: Maria, just look, in that room, would you have in the centre a table and flowers?

MZ: Well, that's what I had in mind earlier.

K: I am thinking. Just a bunch of flowers.

MZ: I like to have something of nature.

K: We'll talk about this.

MZ: And if you light it at all, it should be panel lights.

K: Yes. Now that you mention it, at Adyar they had copper, beautiful. About twelve wicks, special groups, and you put oil in that and wicks, twelve or thirty, I have forgotten, it must be the right number. And the oil was slightly scented, otherwise the smell of the oil burning - you follow? I used to have such a lamp in my room, I wonder what has happened to it.

SF: Sounds lovely.

K: Perhaps ... shall we get one?

SF: Why don't you ask Radha if it is still at Adyar?

K: I will ask. Go into the entrance, have it by the side.

SF: I would ask Radha if it is still there. Krishnaji.

MZ: Not in his room.

SF: No, it's not there but it might be somewhere else.

MZ: What kind of oil do you burn in it?

K: Don't ask me.

SF: We will have to get something that doesn't smoke, we can do that.

K: Some scents in it otherwise the wick burns with a smell, you see. But we will talk about that. That's a nice idea, having something, a candle, or, you know.

SF: Subdued.

K: Subdued light.

SF: At Castle Eerde, Krishnaji, one night we had a discussion in the dining room with only candles, it was beautiful. Beautiful in there.

K: Don't bother, we will have all that.

(Long gap)

SF: I wanted before you went to India this time, Krishnaji, I wanted us to be so far along that we could at least dig one foundation hole and have you put down one foundation stone before you go off to India.

K: What?

MZ: Perhaps you could do just like planting a tree or ...

SF: Yes.

K: You see, they would all sit on the floor .. Right? You must have a fairly soft floor.

SF: Yes.

K: Not a hard cement floor.

SF: Something.

MZ: Tea and biscuits.

SF: You can have, you know, little cakes.

K: Cucumber and watercress!

MZ: The idea of English teas as a meal goes with ...

K: Yes.

MZ: It makes a certain...

SF: An elegance.

MZ: Well, no, not elegance, a certain...

K: Grace.

MZ: A certain country ...

K: Just a minute, stop it. We'll have tea. What time is it? I'd like to go for a walk.

[A conversation between I. Krishnamurti, Scott Forbes, Mary Zimbalist and Friedrich Grohe about the study.
Schonreid, Switzerland, 7th August 1984
Transcribed and checked by Jane Hammond, 28.07.95]

What Makes a Place Religious?

(begins abruptly)

K: the orthodox and all that nonsense, but a body who is concerned with K's teaching - they are trying to live it and create this into a religious (quote 'religious') centre. I mean by religious centre... I wrote up something. Would you like somebody to read it? You read it aloud. They are brief notes; I'll explain everything that is written there. They are just short notes.

P: (reading) A religious ... brain has no shelter. It is not scattered; it is unshackled. It has no schedule. It is non-comparative, utterly free from all ritual, dogma, faith .. It is wholly free in independence

K: In its own independence. And I would like to add to that, it is that quality of love and compassion which has intelligence. It's that; that completes it. Now, I'll explain what I mean by that:

I said the religious brain has no shelter. You know what that means - no shelter. It doesn't take refuge behind any excuse, behind any judgement.. it has no shelter in itself. I wonder if you understand what I'm talking about: We have shelters in our brain, which is some kind of illusion, some kind of excuse, or some belief behind which we lurk, hide - it may be vanity, may be hurt, it may be some kind of conclusion, and so on. But the religious brain has completely no shelter, which is an extraordinary thing if you all go into it. Right?

Now, second it is not scattered. That doesn't need explaining very much because most of our brains are scattered all over the place - either sentiment, sentimentality, romanticism, or some kind of emotional outburst. You follow? It is not ever scattered.

And it is unshackled. You know the word 'shackled' means to be attached to something. Please, this is serious; this is not something you agree or disagree. Look at it. It is not shackled to anything, to any attachment, to any personal experience, to one's own beliefs - you know all that. It is completely unshackled.

And also, it doesn't function on schedule, on rules ... it is austere. You understand, the word there - "schedule"? It means, "I'll fast to be ... to have experience." "I'll give up the world". That's all a form of schedule, you understand a regime - which means also a brain that is austere.

Now the word 'austere' comes from Greek, which means 'a dry mouth', you understand? Austerity in Greek, the origin of, etymological meaning of, that word 'austere' comes from the Greek, which means 'having a dry mouth'. From that - ashes, hard, rough You understand what I'm saying? Right Sir? And a sense of harshness. So it is not scheduled at all. I wonder if I capture all- doesn't matter, I'll leave this.

And also, of course, it is essentially non-comparative. That is, it doesn't compare - I'm better than this... It has no sense of comparison. It doesn't get better or more, you understand, which is all comparative, comparing oneself with what should be and so on, right? Of course, that's obvious, rituals, dogmas, faith and all that business is completely out of it.

And also a sense of total freedom: The word 'freedom' also, the origin of that word, has the meaning of love, right, compassion; and where there is love, compassion, there is real intelligence. This is a

religious mind, as I consider it. You may say that's nonsense. You're quite right; so discuss it.

This is entirely different from any idea of religion. There is no following; there is no authority; there is ... a sense of total integrity. This is what we discussed - not this, but what we said is a religious mind, body. And those five said, "We'll work at it". And to begin with, start with having in this room - what do you call these things - tapes, and all the rest of it. They agreed to that - ah, not 'agreed' they saw it is important, therefore they said, "We'll do it".

And then, from that arose - should we have the centre here at all, here, in this compound, in this campus? Or cross the river and go to the sunset... you know where that is? You know where the archaeologists dug, overlooking the playing field, and the Varuna coming down ... you can see the Ganga too from there. Eventually, as things move, I'm not saying - have the whole thing moved there - not the school, but this.

We'd like to have one like the religious group; please don't misunderstand what I mean by 'religious group'; right? Nothing to do with sectarian ... that horror. In Rishi Valley and Vasant Vihar.

"Adi Shankara went round, all over India. I'll be the latest Adi Shankara, Vishnu, Paramatma ... " - not all that ... ; but we'll have to have places, right? Do you, as the vice-president - I'm asking you, seriously, and which we'll all discuss - do we want this kind of thing? Without making it into a shrine, all that ugly business, priests, the whole set up. We may begin with this ... honestly, with great sense of humility about this, some crook will get it, and start messing it up. You understand what I'm saying? Is it right to have such a thing at all? Because I'm questioning what we ... you understand sir? Is it right to have such a thing?

There will be many objections to it, that it will become another temple, and you will be the priests, you will be the authority who know, and therefore the others don't know. So gradually you build up 'K's spiritual hierarchy'. And it will become a pilgrimage. I like the word pilgrimage, that's a different matter. The pilgrim - 'a pilgrim' means a man who is going, searching for truth, moving, not to a special place. What do you say to this? What's your objection?

P: Sir, the only words, I don't think you can call it a ritual, but I touch your feet for those words. (K: What?) those words. (K: Darling Pupul, what are you talking about?) Listen, sir, I'll ask you to listen. (K: I'll listen ...) There's only one thing I want to ask, sir. (K: What is it?) Let me put it into... I mean no one who would ... you could only take from... (K: What are you trying to say?) No sir, there is something I'm trying to say.

The potential of the mind to ... to create this into the ideal and therefore destroy it.

K: Ah no, it's not an ideal.

P: What is the basic concern of five people or ten people or five people in Rishi Valley or five people here? I'm not talking about any individual group. (K: no, no, no, move.) What is the basic concern of someone who wants to enter that sea? Who wants to enter the sea of that, the sea, the ocean. (K: Yes into that stream.) What is the basic concern? What has to be the basic concern? (K: That's clear; I'll tell you.) No, this is where the gap arises. (K: No, look, look, you're moving away from ...) No, sir, I'm not moving away because you may have used these words today. (K: We'll change them tomorrow.) You may have used other words last year. (K: I will. I will.) And you may have used another word five years ago. (K: Yes.) But it has not happened. (K: Why?) I'm just trying to get to that because the basic concerns have to be understood. What is the basic concern of every

human being who comes into this? (K: Ask them. Ask them.) To teach? (K: Just look at it..) No, let me ask you some questions. Is the basic concern to teach?

K: No, the basic concern is to learn and therefore in learning you become the teacher.

P: In learning you communicate.

K: You communicate;. you are both the disciple and the teacher. P: But the basic concern is to learn. (K: Yes.) and not to teach, not to start with the ...

K: Understood, the basic concern is to learn. (P: In learning ...) Wait a minute, I would like to correct that - learning, right? I don't think there is anything to learn.

P: You see, you put out this kind of a Zen statement, then we might as well ... No sir.

K: No, no, no, it's not Zen statement. Listen to it carefully. P: No, sir, if you are in the sea, there is nothing to learn.

K: No, no, no, right from the beginning.

P: Then what do you do? You just tell me, (K: I'll tell you.) What does an individual do?

K: First of all, he's ... this becomes ... All right - His brain is conditioned to learn and to memorize. Wait, wait, go slowly. Memorizing - that is most destructive to the brain. And there is a learning which the river - moving, moving, moving, moving; right? Never accumulating, never a sediment, never leaving something on the bank. It's moving, right? Now, when it's moving there is nothing to learn.

P: How does this moving happen?

K: It happens when you see the truth that mere memorizing is a destructive element to the brain, destructive factor to the brain. You see the fact of that, and then you begin the other. It's not - this is our problem - it's not time quality. I see the brain which has got amazing capacity. When it is merely memorizing, it becomes mechanical. That is a fact. I see that. And when you really see that you've already entered into the stream of learning, moving, moving. Right? That's all. (P: That's why I wanted to explore into it.) Yes, yes, so, as you are moving, there's nothing - it's like a river; it doesn't learn, it's moving. It's still water. I don't... ... (P: Yes, sir, I understand).

Sir, do you understand what I'm ... Sir, discuss this. So - just a minute - is this right or wrong? Right, in the sense, right under all circumstances. Whether it's in Benares, whether in Madras, and so on, whether it's Brockwood or Ojai, is this the right thing to do? We have academics on one side, and we are emphasising that at the time. We are neglecting the other side completely, right? (P: No, sir, if I may say ...) Wait, wait, let me finish; let me finish.

