Krishnaji's intentions for the future of the work, as he outlined them to members of the Foundations at Brockwood in June 1973

Krishnamurti: I believe I have to draw up a will because I have some clothes and watches - nothing else. They can easily be disposed of.

I have to state what my intentions are, so that there is no confusion about this. I would like to put down what they are with regard to Brockwood and the Foundations - this is not legally binding. We will have to discuss these intentions. So the question is: what is the future of the Foundations - should they continue or not?

One of the problems is that we all die. Who will take charge of the schools and of the Foundations, and yet be responsible for the spirit of the teaching? If we don't bring in younger people who will get to know all our ways of thinking, of discussing, everything will slip into the hands of strangers and will get lost.

You have this problem in India too - strangers want to get hold of the land.

I would like to ask: how do we continue? - not an apostolic succession, but how do we continue with the same feeling? How will that tradition come about?

So, how do we propose to continue Brockwood? - I am taking Brockwood as an example, I include Rishi Valley, Benares, Madras, Bangalore. How do we give a continuity to this kind of feeling of really working together, creating together, bringing about a different human mind? I think this is one of the functions of the Foundations.

Questioner: You should choose some young people.

Krishnamurti: I cannot choose. People come to me wearing a mask, and when I say, "Look, remove the mask", they don't like it. And so I cannot judge. I can, but it is like reading a private letter. Most of the young people put a shield between themselves and me. It is a responsibility of the Foundations to find young people. You may find it easier than I. Because people fall in love with me, with my face, they are attracted to me personally, or they want to advance spiritually.

What is our intention with regard to Brockwood? - the intention of all of us, not my intention.

I think we all agree that the schools should go on. Then how do we guard them from going into the wrong people's hands? You know the history of the Happy Valley School - so how do we deal with this matter?

The Foundations exist at present to arrange talks, publications, tapes, all that. When Krishnamurti dies, no arrangements for travel will have to be made. People won't give money any more - they may, but it is most unlikely. What will then be the function of the Foundations? Will it be primarily a business organization whose only job will be to carry on the practical work of publishing books and looking after the archives?

Questioner: We must establish a community where people work together.

Krishnamurti: The moment you provide a place for a community, there will be infinite trouble. Is such a thing our job? Also, are the Foundations only responsible for publications, archives, tapes, and for seeing that those original things are kept clean, do not become adulterated - nothing else?

We are all going to die. How are you going to see that everything is kept along the lines laid down? This is going to be very difficult. With regard to publications etc. is a Foundation necessary?

When we started, Ommen was supposed to be a community of people who were working, not only outwardly, but also inwardly. They were supposed to be greatly interested in the teachings; they could come because there was a house and some land. If the Foundations become concerned merely with publishing books and keeping archives, I feel the teaching will be lost.

So you will have a group of disciples - if I may use that word - not publishers, to be responsible for the Teachings. I feel personally that if the Foundations become merely an entity to publish books and to keep archives, then something is wrong, I feel the perfume is lost.

After Krishnamurti dies, will we reduce the Foundations merely to a publishing concern, or will we, as it is happening now, be one mind, something real, working together, and therefore there is a different perfume which will perhaps continue even though we cease to exist?

This morning, when we discussed together, it was something real. Can the Foundations carry on with that? Or are they merely going to be concerned with books?

Do you know what Sat-Sangh means? It means: good people coming together.

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We are talking about the Foundations. One branch is the schools which will carry on experimentally with the Teachings, trying to bring about a different mind - all that. The other branch is publications, tapes, archives and so on.

Personally I feel you are losing something marvellous if you reduce everything to producing books and keeping archives.

When I am concerned about my intention for the Foundations, my wish is that the other thing, the flowering, should not wither away.

Are we merely the holders of the Teaching in the form of Publications, or are we holding it in our lives, so that it is a living thing, not something dead? Therefore, what is the function of the Foundations apart from the schools? Is it merely to form groups, or organisations? That is wrong. How is the perfume to be carried on? I don't know - I'll leave it to you! My wish is that the perfume should be carried on, but I can't do anything about it.

I am sure that the apostolic succession in the Churches is not right, but don't let us lose the feeling of something original continuing, this one mind, living, going on. Don't let us give importance to publications and allow this to disappear.

I don't think we can decide about the continuity of the Foundations, at least, I can't decide. I don't think in terms of continuity at all. For me, it is a continual state of transformation; it will work itself out. But the schools have to go on definitely, because they may produce a different kind of human being - and so we must go on with that. But we must see what happens with the Foundations. If something is operating in us, then something will happen, not the crystallisation of a structure, but much more than that.

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