

KRISHNAMURTI

AND THE

RAJAGOPALS

by Mary Lutyens

Krishnamurti and the Rajagopals
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FOREWORD

I wish to express my gratitude to Erna Lilliefelt for the information she has provided about the lawsuits referred to in these pages. In condensing it I have regretfully had to omit much relevant detail, but the records of the three cases are in the archives of the Krishnamurti Foundation of America, Ojai, California, where they can be studied.¹

I would like to take this opportunity of saying that it was Mrs Lilliefelt and her husband who, for seventeen years, bore the chief burden and anxiety of these lawsuits with nothing to gain for themselves but the righting of a great wrong to Krishnamurti's work.

I am equally grateful to Mary Zimbalist for allowing me to quote passages from her diaries, and wish to thank Gabriele Blackburn for permission to quote from her letters to me.

All the quotations in this book, unless otherwise stated, come from the Adyar and Ojai archives and Krishnamurti's letters to my mother.

ONE

This is a personal reply to *Lives in the Shadow with J. Krishnamurti* by Radha Rajagopal Sloss (London, 1991).

The publishers of this book claim that it was written “in a spirit of tenderness, fairness, objective inquiry and no little remorse”, yet the author rarely misses an opportunity to belittle Krishnamurti; it contains many misstatements of fact, false inferences and snide innuendoes, and it is heavily biased in an attempt to justify the author’s parents at Krishnamurti’s expense.

Radha Sloss (RS in future) has taken such pains to make out that K (as I shall now call him) was a liar, that anything said by K’s friends as to what he told them can, RS implies, be dismissed as a lie. The author even goes so far as to write that my mother, K’s oldest friend, who had known him from 1911 until her death in 1964, had called him “a congenital liar”. I will never believe this without written proof. I knew her feelings for him too well. We are supposed to assume that everything Krishnamurti said which the Rajagopals objected to was a lie whereas everything unsubstantiated they choose to say is the truth.

RS’s main accusation against Krishnamurti is that he had a physical relationship for many years with her mother, Rosalind Rajagopal, while maintaining “a chaste image”. The physical relationship is not in dispute and should not come as a shock. It certainly did not surprise or shock me when K told me about it. I knew about his relationship with Rosalind before I wrote the last volume of my biography² but did not realize that Rosalind wanted her adultery broadcast to the world. I have always stressed that Krishnamurti was physically a perfectly normal man.

As for its being a secret affair, was K supposed to go about saying that Rosalind was his mistress? It was her concern as much as his. And he never “presented” himself as being celibate. According to the tenets of Leadbeater-Theosophy, celibacy was essential for any aspirant to the Path of Discipleship but K broke away entirely from Theosophy and its tenets in 1929 and thereafter often spoke publicly *against* celibacy. Here are a few quotations from his published talks to prove this point: “So-called holy men have maintained that you cannot come near God if you indulge in sex, therefore they push it aside although they are eaten up with it. But by denying sexuality they put out their eyes and cut out their tongues for they deny the whole beauty of the earth. They have starved their hearts and minds; they are dehydrated human beings; they have banished beauty because beauty is associated with woman.” And again: “I think we should understand what love and chastity are. The vow of chastity is not chastity at all, for below the words the craving goes on and trying to suppress it in different ways, religious and otherwise, is a form of ugliness which, in its very essence, is unchaste. The chastity of the monk, with his vows and denials, is essentially worldliness which is unchaste. All forms of resistance build a wall of separateness which turns life into a battlefield; and so life becomes not chaste at all.” And yet again: “To deny sex is another form of brutality; it is there, it is a fact. When we are intellectual slaves, endlessly repeating what others have said,

when we are following, obeying, imitating, then a whole avenue of life is closed; when action is merely a mechanical repetition and not a free movement, then there is no release; when there is this incessant urge to fulfil, to be, then we are emotionally thwarted, there is a blockage. So sex becomes the one issue which is our very own, which is not second-hand. And in the act of sex there is a forgetting of oneself, one's problems and one's fears. In that act there is no self at all."

In answer to a question he was asked at a public meeting, "Is it possible for a man and a woman to live together, to have sex and children, without all the turmoil, bitterness and conflict in such a relationship?" K said, "Can't you fall in love and not have a possessive relationship? I love someone and she loves me and we get married—that is all perfectly straightforward and simple, in that there is no conflict at all. (When we say we get married I might just as well say we decide to live together.) Can't one have that without the other? Without the tail, as it were, necessarily following? Can't two people be in love and both be so intelligent and so sensitive that there is freedom and an absence of a centre that makes conflict? Conflict is not in the feeling of being in love. The feeling of being in love is utterly without conflict. There is no loss of energy in being in love. The loss of energy is in the tail—jealousy, possessiveness, suspicion, doubt, the fear of losing that love, the constant demand for reassurance and security. Surely it must be possible to function in a sexual relationship with someone you love without the nightmare which usually follows. Of course it is."

Are these the words of a man pretending to be celibate? People who are disturbed and disillusioned by the fact that K had a physical affair should inquire of themselves whether they have not been projecting on him their own conventional image of what "a holy man" should be.

What K had to experience with Rosalind Rajagopal after some years was "the tail". She became jealous, possessive and suspicious, thus ruining what had once been a beautiful relationship.