But, as it is going on now - facts; I've talked to the students; they know nothing of the other side. It is not that Rajghat is concerned completely, not only with the academics, but a far greater thing, which is the other. Like Rishi Valley, Madras, it's all becoming professional. For me, the other thing is far more important than the academics. But even if you say that then the parents won't let their children, we as teachers are concerned with both.

P: I'm not... it is so, but let me put one thing to you. We have been talking - you have been talking in the same stream, in the same way. (K: Yes, yes.) You have been talking about this. We have had people who have concerned themselves with only the teachings, yet this does not happen. (K: I know, I know this very well). So what is it, that in their concern for the teaching, is coming in the way of this not happening? You see, they are concerned with the teaching; they are not concerned with the academics; yet this something which is ...

K: Why doesn't it, you're asking, why doesn't it happen?

P: No, what is the ... maybe there is a wrong turning in the mind, maybe when they hear your words, they look to see them in a direction where there is a blockage.

K: I don't quite understand what you're saying, sorry.

P: You've been talking of this for about ten or fifteen years, (K: Huh? Sixty years.) especially this, of the academic and the other. There are a few people who are concerned only with the other; they've talked about it. (K: Wait, wait, I agree. I know that.) Yet, that other does not come in exclusive. It does not become this. (K: What?) It's not this. (K: It's not this, no.) What is the blockage?

K: You understand that question? What is the blockage? Sirs and ladies, why doesn't it take place?

Q: It seems to me, Pupulji, we always bring the other into this field of knowledge and time.

K: No, no, no, no, you're missing ... wait, let me; you're missing the whole question. K has talked for sixty years. Be careful, I'm going to go into it very carefully - sixty years, and this thing hasn't taken place. This (shakes paper) - not the words, but this content of that word hasn't taken place, and she's asking, why, after sixty years, this has not happened? Don't bring in time and all that.

Q: I'm saying, why is this not happening. (K: Yes.) This particular blockage for me is over; this particular blockage; I'm saying ...

P: No, no, it's no use saying, one blockage is over, another blockage arises. The fact is that this has not happened, and there are people who are here not for the academics, but for this. (K: I know this Pupul; I'm asking you.) What is it? What is it?

Q: Only, one has not understood probably, where it is to happen. K: Sir, have you understood the question? Careful, sir, understand the question first. K or X has talked for sixty years about this, and there are people who say we are terribly interested; we are working, working. But the actuality of this (shakes paper) doesn't take place. The actuality, like the microphone, doesn't take place, and Pupulji is asking, what's the blockage?

Sir, put it around the other way, you read this. You can hang it up on the wall; put it under the pillow; repeat it umpteen times. But the real actuality, taking place in the brain, of this is not happening. If you read that - Sir, take it - Sir, take it - is it happening to you? That's what she's asking, that you actually are that. Then her question would be, if you are that, you would do something or not do. You follow? You have done it. Then wherever you are, that would be the religious centre. Right, Sir? Am I making myself clear? Don't agree with me sir, please don't say yes. See: Are you like that?

And Pupul generously asks or critically asks or is questioning herself, why is it that after sixty years... what the hell is wrong? Either the whole thing is wrong, K is totally wrong; or it's not meant to be that way. I'm really, you understand sir, I'm really quite serious about this. We've discussed this at Ojai, Brockwood, ad nauseum.

So Pupul's point is, if I understand her correctly, the religious centre is where this is taking place, and if you five are creating, are living that, that is the centre, whether you ... you follow? Right? We talked about this yesterday. I didn't read it, but we talked about it. Unless that is there, we create a temple, that's the end of it. You understand, sir? That's what Pupul is trying to explain; she said the same thing at Brockwood, more or less, in different words - The people who are concerned with the teachings - have they got such a brain? You understand? Or is it all back to getting hurt, and my place ... ? You know all that silly stuff that goes on.

So, I don't think this is a matter of depression or elation; It is seeing what is blocking, what is the thing that is not operating.

P: May I ask you one question? Is it a question of a 'refinement' (in quotes) (K: ... in the fire?) of attention ...

K: Yes, absolutely, fire of attention. That's right, Pupul, that's it. You've said it simply - in the fire of attention.

Sir, I won't let one thought escape without understanding why it exists. You understand? One feeling, one sentiment, one ... something, I don't want to escape one thing, you understand, that means watching which is attention.

So Pupul, we must come back. These five say we will attempt it. They don't promise. They say this is our deep, honest, clear drive. And we won't let anything interfere with that. They say that, go slowly, it will.

P: May I say something, sir? Do you say that or do they say that?

K: They say that. I won't... you see, to me ... I'll put it differently. If I see something right, I do it instantly; whether it's a habit... instantly it's over. And I don't know if they feel that way, if they look at life that way... you understand? That any movement... yesterday, they sang for an hour and a half; right, sir? Something like that - chanted for an hour and a half. I found myself sitting absolutely still: no thought to sour that extraordinary ... that was in the air. And I was watching very carefully the man who was singing, watching their gestures (you understand what I'm saying?) so that there is no movement which you are not aware of. Now, that's me, that's totally irrelevant. Now, can we do this? Can we five who are here, who are responsible for Rajghat, for the whole place do this? Responsible for this side of the campus, the other side of the campus, for the buildings, for the students, for every tree, every bush ... they are responsible. I don't like to use the word 'responsible'; they are paying attention to all this.

And not - "In a few months we'll be like that". Not allowing time to interfere to be that. I wonder if you understand it. Am I making my ... not allowing time, one second to pass without that. Then you are out of all this, you understand?

So let's come back. That's what we discussed yesterday afternoon. And they've undertaken to do this, and it's up to them. The five say, "We are totally one unit, one body, like a great rock in the

middle of a vast river". I went into all that. And they saw the actuality, and they want to do that. Right, sir? Am I saying correctly what you ... ? (Q: Yes, sir.) Now, they can use this room or that... they will settle all that. Will you, sir, create something marvellous here? After all, you're in Kashi, right? You know, last night when they chanted, we went back to the centuries old mind, that mind that created all this - solid, strong. Well, I won't go into it. Totally unemotional, totally - that sense of ...

So, I've said what I've to say, now we'll turn it over. (pushes microphone) I'm going to take a pilgrimage; I'm going to Rajghat, Rishi Valley, Madras ... you follow? So one has to work at this. When I'm in Madras, I'm going to thrash it out - a pilgrim guest, right? Sir: finished.

[Transcript of a tape of a small group discussion with I. Krishnamurti held at Rajghat Fort, Varanasi, November 29th 1984]

A Religious Centre

A statement dictated by Krishnamurti to a Trustee of the Foundation, at Vasanta Vihar on 26-27 January 1984:

It must last a thousand years, unpolluted, like a river that has the capacity to cleanse itself, which means no authority whatsoever for the inhabitants. And the teachings in themselves have the authority of the Truth.

It is a place for the flowering of goodness; a communication and cooperation not based on work, ideal or personal authority; but cooperation implies not round some subject or principle, belief and so on. As one comes to the place, each one in his work - working in the garden or doing something - may discover something as he is working, and he communicates and has a dialogue with the other inhabitants - to be questioned, doubted and to see the weight of the truth of his discovery. So there is a constant communication and not a solitary achievement, solitary enlightenment or understanding. It is the responsibility of each one to bring this about. Each one of us, if he discovers something basic, new - it is not personal but it is for all the people who are there.

It is not a community. The very word 'community' or 'commune' is an aggressive or separate movement from the whole of humanity. But it does not mean that the whole humanity comes into this place. It is essentially a religious centre according to what K has said about religion. It is a place where one is not only physically active, sustained and continuous; [there is also] a movement of learning and so each one becomes the teacher and the disciple. It is not a place for one's own illumination or one's own goal of fulfilment, artistically, religiously, or in any way, but rather [for] sustaining each other and nourishing each other in flowering in goodness.

There must be absolute freedom from orthodox or traditional movements; but rather there must be total freedom, absolute freedom from all sense of nationalities, racial prejudices, religious beliefs and faiths. If one is not capable of doing this with honesty and integrity, he had better keep away from this place. Essentially one has the insight to see that knowledge is the enemy of man. This is not a place for romanticists, sentimentalists, or for emotion. This requires a good brain, which does not mean intellectual but rather a brain that is objective, fundamentally honest to itself and has integrity in word and deed.

A dialogue is very important. It is a form of communication in which question and answer continues until a question is left without an answer. Thus the question is suspended between two persons involved in this answer and question. It is like a bud which untouched blossoms ... If the question is left totally untouched by thought, it then has its own answer because the questioner and answerer, as persons, have disappeared. This is a form of dialogue in which investigation reaches a certain point of intensity and depth, which then has a quality which thought can never reach. It is not a dialectical investigation of opinions, ideas, but rather exploration by two or many serious, good brains.

This place must be of great beauty with trees, birds and quietness, for beauty is truth and truth is goodness and love. The external beauty, external tranquility, silence, may affect the inner tranquility, but the environment must in no way influence the inner beauty. Beauty can only be when the self is not; the environment, which must have great wonder, must in no way be an absorbing factor, like a toy is with a child. Here, there are no toys but inner depth, substance and integrity that is not put together by thought...

The first stone we lay should be religious.

[Vasanta Vihar Newsletter, 2, Krishnamurti Foundation India, November 1995]

What are those serious people going to do there?

S: Krishnaji, may I ask a question of not only a few but of others. There is going to be a Study Centre set up where serious people, are going to come.

K: I hope so.

S: What are those serious people going to be doing?

S: They are going to be there for a month or two months or three months, what are they going to be doing?

K: I'll tell you. We've talked about it. We haven't, at least it's not clearly cut and dried yet, we are talking about it. We say come. I come from Lahore. I come from Rome let's say. I'm an Italian. I come there. What am I to do? Nobody says to me: don't do this, do that. No set period to meditate or not to meditate, right? So I come there and what is it.... why do I come there first? What's my intention? Just to sit there and gape, sit there and say well, it's a nice place, convenient, there's a nice bathroom, nice sitting room, or nice bedroom, it's very convenient? Or I come there to really understand, grasp, live what that man has been saying. I come for that. If I come for that there, I am a serious I want to find out. I can't do this all day long. So I say, all right, I'll do it for an hour because I can't do more than that, right? So what shall I do the rest of the day? There's a school, there is a garden, there's kitchen garden, there's ... planting trees, so I'll see if I can't help. Or I want to help in the school, not interfere with the teachers. But I want to help, so I go to Scott or somebody and say please help me, I want to do something. So I not only see, study, learn, understand what the teachings are, which is myself, I can do that with dialogue, with the others who are there, or hear the tape and all the rest of it, or I watch, I sit and watch myself for half an hour or pick it up later in an afternoon. So I am more or less at it, right? More or less, even though I'm gardening, I am digging a ditch to plant trees which I have done personally, the brain is watching all the time. We haven't gone into the details of all this - we will, we have. said to Scott and others, I said when you get back to Brockwood, when the gathering is over, let's sit down and see how to work this out. Not lay it down. Obviously you can't go there and smoke. There's no meat or fish or fowl, no drugs. If you want sex, keep it to yourself, don't make a do about it, right? If I am married, there it is. So I am there not only to understand the teachings, but also to watch myself in relationship to the teachings and in that relationship I discover I am the teachings, you understand? It is me that is that he is talking about.

S: But one doesn't have to go to a Study Centre to do that.

K : No, I'll tell you why. I am married. There is television, children, wife, business. So I can go there for a while to be quiet with others who have a similar feeling, so that I can discuss with them. I can't go to a club and discuss this. I belong to a club I can't discuss these matters because they are not interested. So I see there is a group of people at Brockwood which they call Study Centre or with a different name. Apparently there is a group there perhaps I can discuss, explore together. Or an opportunity - I can study myself quietly in the corner. Because I am surrounded by children and wife and business, television and all the non..... really would like to find a place like that.

S: May I ask.....

K : I am not justifying it, you understand? I think that's the only thing to do. Yes, Sir?

S: May I ask, Sir, whether the name Study has been finally decided upon?

K: What?

S: ... whether the name Study has been ...

K: Oh, change the name, that's ... sir, we called it Adult Centre. That sounds too ... we called it different names. Give me a good name. It doesn't matter, will change it. Give us a good name. The purpose of that centre is not only to learn, to observe, to watch oneself, but also you can't do that all day long. It's impossible. But while you are doing something in the kitchen or in the garden or something else you are ... the thing is operating if you are serious, you follow? Full stop.

S: Krishnaji ... ?

S: Full stop.

S: (Speaks in Italian) I want to put a simple question. For this glimpse of complete comprehension cannot be a work of preparation?

K: Of course not.

S: That ends the matter and the discussion.

S: May I add something here?

K: Add. Don't ask.

S: You have to read ... say, you read something, you read the sayings of Krishnaji. You need your intellectual process to read, don't you?

K: Of course.

S: That's right.

K: Sir, wait a minute.....

S: You have to read.

K: Wait a minute, wait a minute.

S: Your brain must work.

K: Wait a minute, wait a bit.

S: Yeah.

K: You have to be careful.

S: I wanted to put something straight.

K: Am I really reading or am I reading behind the word?

S: . Well, that's the question I want to ...

K: Wait, Wait, wait, wait. (Laughter). Am I reading, just page after .. I read detective stories, I mean good ones (Laughter). I read quickly, you know what I mean, it's all boy, girl, traitors, you know, the good old game. A lot of sex. I skip. So I read a novel or something. But here I am reading. I am reading what lies behind the word. I also am listening to the sound of the words, to the sound of the word. And also my brain is translating what is being said to suit itself. So I say, look at what you are doing. You are not listening, you are not learning but accommodating, adjusting to what is being said. I stop immediately, I won't read. So, I penetrate that.

S: That is very important.

K: I've stopped reading. So I go, I watch, I see what I'm doing - translating something which I've read according to what suits me. So I am back to myself. Self-interest is involved in this. So I say, by Jove look what I am doing. I never stop watching.

[From: Transcript, Conunittee Meetings, Schonried, 19th July, 1985]

About the Study

Questioner: I feel there is a certain expectation that maybe we can hear something that would intensify our living of the teaching in our daily lives.

Krishnamurti: I will explain, if you want me to, briefly.

K: I go to a library and pick up a book, hear a tape or see a video. I pick up a book and read it. Either I skim through it, turn the pages very quickly and say: 'Yes, this is alright' or I read it very carefully. I want to understand first if what he is saying is anything new, not repeating traditions, worship, prayer. I have been educated fairly well and I read this book. In the book it says: 'You and the teachings are involved in this; the teachings are not separate from you. You are the teacher and the pupil'. Because I am interested in that, I am learning, I am discovering, I am exploring. Therefore the teaching is not something there, it is here. Right? So in the process of understanding, or it may be in a second, I'll see the whole thing. You understand? Either it is "a slow digestion, or instant grasp. If it is complete insight, then I don't have to do anything, it is there. But if it is merely a process of accumulating the knowledge which is in the book, gathering the knowledge and saying I have understood, it has very little significance. It is like memorizing Isaiah, or the Song of Songs. But if I begin to listen to the words, understand, grasp, have an insight, then I am the teacher because I am learning. Then I am also the pupil who is picking up. So I am both the teacher and the pupil. If you can understand this, then it becomes very simple. I am learning all the time; there is never a moment when I am not seeing something new.

Q: Could one also say that it is not always necessary to refer to the book?

K: Oh, no, it is not. If I have read the whole book very carefully, I understand what he is trying to convey and I discover it is me that he is talking about; the book is me. If that is a fact, then I am really a pupil, not of the book, but of myself. Therefore, I am the teacher. There is no division in the teachings between the pupil and the teachings; it is all one movement. So I live that way; whether it is sex or earning money, it is part of life. You understand, sir?

Q: Krishnaji, you just spoke of two processes: either the instant insight, or the slow digestion.

K: Yes, it is generally slow digestion.

Q: Well, that's it. You don't deny the importance of slow digestion?

K: I don't deny anything. It depends on one's capacity, on one's going into it seriously. If one is deeply concerned with humanity, which is me, whether they are butchering in Lebanon, or in Libya, or in Northern Ireland, or in Afghanistan, it is my business; I am part of all that.

Q: But this slow digestion we are speaking about is not a process of time psychologically?

K: No. A man who really understands the nature of time is out of it.

Q: It is not moment to moment?

K: No. That is terrible. That is the scientific attitude with regard to time; a series of movements. I have discussed this matter with several scientists. To me, time is the enemy of man.

Q: His projections then?

K: Yes. Then you evolve, grow, multiply. To me, that is so contrary to actuality psychologically. Of course I was a baby, and then a man, and so on; that is natural. But inwardly, psychologically, subjectively, to become something takes time, therefore, I say don't...

Q: That's right, but there may be confusion. One has to be very careful there.

K: You know the word 'mantra'; it has become part of the English language, like 'guru'. 'Mantra' means - I have been told - two words: 'man' and 'tra'. 'Man' has several meanings, but the main meaning is: ponder, think over, meditate on not becoming. You understand, sir? Not becoming something. Meditate about it; think about it; look at it; enjoy it; see what is involved in it. 'Tra' means: abolish self-interest altogether, the me and its activity. That is the real meaning of that word: think over not becoming. We are always becoming: I am this, I will be that. Think it over. Don't step on it. Don't deny it. Don't kill it; but look at it. What is involved? That is what K is saying in a different way. And 'tra' also means: destroy any form of self-importance, self-action, all that. But now they have made it something absurd; you repeat a mantra: ram ram, or coca cola, or something or other; it becomes childish.

Q: So this long digestion is a process of becoming?

K: Of course.

Q: It may not be.

K: Just look at it, sir: the slow process of becoming; a process of digestion of the teachings; why does my mind accept that? Why does my mind accept this idea of slowly learning?

Q: It may not be able to grasp things.

K: Therefore, why?

Q: Because it is a slow mind.

K: Therefore, why a slow mind? I won't accept a slow mind. Why is my mind slow? Is it - wait a minute - is it drink? Wait, wait, I am going into it. Is it sex? Is it this tremendous appetite to know, to know, to know? You understand? To absorb knowledge?

Q: Well there are people in life who are quick and others who are ...

K: Why do I accept this process of slowly growing, digesting? Why do I accept it?

Q: The moment you put the word 'process' on it, of course, it changes the whole thing.

K: That is why I am saying: 'Why do I accept a process?' It may not be-

Q: If we are looking for this fast process, we may never have it. As you say, we are putting time there.

K: Sir, process has been man's conditioning.

Q: Yes.

K: For myself, I won't accept the idea of process. I must be careful here. K has had so-called psychological experiences, it has all been written about - I won't go into it. I have really lost memory of all that; I am not exaggerating; it doesn't interest me. Now one reads something, say, 'the ending of sorrow', for example, or, 'knowing yourself is the greatest wisdom in the world' - right? He says something like that. Why don't I grasp it immediately? Is my mind dull? Is my mind so full of knowledge, about Vedanta, about Buddhism, about Christianity, about science that I don't know if I can ever experience the original thing? Why should I, an ordinary man, having heard something like this, why should I accept a gradual, page after page, page after page, understanding?

Q: Yes, but does that mean then that either you understand everything at a glance, or you have understood nothing?

K: Yes, sir; that's the hell of it.

Q: It is either everything or nothing?

K: No; just see, sir, the importance.

Q: Either black or white?

K: No. There is neither black nor white. Just look at it. I am an ordinary man. I have been conditioned, brought up as a Catholic. And you come along and say: 'Look, there is Hindu fighting Muslim'. You point all this out to me. Why don't I grasp it quickly?

Q: Well...

K: Wait a minute.

Q: That's easy.

K: N.

Q: For me it is easy.

K: No. Wait. Wait. Why is it easy?

Q: Well, because it is obvious.

K: Careful. Careful. Careful. Why isn't the other equally obvious? I am saying: 'Why?' 'Why don't you ask? Why does my brain not see the whole thing at a glance? I have got a map of Europe. I want to go to Rouen, and the rest doesn't matter. I don't really take interest in the rest, where Aix- a-Chapelle is, or any other place, I want to go to Rouen. Therefore my brain is directed and discards the others. Right? Why does it do it? Because I have got an aim, I have got a purpose, I have got something to get. So I am not bothered about the map. What is it I want to get? What is it I want to acquire? So I investigate that. But I investigate it slowly, day after day, pick up little bits here and there because my mind is occupied with my wife, or with my husband, or with some other things.

So I say: 'I have no time for this; I have got responsibilities' . But this is operating, too, all the time. This is why I am always asking: 'Why is my brain so terribly slow? Why don't I see something clearly, instantly, not only outwardly, war and all that kind of stuff, but inwardly'?

Q: I see for myself that the central difficulty is the force of the past. If I have a problem, for example, the past comes in. As long as I focus on it, am aware of it, there is a certain release, there is a space in myself. But as soon as I get busy with something else, that process takes over and then eventually I find myself in the middle of a big mess. I don't know what to do.

K: Yes, sir. May I explain? There is no 'I' looking back. You are, the 'I' is, the past; there is no division. I don't know if I am making myself clear. Sir, make it very simple: am I different from my anger? Am I different? I am angry. She is my wife, I am angry with her. Is that anger different from me?

Q: No.

K: So anger is me.

Q: Yes.

K: If I once grasp that, the division comes to an end.

Q: I see. And then one doesn't have to make the effort all the time?

K: No. Now, if I really see once and for all that anger is me, then there is no division, it is me. I mean, if I really understand humanity is me, I am not separate from humanity, it is a tremendous revolution. Right? Humanity is me, because I am angry, I am violent, and so is the man in the village in India you understand? I am humanity.

Q: It is not so easy to say anger is me because anger goes and comes and I am always there. So I have the impression that ...

K: No, I am also going and coming.

Q: I am also going with the anger?

K: Of course. One day I am angry, the next day I am peaceful. It is the same thing.

Q: And there is nothing else that stays always in me?

K: When you go beyond all this, there is something that is not movable. That is, it doesn't come because you are in a flux. I don't know if you understand what I mean. One day I am cheerful, the next day I quarrel.

Q: Sir, I still don't understand the difference between becoming something and slow digestion that that gentleman spoke about. I mean, slow understanding and becoming something both take time. So many people need two or three years, maybe a whole lifetime, for the understanding of the teachings.

K: Sir, I need time to learn - say a language - right? I don't know Italian, but I have taken time,

listening very carefully, and so on. That takes time. That is a process of slow gathering, of various verbs, and all the rest of it; at the end of it, I have accumulated a lot of Italian words and I speak Italian. Now is that same process going on within? You understand what I am saying? I slowly gather who I am. I slowly understand what love is. I slowly begin to capture the beauty of something. Right, sir? Is that so? I question that. I don't accept that. But we have accepted that. We have accepted evolution as a means to achievement.

Q: But I often get the impression that intellectually I understand what you say.

K: Ah, that's it. So can I listen without the operation of intellect always interfering? Can I listen to what you have just now said? That is, you said just now: 'Intellectually I understand'. Why? Why do you say: 'Intellectually I understand'? What do you mean by intellectual?

Q: I see the logic of it.

K: So why do you see only the logic of it? You see the logic of it; why don't you go beyond it?

Q": That's right. That's the instant moment.

K: Yes, sir. I am asking: why is it I understand I mustn't quarrel with my wife, but I quarrel? Why? Is it habit? Is it total indifference? Is it that I am occupied with so many things that I get irritated with her? So the brain, investigating itself, asks: 'Why is the brain accepting certain things and denying certain things?' Why? Why doesn't the brain put aside altogether this idea of accepting and denying? If you accept something, you are resisting something else. If you deny something, then you are accepting something else.

Q: I want to put a simple question: for this glimpse of complete comprehension, can there not be work of preparation?

K: Of course not.

Q: Say you read something, you read some sayings of K; you need your intellectual process to read, don't you?

K: Of course, sir, wait a minute, wait a bit; careful. I read; am I really reading; or am I reading behind the word?

Q: Well, that is the question I wanted to ask.

K: Wait, wait. Listen, listen. I can read a detective story, I mean a good one, quickly; it is all boy, girl, traitors, you know the good old game, a lot of sex to skip. But here I am reading what lies behind the word; I am also listening to the sound of the word; and also to my brain translating what is being said to suit itself. So I say: 'Look what you are doing. You are not listening, you are not learning, but accommodating, adjusting to what is being said'. I stop immediately. I won't read. So I penetrate that. I stop reading; I go and watch and say: 'What am I doing? I am translating something which I have read according to what suits me'. So I am back to myself. Self-interest is in operation. So I say: 'Look what I am doing'. I never stop watching.

Q: I have a sensation about the mind. It seems to me that mind is like a window. I see something outside and I see one thing after another. And so it seems to me that there is time. But if I can see

immediately, if I can feel that everything is simultaneous ...

K: No, sir. This is rather a complicated subject. Is the brain different from the mind? No, no, don't say. I am asking you a question: Is the brain different from the mind? Or are they both together? Is that so? Or - let's leave the mind for the moment - what is the activity of the brain? Senses, responses ...

Q: To see one thing after another.

K: No, no. Look at the brain, sir. I am not a brain specialist, but look at it. The brain is the centre of all our nervous reactions, automatic, mechanical, the bodily responses, the glandular responses. It is the centre of all emotions. It is the centre of all our responses and reactions. It is the centre of all thought. It is the centre of all our activity - business, translating, talking, gossiping, sex. It is the centre of all our existence, physical existence. Right? Do you accept that the brain is the centre of all our activity, whether emotional, or psychological? It seems so. I may be wrong. So is the mind like that too; or is it totally different? If it is that, then it is just a physical, emotional reaction, a centre of all that. I observe a tree, or a man; I like him, but I don't like him; I am going to become a big business man; no, no, I will be humble. It is operating all the time. If the mind is part of that, then what is the difference? Therefore, it must be something different - right? Is it different? I can't assume. So I have to find out if the brain can ever be quiet. Can the brain ever be silent quiet, tranquil; not full of music or gossip; caught in words, words; but quiet, absolutely quiet. That is the first thing I would ask myself; forget about the mind and all the rest of it. Seeing what is happening around me, in me, that is the first thing I would ask: 'Can this thing which is so active, watching, learning, hearing, all the rest of it, can that be quiet?' Not forced quiet, using effort, control; those are all childish things. Quiet by itself. And you say.- 'No, it can't; therefore I must have time; therefore it is a process of gradually becoming quiet'. It is not hopeless, sir. Don't reduce it to hopeless. When once you see that, then it is over.

[Schonried, Switzerland July 19th, 1985

Krishnamurti Foundation, Bulletin 49 Autumn/Winter, 1985]

The Krishnamurti Centre

*A small group discussed the Study with J. Krishnamurti.
The following is an extract from that discussion:*

Questioner: Sir, I wanted to ask you about the proposed Study and what it means to study the Teachings.

Krishnamurti: If I went to the Study, first of all I would want to be quiet, not bring problems there; not my household problems, business preoccupations, and so on. And also I think I would want what K says to be entirely part of my life, not just that I have studied K and I repeat what he says. Rather, in the very studying of it I am really absorbing it; not bits of it here and there, not only just what suits me.

Q: Can we talk about how that happens because I feel this is where we will decide the nature of the place and its activities.

K: If I went there to study what K is saying, I would want to investigate it, question it, doubt it; not just read something and then go away. I would be reading not just to memorize, I would be reading to learn; to see what he is saying and my reactions to it, whether it corresponds or contradicts, whether he is right or I am right, so that there is a constant communication and interchange between what I am reading and what I am feeling. I would want to establish a relationship between what I am reading, seeing, hearing and myself with my reactions, conditioning, and so on; a dialogue between him and me. Such a dialogue must inevitably bring about a fundamental change.

Let us say that a man like you comes to this new Study. You take all the trouble to come to this place, and for the first few days you may want to be quiet. If you are sensitive you realize there is something here which is different from your home, totally different from going to a discussion somewhere. Then you begin to study, and not only you but all the people living here are studying, seeing, questioning. And everyone actually listening with their whole being will naturally bring about a religious atmosphere.

That is what I would want if I went there. I would be sensitive enough to quickly capture what K is saying. And at lunch, or walking or sitting around together in the sitting room, I might like to discuss. I might say, "Look, I didn't understand what he meant by that, let's talk about it" - not, you tell me about it, or I know better - "let's go into it"; so it will be a living thing. And in the afternoon I might go out for a walk, or do some other physical activity.

The Study will be a place for all serious people who have left behind them all their nationality, their sectarian beliefs and all the other things that divide human beings.

Q: Can we say more about what it means to study the teachings profoundly?

K: I have made it clear.

Q: Yes. But there is more to it. In organizing the Centre I also have to ask about my own studying. I realize that if I don't do this seriously ... I have no business working there if I am not doing it - right?

K: That is understood.

Q: It is this question of the teachings somehow going into the blood.

K: We will get it sir, I am sure we will get it. As long as we are talking together like this, and keep at it.

Q: But Krishnaji I also feel that it has to be something that does not depend on you.

K: It depends on the teachings.

Q: And on how I relate to the teachings. But from my own relationship with the teachings there are some other things I want to ask about, because there is something else which I feel is important.

K: What is that, briefly?

Q: I have studied the teachings every day for some years.

K: Come, what are you saying sir?

Q: Sometimes studying the teachings for me means even just reading one phrase.

K: Quite right. That's up to you.

Q: But now wait. This is it Krishnaji. That one phrase - somehow holding it during the day - in action and in relationship, holding it.

K: Quite right. You are carrying a jewel with you. You are watching all the time or it will get lost.

Q: Now I wanted to talk about that holding, because to me there is a secret in that holding, there is something very special about that holding that most people don't know and that I often forget.

K: Yes sir. Listen carefully. Someone gives me a marvellous watch. A marvellous watch, superb. And it is such a precious thing - I watch it all day.

Q: Yes.

K: The thing - I don't have to hold it, it is there in my hand. I watch. I live with it.

Q: Yes. If I can come back to this Krishnaji. It is there in your hands. Now, to continue the metaphor let's say: Look, would you please do the dishes: here are the two gloves, you are not going to keep the watch in your hand, you are going to put it in your pocket, or you are going to do something else with it.

K: But the watch is still ticking away.

Q: Exactly. So, in this Centre somehow I feel we want to set up some activities that help people hold this thing all day long.

K: Be careful. Don't do that. No activity is holding it. No outside help.

Q: No outside help. So perhaps we should not give people so many things to do.

K: Yes. You do all the things you have to do. You must allow for yourself four or five hours, or two hours, whatever you want. Say, look, I shut my door after two o'clock or some other time. Then nobody disturbs me. You must have time to study, to listen, absorb - absorb, so that it is in your blood.

Q: Yes.

K: It is really like having a marvellous set of pearls. You put them around your neck and they are always there. You follow?

Q: Can you describe more closely, Krishnaji, without metaphor, when a person reads something extraordinary, how do they hold that?

K: Sir, you don't hold it. The moment you have read that and you see the truth of it, it is yours, you don't have to hold it. You look at those mountains, you don't hold them, they are there. You are always conscious of that. You are always looking at it. Even when you are washing dishes, that is there.

K: Keep it Sir. Don't talk any more about it. Keep it. You have understood what it means. Go into it for yourself. You are going to have to talk to the people who come to the Centre about this. So you have to be very clear.

I might come from Barcelona and say, what do you think about all this? I would like to discuss with you what K means by meditation, what he means by - you know all the rest of it. And you must be able to discuss this.

Q: Yes, I know sir.

K: It's all right with practical jobs that have to be done for the building, which must be most beautiful, austere. But the other - you have a tremendous responsibility. Don't minimize it. And don't be frightened. You have got to do it. It is not easy.

Q: Because here, Krishnaji, we are talking about the sacred, creating something of the sacred.

K: It will come. You can't just put out your hand and wait.

K: It comes when you live the teachings.

[The Krishnamurti Foundation Trust Limited, The Krishnamurti Centre, Brockwood Park, Bramdean, Hampshire, England, undated.]

The Idea of the Study Centre

K : You start it Sir. What you are going to do, Scott, that is, at Brockwood with the Study Centre, because you have worked, we have all worked it out, we have thought a great deal about it.

SF: Yes Sir.

K: Lots of us. Now what is the final conclusion, what the architect is going to do and so on.

SF: Right. Well in general Sir we are building a place which is dedicated and designed exclusively for people to study the teachings. And so we have included everything that we see as necessary for that, and excluded anything that is not necessary. So we have ...

K: What have you included and excluded?

SF: Right. We have individual bedrooms, which will be comfortable but austere, with private bathrooms, and we have twenty of those.

K: And you also have double rooms for married. Oh, no.

SF: No. No we don't. We will have some connecting doors for people who are married. But everybody there will have their own individual single space. Then there will be a library of all of your works, as well as the archives, and we will have a specially created archives so that everything is there, even unpublished things, everything is there. A certain amount obviously which will be available to research people and serious scholars. There is dining facilities, there is a kitchen, and then there is a sitting room. And then also the Foundation offices will move there, so there are places for making video tapes and audio tapes and the Foundation offices.

K: And nothing else?

SF: And a library for reading and a video tape viewing room. A place where people can go in and watch individual video tapes. And a quiet room.

K: What?

SF: A quiet room.

K: Oh yes.

SF: And you have said, and the architect has taken it very seriously, that everything is generated out of that quiet room.

K: Quite, quite.

SF: So when we get to Madras I can show people the drawings there because the architect was going to send me modified drawings in Madras. But it was felt Sir that your need to have a place which is exclusively meant for people to come and study the teachings, a place where they can come and be as quiet as they wish to be, have everything available to them, and yet also have an opportunity of talking with others who are also interested in the teachings.

K: What will they do ... wait. That is the general idea.

SF: Yes Sir.

K: We will go into details what they will do, all day, and all that. Radhika, what do you say to all this here? What is your intention? I am not the chairman.

RH: Sir my feeling is that a Study Centre should be a place where people interested in Krishnaji's work should come and meet and discuss, and I would like it to become - may be I am ambitious - but I would like it to become, Krishnaji's teachings, become the ground of a certain civilizational culture, which I think is possible. I think it is possible.

K: I don't quite follow. Sorry.

RH: Sir, I would like it to become the ground of a culture in this country, if it is possible, so that Sanskrit, we could have scholars who would do Sanskrit connected with your thinking, see how your work can illuminate that. And generally how your thought can illuminate, can produce a way of life for the people, which is modern, and relevant to the times.

K: It will be entirely different from yours. From your idea of Study Centre.

SF: Not necessarily.

K: From your ideas about it.

SF: Not necessarily. I feel that in - I agree with Radhika in that I think that the people will realise that the things you are talking about are the basis for a new civilization, and a very needed one. I would even say that they are looking at the problems that the computer age is going to create for society. You are the only one I know who is addressing those problems at their foundation. So I think that people will come and will be interested in seeing what you have to say as it relates to other philosophies, but it is a place where people come to study Krishnaji's teachings...

K: ... and nothing else.

SF: ... and nothing else. Even though there may be books on Buddhism, there may be books on other things, but they come there for the teachings.

K: I understand. Sir, what do you say to this? You have ideas too for Benares.

Q: I was thinking in terms of this place being primarily for the study of K's teachings. Primarily for individual work. Of course, library, we will put there ... various cultures and where people, some people will be staying as residents, may be two at a time ... but other like minded people come sometimes to discuss, people who may not be in residence there but are looking for some place ...

K: Does what you say differ from what Scott is saying?

Q: Not basically.

K: You too?

SF: I don't think so Sir, I mean in the basis of it I think we all agree, how the basis manifests itself. But I think in the basis we are all saying the same thing.

K: Are we, I am not sure. As far as I understand Sir, here in Rishi Valley, and I may have contributed to that, what the architects are drawing, a hall, separate rooms and all the rest of it, but it is also to be used for other people from abroad to come here, stay in their own rooms, etc. etc., as a general structure, which will help the school.

RH: Enhance the school, that's the word you used. When we talked about it last time we used the word enhance.

SF: What do you mean by that Sir? What kind of meaning.

K: Bring a new element into the school, bring a new way of life, a new way of thinking and so on.

SF: You mean people interested in other things?

K: Just listen, listen, first get what we ... Rishi Valley school now is well known. It is following a certain course, a certain line. And that line may become too canalized, too firm, too standardized, too immovable. And this Study Centre, if it is the proper thing, the right thing, will enhance, will enrich, will make the school something more than merely engineers, and bla, bla, bla. That will be the source to the school, that will be the fountain head to the school. You can't separate them here. The school and the Study Centre - right?

RH: I wouldn't like to separate the Study Centre from anything.

K: I know. You follow what she says? We - I may have agreed to this. I have forgotten. My brain doesn't work that way. What Radhika is saying is: that will be the fountain head for this whole place.

RH: And beyond.

K: And beyond. If it works out properly, Bangalore, because they are going to have a study centre in Benares. Benares, this, Rishi Valley, will be the religious centres, let's use that word. And not Vasanta Vihar. This place and Benares will be the religious ... and the study centres in each place will enhance, enrich, bring a new colour, a new perfume to the school - right?

RH: Yes Sir.

K: That is generally what I have understood. And you have understood that too.

SF: Yes Sir.

K: The Study Centre at Brockwood will enhance, naturally.

SF: Absolutely, yes Sir. May I ask a question at this point Sir? What is it in these Study Centres which is going to enhance?

K: That is what we have to discuss very carefully.

SF: Yes Sir.

K: The people that come there, the quality of the place, whether it is a general assembly, general hall, general - just pass by and come, come and go - right?

RH: Sir some people may stay longer depending on the kind of work.

K: Somebody can stay longer, we agree. So there will be a committee as at Brockwood who guide - not guide, sorry - who will invite and see who is really worthwhile to stay there and encourage them to stay there, and others who are not, gradually ease them out. And therefore a committee is very important. They have chosen a committee at Brockwood, if I remember rightly. Here you will have to have a committee.

RH: So we will have the same committee, the managing committee, some members of the managing committee will be active on that.

K: Yes you have the same thing. Here you call it the management committee. You will choose out of those fourteen or fifteen - right?

SF: We already have a small group, Sir.

K: All right. I have forgotten all that. That's why I asked Dr. Parchure to be here because my brain doesn't work along these lines. So do we tell the architects, what?

SF: Sir, we have skipped something. Skipped something. We still haven't said what it is that is going to do the enhancing. Now to my way of thinking Sir there is one thing and only one thing which has enhanced all of the schools so far, and that is the teachings. So, for instance, we would not use the Study at Brockwood, the Centre at Brockwood for a seminar on education, or a seminar for teachers or anything else. We would use it exclusively for people who are interested in the teachings and for people who are going to go into the teachings. Because that is what will enhance in my ...

K: What do you say?

RH: Could we put it in a different way? Can we say that we will only have meetings, allow sacred things to happen there. We give an undertaking that only things that have a sacred, we feel, after all the decision will have to be ... to have a sacred sense.

SF: It is too loose. It is too loose. At least for Brockwood it is too loose because I feel that there is a tendency - I think that the tendency towards corruption is enormous and people are likely to say, "Oh, well this is sacred, and that is sacred and the other thing is sacred" - and there has only been one thing which has actually enhanced the schools, to my way of thinking. And it is not what other people think is sacred. It is the teachings.

RH: But that has got the same question: what is the teachings? So many different people have so many different ideas about the teachings.

SF: Well people may have different ideas about the teachings but it is the teachings that they have different ideas about at this place. It is not that they think well yes, also I know, Rajneesh is sacred,

or also something else is sacred, or the Ancient Vedas, or the Old Testament, or this or that. There is one thing which I keep coming back to that because I think this is going to be a sticking point on - at least on the Study at Brockwood and possible other places, that what are these places for? And if he wants to come there because it is a wonderful environment and he is actually interested in Christianity and he feels that that is sacred and Krishnaji is saying the same thing that Jesus was saying, so why can't he come there and study Jesus? I would say, "I am sorry, maybe Jesus and Krishnamurti are saying exactly the same thing but this place is only for studying Krishnamurti, and studying his teachings. Perhaps it relates to other things but it is for the teachings." Otherwise I think the thing will automatically become watered down and will become corrupt. At least in the West this is, what we have to contend with.

Q: I think we generally, broadly agree but there could be an exception, somebody who is interested in Buddhism, say, will want to study Krishnamurti here but he may have a background of Buddhism.

SF: That's fine. But he comes here to study Krishnamurti. He doesn't come here to study something else he thinks is sacred.

Q: No, no.

SF: That's fine.

K: Are you saying, if I may put it more concretely, that building, with all the things involved in it, is completely ... is to be solely used for K' s teaching?

SF: Yes.

K: You may have a Buddhist library ...

SF: We might have Buddhist books, we will have some other things there, but yes it is exclusively, otherwise it won't be able to generate the purity of the thing that Brockwood will need.

K: Quite right Sir.

SF: Needs now.

K: What do you say?

RH: I agree with the spirit of it but I don't want to define it. And I think the spirit of it is reposed in the people of the management committee who will decide. And if we are going to allow it to become corrupted. I feel that one shouldn't be too rigid about it, too sharply defined about it. That is my feeling.

SF: But you see experience shows us that no matter how pure the original members of any organization are, either through time they become distracted and into other things, or they die and pass it on to someone else who is completely on the wrong track. I mean in our own organizations we have enough evidence to see this, so that maybe you, Radhika, are absolutely clear and will keep it going, and maybe you will never sway from the original intention, but you can't live for ever and the person you pass it to may find that there is someone he feels who is saying what Krishnaji says only a little bit better, and so it will be - and if it is not strictly defined, I feel that the tendency

towards entropy and things sliding into the lowest common denominator, the force of that is so huge that you won't be able to withstand it, the place won't be able to withstand it.

RH: Yes, I agree with you. But the definitions don't prevent that. That's all I am trying to say.

SF: They can help.

Q: But definitions are also likely to get changed, when the people change.

SF: Yes, if the definition changes then ...

Q: Giving a definition now is no guarantee to ensure that.

SF: It is no guarantee.

RH: But you know what my fear is that you are ruling out people, say he is an ardent Buddhist but I like him, there is something about him, he wants to study Buddhism, perhaps he is interested in Krishnaji. I invite him. And when I talk to him and I influence him. These kind of border line cases where somebody has a certain point of view but you see something in that person.

SF: That, I would say, at least for Brockwood, would not be something I would include.

RH: I would hate to exclude that.

SF: I would not include someone who was an ardent Buddhist and I was going to try and influence him. I would say if someone is an ardent Buddhist and they are interested in Krishnamurti then this is a place where they can come and they can pursue that interest. But if they are interested in Buddhism and they are interested in pursuing that interest, then the resources which we have gathered in Krishnaji's name, for Krishnaji's work, should not be used for the purpose of pursuing Buddhism. They should be used for...

RH: My intention wouldn't be to pursue Buddhism. But my intention would be to talk to him, to play with him, show him something of other possibilities.

K: Sir, are you looking at it from a very narrow point of view? Or like say for instance there is a friend here from Benares, Punditji, he is a great scholar in Buddhism ... and all that. And he is terribly interested in what we are talking about, as far as I understand.

SF: Yes Sir.

K: I may be mistaken in his interest. Now we discuss. He comes to discussion with us in Benares; he is also coming down to Madras. He wants to come - just a minute, listen to the very end of it - he wants to come to Brockwood, suppose, and says I am really concerned - the teachings of the Buddha seem somewhat similar to K's, I would like to come and study there, at your place. Not study, so much, be - I want to know fully what K talks about, much more.

SF: Yes.

K: And perhaps I can translate and go abroad, talking about it. Would you allow him?

SF: Absolutely Sir. I would welcome him with open arms Sir.

K: Why?

SF: Because he is interested in K. He is interested in finding out more of what K says. That's all.

K: No, just hold it. Not only what K says, but in comparison to the Buddha.

SF: That's fine Sir. That's fine.

RH: May I say something else?

SF: He could compare it with anything he wants but he comes to Brockwood because he is interested in finding out more about Krishnaji's teachings. He can compare it with this, or that, he can relate it to anything he wants. It makes no difference.

RH: May I say something else? I made a study of a Buddhist philosopher whose work was interpreted on the basis of a commentator. I looked at the original sermons and I said my god, this must be, after having listened to Krishnaji, this can't mean this, it must mean something completely different, and what it means has something to do with some of the things I learnt from Krishnaji. And without mentioning Krishnaji once the study tried to put it together more in the lines of his teachings. Now I have not used Krishnaji, I have not mentioned him, and yet my whole focus has been reached by ten, twenty years that I have listened to Krishnaji.

SF: You might not have mentioned Krishnaji, but it has been focused by the ten, or fifteen or twenty years you have listened to Krishnaji.

RH: But the book has completely nothing to do with Krishnaji but it is this basis in Krishnaji's teachings.

SF: Then it has the basis in Krishnaji's teachings. That's what I am saying, you see.

RH: But say somebody else came to me, say a scholar, or a person who worked in the same field, and had this other interpretation, why can't I who have listened to Krishnaji, talk to him who doesn't know anything about Krishnaji and point out, bring Krishnaji as a new subject? You see, what I don't want to cut out is bringing Krishnaji to somebody who has no clue to it, and hasn't even heard his name or anything. But the impulse comes from me, not from him.

SF: Yes, but why would that person come to this place?

RH: Well he may have met me, he may have had some common interest in some scholarly work.

SF: You see if someone wants to come in and if I have written some book and someone wants to come and spend some time with me - right? I will say fine, and people have done that. Right? - not that I have written a book but they know me personally, so they can come and they can stay at Brockwood.

RH: But not at the Study Centre.

SF: But not in the Study Centre. There are places in Brockwood where they can come and stay. We

have the cloisters buildings, there are other places. If I can just go on. For instance, to give you an exaggerated case: my parents, right, come and if they come and stay at Brockwood I would not have them stay in the Study.

RH: But Scott, I have friends who fall into that category, certainly I have friends who fall into that category who have nothing to do with Krishnaji, they come and visit me. And I would not put them in the Study Centre, but there are other people who I might want to put in the Study Centre, though they have nothing to do with Krishnaji.

SF: Well, this is where we would differ, you see. I would have only those people who are interested, for one reason or another, may be they are ardent Catholics or ardent Buddhists, or ardent whatever, but they have come because something about what the teachings have said interests them. And so they are coming there to find out about - because it is only from that that we are going to generate an atmosphere, which is the one that we want to have in this Centre, the Study Centre. Otherwise it can turn into a kind of religious smorgasbord. Everybody who is interested in anything they think is sacred is going to come there ...

RH: Nobody wants that.

SF: Exactly. It has got - if it is going to have an atmosphere it is going to have an atmosphere because people are looking at something together. And then that thing they are looking at together has to do with the teachings. If someone is there and they are interested in going into the Torah because they are Jewish, and someone else is interested in Buddhism, and someone else is interested in Saint Augustine, and God knows what, then you have an atmosphere which is just...

RH: No, nobody wants that.

SF: But this is why I say the only thing that is going to prevent that is if you have everyone who is there is interested in Krishnaji's teachings. May be interested in relation to something else but interested in the teachings.

RH: Well at some level I agree with you. I agree with you essentially. But I would also give place to people who don't know and you feel have a possibility, who may even pretend not to be interested, or actually may not be interested, but one may feel possibilities.

SF: Then have them stay some place else and talk with them. Have them stay - you know, you have got the new guest house, you have got this old guest house. You have got places for people to stay, so have them come here and talk with them.

K: All right, all right, all right. He wanted to hear my voice.

SF: He is still there at the window.

K: All right, all right. It's all right we are talking together. May we? All right. He wants to be assured that I am here, because we talked to each other in the morning, the afternoon. All right. Now let's carry on. What do you say Sir?

Q: I am inclined to agree with Radhika that I don't think we should exclude some people. For example, what are the teachings about? The teachings are about life. Some people, or a particular person may have approached life in a particular way but their interest is in life. So they come and

that is the point where we meet.

SF: What would they come for?

Q: People do come to have a look at the work, that there is a certain way of life, by K and his teachings.

SF: Yes, why not.

Q: You mean to say once you have adopted a certain way of life you will never change from that?

SF: No. If they are coming because they have heard of Krishnaji and they are interested in that way of life, then that is fine.

Q: No, no look. I don't wish to be personal Sir. When I came to Radhika I had heard Krishnamurti, twice, and just read one biography and heard people talking here and felt that I was interested in this work. They allowed me to start. If they had not allowed me to start just because I did not have enough knowledge about K's books ...

SF: It is not a question of enough knowledge. But you had read something, you were interested in it.

Q: But I had read thousands of other books on other subjects.

RH: But I would like to say something, the argument seems to hinge on whether we put the faith in definitions, or in the human beings. This is how I see it. Whether the faith should be reposed in human beings or in definitions.

SF: No. The difference is in the central intention, because no matter what you do it is going to depend on human beings. Whether we are having, creating places which are of say general interest. Here may be we have a group of Buddhists and we think oh, these Buddhists are very religious people, and they want to have a conference of Buddhists on Buddhism and so they come to us. Or we say, look we have a lovely place, why don't you come and have your conference on Buddhism in our place. And I would say to that, no. I would say if there is a group of Buddhists who may have read one paragraph of the teachings but they think this is something interesting, I would like to look more at this thing. I would like to read the next paragraph. That is enough. They are coming there to investigate further into these matters.

RH: Now Krishnaji invites people from all walks of life. Should we have the same freedom, or not? Let's put it differently. Krishnaji has invited anybody, all walks of life, people come from all walks of life. Should we have the same freedom or not. That is the question.

K: All right. All right.

SF: They come from all walks of life and they still do because people from all walks of life are interested in the teachings. And when Krishnaji talks to people Krishnaji talks to them about the teachings.

RH: Yes, but couldn't we do that? Shouldn't we do that?

SF: That is what I say. That is what the places are for. They are not to have talks on something else.

They are to have talks on the teachings. Now if someone is not interested ...

RH: Of course, of course.

SF: If someone is not interested in the teachings they wouldn't come here to talk with Krishnaji.

Q: People come to the Centre, say for a week, ten days, three months. They would want to study Krishnamurti, listen to the cassettes, see the video cassettes, engage in discussion with some of us. I think that would be the main thing. But the background ...

(Inaudible, all talking at once.)

SF: Well I am just... as long as we don't say, look this is for any activity that we think as sacred.

Q: Of course not, of course not.

SF: It is not for any activity which someone thinks of as sacred.

Q: No, no.

SF: It is for anything which is related to the teachings. Then that is fine.

K: Sir, let's be clear, you and I. If I understand you, and you understand me. I am using the word understand. He is insisting that these Centres should be exclusively, exclusively in quotes, for K's teachings. I go there to understand, study, hear, talk with others who are in the same house, who are also apparently interested in the same thing. And I come there. Not to study Buddhism or any other 'ism'. I come there. And Scott is insisting on that. My background may be Buddhism or Christianity, Christian Science, or Presbyterian or anything else, but I come there to understand what K is talking about. To study, to listen, to understand and to discuss, because you are also there. You can say, look what does he mean by this, I don't agree. We discuss it. Now, you and Radhikaji are saying they may be interested. I come from far away, my interests are in Islam. Anyhow don't bother. An Islamic man comes there, his background is so strong in Islam that he says I will add this to that. I will add K to that. But that is his background. He won't change - right? Agree? So should he come?

Q: Sir, are we presuming when he comes that he won't change? In this we are presuming that he won't change. Why should we presume that he won't change?

K: I don't assume.

Q: He might, or he might not. And therefore we have to give him access.

K: Yes, I understand what you are saying. But is that the place?

Q: Where else will he get an opportunity?

K: He is saying invite him and keep him away here. Let him meet you all, but keep that, if I understand him rightly, he can come there and listen but he can't stay there.

SF: Krishnaji I am saying something else. I am saying also that if this man is interested in finding out more of what Krishnaji says, then I say he has a possibility of change, then I will not presume

that he can't change. But if he does not have this interest in finding out what Krishnaji talks about, then I say sorry. I will presume.

Q: In that case Sir that will have to depend upon the judgement of the people at that time with respect to that individual. How can you define it now?

SF: But the judgement will be based on not whether or not he is interested in the sacred, whatever that may be, the interest - I am perhaps objecting too much to your wanting to make it anything that is considered sacred - but his interest will be in the teachings, in finding out more about the teachings.

K: Sir, aren't you being ...

RH: But Sir there are many cases when one sees somebody - I saw a ticket master, I went to take Mrs. - to the bus station and I saw a man there, and he had such a nice face, he was selling tickets, and I felt how sensitive, such a nice face, I said what is this man doing selling tickets. And perhaps if I had met him sometime I might have asked why don't you - this is an exaggerated case - but I felt like saying that man is lost here. This kind of thing.

SF: Bring him to this place. Let him - if he comes here and he is staying in the new guest house, or something else, and he looks and then he says, my goodness this is an extraordinary place you have here, how did it get to be so extraordinary? And you give him a book. And he comes back afterwards and he says, this book was absolutely fabulous. I mean I want to find out more about this. Then I would say come and stay.

RH: I think there is some truth to that also. But as I look at it this whole place is sacred. For me ...

SF: But you have a lot of people here, students and adults, who have no interest in the teachings. So whereas I agree this whole place is sacred, you have not said that everybody who comes here must have an interest in the teachings. But for that one place, that part of it, which should somehow be the generating force of the whole thing, it should be where the thing is kept at its purest. That place should be ...

K: All right. All right.

SF: ...like the sanctum sanctorum, it should be the place from which the other things spring.

Q: The use of that phrase brings to my mind the rigidity to which the temples were subjected, and that was a negative factor. That unless you believed in that deity you would not be allowed to enter the temple. And that was negative.

K: Aren't you Scott making it too narrow?

SF: I don't think so Sir. I think it is only with that we will protect ourselves from becoming wishy washy - you know there are so many places Sir which exist in the world now where everything goes.

K: I know, I know, everything goes.

SF: Because it is all religious isn't it? It is all having to do with the sacred and Krishnamurti and

Buddha and Jesus and Mohammed, they were all saying the same thing, and it is so wonderful - so you can study anything because it is all the same, and we are all going in the same direction, and it is all so terrific. And to have - to prevent - and there is a tendency already Sir, there is a constant tendency for that to happen.

K: I know that very well.

SF: And if we don't start off with a clear idea that this is for the teachings, it is going to become this homogenized blend of everybody's ideas of what the religious is.

RH: May I say something? There are dangers in both. A homogeneous mass, and the second is becoming rigid through definitions. So we are just - I am exaggerating the dangers of one position, and you are exaggerating the other. I don't know how we can resolve this.

SF: It wouldn't be strict and rigid in the sense, Krishnaji that everybody has to feel that the teachings are the only thing.

K: I don't anyhow. All right. Go on.

SF: All we are saying is that people will come there for only one thing, which is to pursue, however they feel is appropriate, their interest in the teachings.

RH: May I say something? Sir, the difference may lie in the fact that I don't see the Study Centre as the sanctum sanctorum I see the whole place pervading and ...

SF: Perhaps the sanctum sanctorum isn't the right word but it's ...

RH: ... permeating even the non-believers, everything, encompassing it. This is my feeling. I don't see the Study Centre as exclusive, in this place, in Rishi Valley. I don't like walls. It is just a vague feeling. And I am sure the dangers that you point out are certainly inherent.

K: Look, may I point out something else. Brockwood has now become an international gathering place. There is no more Saanen, so Brockwood. Brockwood now is a school, except for gatherings which happen once a year. So from what Scott is saying - I am not taking his side or not - there must be a place where gatherings, schools, they are all right, but there is something that is not exclusive, not limited, not put a wall round it and sorry you can't come in, only through this gate. He is saying this general spread, school, gathering, may ultimately destroy the whole thing.

RH: Oh yes, of course.

K: ... so his point is, from what I gather, this is the gathering which is a pretty big affair, and the school also is a big affair, these two are spreading the teachings, doing everything, but here we want it concentrated. That's all. Right. Are you opposed to that? No. You are not opposed to that.

RH: No, Sir.

K: Benares is not. Benares has got a school. It will have a gathering probably or something or other, and this place where the soldiers graves are, you have been there, this place says enter here if you like, but enter to study.

RH: Yes, of course.

K: To work, to find out. Not casually. That is all he is saying.

RH: That, of course.

Q: People are casual, and sometimes we make a mistake. You send them away in ten days.

RH: Less than that.

Q: If they are not the right people you send them away.

K: Yes, yes. You have to have a committee and all that.

DrP: I would like to ask, listening to this, why has the need for a Study Centre come up? If the places, as they are today, are meant for K's teachings, the school may be doing academic work but primarily they began for the teachings, and they have structures where people can come and stay like guest houses, for eating, etc. They have libraries, they have books to read, etc. Why is this necessity for a new ...

K: No, Sir, I would say it is not something new or a necessity ...

(Tape turns over)

SF: Start that again please because you were saying something important.

K: Sir, as I see it, a Study Centre has become a necessity because that is the place where the treasure is. Right? The treasure. From that treasure you can draw. You understand? You can draw your strength, you can draw your energy, you can draw your sustenance, nourishment and so on. Schools have their limitations - right? Here, I don't know how to put it, here is something that is sacred, let's call it for the moment. And from that everything flows.

DrP: Scott asked in relation to these questions, what is there in the Study Centre which will enhance the schools?

K: That depends on the people who come there.

DrP: So in that context we were discussing what kind of people.

K: That comes a little later. We want a Study Centre here and Benares. And why do we want it? That is what you are asking. I would say yes, for a very simple reason: school, and the people who come to the school, who come also because they are interested in the teachings, haven't the time, haven't the ... if I go to the class everyday I wouldn't have the energy to go up there and study. I may be interested, I may study by myself but I come from ... I don't know where, it doesn't matter, from the far South, and I say I hear there is a place where I can go and enquire into K's teachings. I can't come to the school and say, please. You understand Sir? That's the reason I feel it is important.

Q: One thought was coming: instead of calling a Study Centre call it The Centre.

K: Whatever you like to call it.

SF: Sir, I would have said, at least in terms of Brockwood, and I would have thought perhaps in terms of the other schools here as well, that we run the risk of being just schools.

K: I know, that is what I am afraid of. You understand Sir?

SF: And the thing which has to date kept us from being just schools is the teachings. And the only thing that will prevent us in the future from becoming just schools, is the same thing.

K: I understand Sir. Now it is finished.

[Selected with minimum editing from verbatim transcript:

J.Krisnamurti discussing with Scott Forbes, Radhika Herzberger, T.K Parchure and others, Rishi Valley, December 19, 1985.

Transcribed, typed and checked by Jane Hammond, March 20, 1986]

What kind of Centre?

K: Now the next question is: What kind of Centre is it going to be? Do you expect people to come and stay there apart from the schools.

RH: We hope so Sir. We are not sure but we hope so.

K: No. The moment you say that we will have rooms and all the rest of it, all people will come there because it is one of the catch points.

RH: Yes.

K: It will attract people. You know, it will become an ashram and all that nonsense. So would you want people to come and stay there? Brockwood has arranged for twenty people to come and stay there. Would you want it?

RH: Yes Sir.

K: Now who will take charge of it? Say for instance in Benares, there is Upasani, Maheshji, Dr.Krishna, and Satya is going there. Will it be the committee to invite, to judge, to say no, sorry you can't stay, you can stay? Do you want a committee like that here?

RH: We have a committee.

K: Oh well, that's all right, the management committee.

Q: We have a committee but she says we will not take all the people from management committee, maybe three or four from the management committee will look after this.

K: I understand. Now what are the rules? Not rules, you understand what I mean? I come here, I come to the Study Centre, I have taken a long trip, car, bus, train. I come here, a lovely place, I have retired, I am sixty and say to myself, my god, what a lovely place this is. I will talk about the teachings, I am awfully interested in the teachings, spend perhaps an hour there, but I would like to go round it. How will you decide?

Q: Decide on the people who are coming, or. .. ?

K: The people are coming. I have come from (?), or from Lucknow. A long distance. It is a marvellous place, cool, pleasant, nice people, and I have retired.

Q: We don't expect retired people to turn up.

RH: Sir, we don't allow people to retire there.

K: How will you prevent it? That is what I am asking you.

Q: They will come, I suppose ...

RH: We will put a limit on the months a person stays there.

Q: We say you can stay here for a week to three months and then subject to your being found ...

K: Sir, so I will play up to you.

Q: That is possible.

K: I will play up. I will say yes, I will study, I will spend an hour - because you can't study more than an hour.

RH: So then you put down a rule that says no one comes for more than three months, or six months.

K: What is the limit?

RH: Sir we haven't discussed it yet but if you have discussed it maybe you can suggest a limit.

K: What have you decided ?

SF: Well we have decided that two or three weeks, except for quite extraordinary individuals. Because to be serious about this for two or three weeks is already going to be ...

K: ...pretty tiresome.

SF: ...pretty tiresome. Except for, as we say, extraordinary.

RH: That is good enough.

Q: Just a month.

K: No. Yes.

RH: Two weeks, whatever, it is good enough. Q: One week to one month.

Q: One week to one month.

RH: Or twenty four hours!

K: You can spot them. Right?

SF: Yes Sir. I mean one way of looking at it, is that at the moment there are plans for four bedrooms, is that correct? Say four bedrooms.

RH: No, those so-called studies are converted into bedrooms, can be converted into bedrooms.

SF: Well how many bedrooms?

RH: Four and two, six. And we have - I showed Mr Grohe the plans for low cost housing also.

SF: How many total bedrooms?

RH: Depending on how the money runs, because these are separate.

SF: All right, let's say ten, right?

RH: Yes.

SF: Ten.

RH: Ten, or maybe twelve.

SF: All right, twelve. Then if you allow everybody to stay for a month, then you are only going to be able to have a hundred and forty four people in a year. And out of seven hundred million people in India, do you think that there are only going to be one hundred and forty four people who are interested?

Q: If you are going to be selective, yes.

RH: Less than a hundred and forty four in a year.

SF: But look, at the same time, look at the number of people that are drawn to the talks. Four thousand in Bombay, three thousand in Madras - how many people? You have got thousands of people in India who are interested. Thousands. So are you saying that out of the thousands who take the trouble to come to the talks there might only be a hundred and forty four who are interested?

RH: Not even that. We would select not even a hundred and forty four.

Q: May be a hundred people to start with.

RH: No Scott.

Q: If we are going to be selective, we hope to be selective.

RH: No. I would say a hundred and forty four is too large.

SF: Then they can stay for a month, there is no problem.

DrP: There was an announcement in the (?) about accommodation available at Vasanta Vihar for people who are interested in the teachings. While you are there and talks are going on there it is worthwhile knowing how many people applied to Vasanta Vihar to have accommodation. In six months nothing.

SF: Really?

Q: Some people did turn up there.

DrP: They turned up but not for staying.

Q: They were invited for a particular programme.

SF: It is interesting you see because in the west we have people who really are interested. We have

a lot of people who will come. I mean there are people who save up all their money now, all the year long, and take the only vacation time they have, to come and hear the talks in Brockwood or in Saanen. They spend all the money that they have been able to save to come to the teachings, to hear the teachings. And people, the response that we have had for the study so far has been enormous.

Q: Yes?

SF: Yes.

DrP: I think there is going to be a different situation in Brockwood and India.

K: Yes.

Q: You see there are two things that limit. They can't even if they want it, they can't afford to pay the money and come. And if you are selective, that is going to put a limit. I think to start with for the first year we will not get more than fifty or sixty people.

K: I think the moment it is known, Benares and this, it will be inundated.

SF: I think so. I think so.

RH: Despite the statistics?

DrP: There may be a reaction if there is nobody then they will run for ... There is the finances, the distances, the level of society they come from.

RH: We will probably face a problem for people who want to come from abroad because we have no means of judging. Already we have a problem. People write and you don't really have a clue what they are like. And that is going to be a major problem for us.

K: Many people have told me: Sir, I wish you would stay in one place and I would then come there, spend a lot of time. But the moment they know that there is such a place where - you know all the rest what we have talked about - I am sure there will be dozens going to come.

DrP: In which case we may have to reduce the period of one month or three weeks, to two weeks or one week, depending. That can be changed.

Q: We need not fix that period.

K: No, don't fix anything about that.

SF: No, but I only brought this up because if you think of having people stay for six months, the number of people you can have is so small that...

K: All right, all right. Do you want to come in?

SF: He does.

K: I will open that window, he will peep in through there.

SF: He will come in.

K: Not so much then he will come right in. There. I have tried them all.

Do you charge them? Or is it all free?

RH: We have to charge them. But if there is somebody who can't pay we will ...

K: Where will they eat?

RH: They will have their own kitchen, I mean a joint kitchen.

K: I mean the Study Centre will have its own kitchen?

SF: Yes Sir. And people will - as you said, people can't study all day long, so they will, as people now come and help out in the kitchen, they will come and help out in the kitchen there, they will help out in the garden, help look after the place.

RH: Sir, we would like to separate the residences from the study part. We would like to have some low cost residences away from the main, where the tapes are, the quiet courtyard is.

K: I don't understand.

RH: Sir, people live a certain distance away from the study. That's our plan. People live in one place and the Study is a little bit separate. But the two together form the Centre.

SF: There is one residential block and then there is one block where people study.

K: How many residential?

RH: Sir, I said that would depend on how far the money stretches. Because we could also add, keep adding. We want to have a plan as the money, the need is there ...

K: They have got space here, you haven't got it.

RH: We would keep adding.

Q: To start with, the accommodation is there for about ten people?

RH: Ten. Depending, twelve. We haven't thought about it yet. The other residential part we will see.

K: That residential part is only for the study, or will you use it?

RH: Just for the Study, for the Study.

K: But suppose ...

RH: ...it is not filled. Can a parent come and stay there?

K: That is dangerous.

Q: No, no. There is enough accommodation in the guest house.

RH: Is that the question?

Q: Then it becomes a guest house.

RH: Yes.

K: That is what I am asking. You are bound by the space you have. Here there is ...

SF: Well we also feel that more than twenty, then we can't really handle it. It would become too played out.

RH: No, we would also like to keep it small. We would like to keep it as small as possible. But if the need is larger...

K: Only for those who are for the Study Centre? Or would you include people who come here to see their sons and daughters?

RH: No, Sir, not that. What do you say Sir?

K: I don't know, I am not here.

RH: But a parent who is interested could certainly stay there.

K: Oh they will all say, yes we are interested.

SF: Yes.

RH: But you can't cut them off because they are interested parents.

SF: Yes but again, I sound like a broken record. But have they come here to visit their sons or have they come here to study the teachings? If they have come here to do both then that is fine. But if they have really come here to visit their son then we say ...

RH: That will have to depend on the moment.

K: How many rooms will you have at the beginning?

RH: About ten or twelve.

SF: And what kind of things will you have in your, call it, Study block?

RH: We will have a library ...

SF: A library.

RH: We will have tapes, a place for tapes.

SF: A tape room.

RH: And a silent courtyard around which people can promenade. And we might have, we want to have a large room so that you can look at Rishi Konda.

Q: A quiet room you can call it.

SF: A quiet room. So a library, a tape room and a quiet room.

RH: And a place where people who want to do some work and sit, and write, such study spaces.

SF: And some study spaces.

RH: You know, with a table and work space.

K: Video.

RH: But Sir we don't have a video. We don't have a video.

SF: But that should be part of it.

RH: It depends on whether we can buy. Videos here are very expensive. And to build up a video library would be ...

SF: But that should be in your building costs.

RH: Well we are putting the building - we have told the architects to build - we have left a big leeway - so all those things will have to come in. But also tapes for us can be very expensive.

SF: But they have tapes at Visanta Vhar.

RH: Yes, so we can borrow them, we can't have a permanent library.

SF: But they can make copies for you. They can make copies there and give you copies.

RH: But it is expensive Scott.

SF: You mean the raw tape.

RH: Raw tape plus the copying costs.

SF: But the copying costs they can do at Vasanta Vihar.

Q: We need video tapes.

RH: But that we have to negotiate with Vasanta Vihar.

Q: Yes, that is very important.

SF: Yes, but that would be part of your building costs I would have thought. But you can buy blank video cassettes in India now.

RH: Also at the airport.

SF: I saw them advertised In Bangalore, Maxwells, video cassettes.

RH: But they are frightfully expensive.

Q: But we will collect them, video cassettes.

RH: We may not be able to have them all.

SF: I mean that even could be a good project for the foundation to do. The foundation I mean, begging everybody's pardon, but the foundation it would seem one of their primary responsibilities should be to provide these Centres with the material.

K: I agree Sir.

SF: They find the money, they buy the video tapes, they make the copies, they provide them. Say, this is our job.

RH: We have to negotiate all that.

K: No.

RH: Well Sir, I can't say to myself, announce it.

K: It is the function of the foundation to do that.

[Selected with minimum editing from verbatim transcript:

J.Krishnamurti discussing with Scott Forbes, Dr Radhika Herzberger, Dr.T.K. Parchure and friends of the Rishi Valley School, Rishi Valley, December 19, 1985

Transcribed, typed and checked by Jane Hamrmond, March 20, 1986]

Bibliography

a. Unpublished

1. Report of the International Trustees' Meetings, Ojai, 1977. Compiled with minimum editing from verbatim transcripts. Copyright 1977/1990 Krishnamurti Foundation Trust Ltd., Brockwood Park, Hampshire, UK.

2. J. Krishnamurti, "Brockwood Today and in the Future," 1982

3. Krishnamurti, "What he would like Vasanta Vihar to be", Discussion en route to Rishi Valley, 19.11.1983.

4. "Discussion on the Study", Schonried, Switzerland, 6th August 1984.

5. "What makes a place religious?" (Transcript of a tape of a small group discussion with J. Krishnamurti held at Rajghat Fort, Varanasi on November 20, 1984).

6. Committee Meetings, Saanen, 19th July 1985 (Transcript).

7. J. Krishnamurti, Meeting with the International Committees, Schonried, Switzerland, July 1985 (Transcript).

8. A conversation between J. Krishnamurti, Scott Forbes, Mary Zimbalist and Friedrich Grohe about The Study, Schonried, 7th August, 1984.

9. J. Krishnamurti, "The Krishnamurti Centre", transcript of a discussion with Scott Forbes, Dr. T.K. Parchure, Dr. Radhika Herzberger and others, Rishi Valley, 19th December 1985.

b: Published:

10. "The Krishnamurti Study", *Bulletin 47*, Autumn/Winter, 1984, Krishnamurti Foundation Trust Ltd., England.

11. A discussion with the International Committees, *Bulletin 40*, Autumn/Winter, 1985, Krishnamurti Foundation Trust, Ltd., England.

12. The Krishnamurti Centre, Krishnamurti Foundation Trust, Ltd., Brockwood Park, England, (Undated).

13. Mary Lutyens, Krishnamurti: *The Open Door*, London: John Murray, 1988, p.78, pp 121-123.

14. Mary Lutyens, *The Life and Death of Krishnamurti*, London: John Murray, 1990, p180, pp 192-193.

15.1. Krishnamurti, "It is essentially a religious place", *Vasanta Vihar Newsletter 2*, November, 1995.