The question of whether Rajagopal was deceived or not and the pregnancies and abortions will be gone into later, as will the most monstrous of the accusations made against K, those to do with the "process".

The strangest thing about RS's book is the Rajagopals' lack of interest in K's teaching, their absence of all mystical sense and knowledge of the true nature of the extraordinary being they lived with for so many years, thus trivializing his story to the level of their own triviality. To realize this it is necessary to touch again on those parts of K's early life where RS has often gone badly astray. (A detailed account of K's life up till Mrs Besant's death in 1932, taken from original sources in the Adyar archives and K's own letters, is given in *The Years of Awakening*.)

TWO

Jiddu Krishnamurti was born on 11 May, 1895, the eighth child of a Telegu-speaking Brahmin family living about 150 miles north of Madras. His father, working for the British as a tax-collector, was not badly off. K, always a dreamy child, was very delicate; he had nearly died of malaria at the age of two and was subject to many bouts of the disease in childhood. His mother, to whom he was particularly close since he had so often been unable to go to school, died when he was ten, and thereafter there is little doubt that what he craved most in his youth was a mother to love. RS (p. 28) wrongly doubts his claim to have remembered nothing of his early life except what was later told to him by others. All the information about his childhood came from a long account written by his father, Jiddu Narianiah, and a few people who were at Adyar, Madras, the International Headquarters of the Theosophical Society (the TS), where K was first “discovered”. It was his father who recorded that the boy was clairvoyant and saw his sister and then his mother after they were dead. K, much later, read this account but remembered none of it himself.

Although it was in 1907 that Narianiah, a long-time Theosophist, unable to live on his pension after retirement, asked Mrs Besant for a job at Adyar, it was not until January, 1909, that he came to live there with his four surviving sons of whom K was the second, and not until February that year that K, three months before his fifteenth birthday, was “discovered” by C.W. Leadbeater (an ex-Church of England curate and chief occult leader of the TS) to be the “vehicle” for the World Teacher (the Lord Maitreya). RS gives only the date 1907 which makes it appear that K was twelve when he was “discovered”, nor does she mention that Mrs Besant (President of the TS since 1907) was away on a lecture tour at the time of the “discovery” and therefore had no part in choosing K as the “vehicle”.

Lower in the hierarchy than the Lord Maitreya who, it was said by Leadbeater, had taken the body of Jesus and before that the body of Sri Krishna, were several occult Masters, two of whom, Morya (M) and Kuthumi (KH), were supposed to have taken the TS under their special protection. Master M was Mrs Besant’s Master and KH Leadbeater’s, who subsequently became K’s also. Every night after being “discovered”, Leadbeater would take K on the astral plane to the house of the Master KH in Tibet who would give him instruction for advancement along the Path of Discipleship. (All statements of this kind should be prefaced with the words “According to Leadbeater” but to repeat this each time would be too tedious.) Next morning K would laboriously write down, in English, notes of what he remembered of the Master’s teaching (several reliable people at Adyar vouching for the fact that K did write these notes himself without any prompting or help from Leadbeater). The steps on the Path were probation, acceptance and then five initiations (not six, as RS states), the fifth being adepthood when the pupil virtually became a Master himself. Mrs Besant and Leadbeater were said to have already taken their fourth or arhat initiation.

Leadbeater was at this time delving into K's past lives, in which he was sometimes a woman. The name given to him throughout the "Lives" was Alcyone. The "lives" were investigated and published consecutively for the next ten months in *The Theosophist*. Any new person Leadbeater met and approved of was immediately found a place in the "Lives" and given a pseudonym.

When Mrs Besant, then just sixty-two, and K at last met at the end of November, 1909, an instant devotion sprang up between them which was to last a lifetime. She loved him and followed him until her death in spite of many differences between them, and whatever he may have said and thought about other leaders of the TS, he loved and revered her until his death.

By the time K met Mrs Besant, Leadbeater had removed him and Nitya, his younger brother by three years without whom he refused to go anywhere, from the school where K was beaten nearly every day for stupidity, and was teaching them himself with the assistance of several young men who also helped to groom them and build them up physically with tennis, bicycle rides and gymnastics.

In January, 1910, K was said by Leadbeater to have taken his first Initiation. In taking charge of the boys, Leadbeater was extremely tactless with their father, Narianiah, incurring his lasting hatred. Because of this bad feeling Mrs Besant asked Narianiah to transfer the legal guardianship of the boys to her. This he did willingly on condition they should be removed from Leadbeater's influence. This condition was not adhered to and Leadbeater continued to be their real guardian, guiding their lives with instructions from the Master KH.

A most important part of K's life is now omitted from the Sloss book. At the end of September, 1910, Mrs Besant took the boys with her to Benares where she had a house in the Theosophical compound, close to the Central Hindu College which she had founded. K became very attached to the Principal of the College, George Arundale, a large, tall man of thirty-two, who had taken an honours degree at Cambridge; K also became fond of E.A. Wodehouse, brother of P.G. Wodehouse, English Professor at the College who had won the Newdigate Prize for poetry at Oxford. As well as Arundale, K picked out four others from a special group of Mrs Besant's followers and asked her if he might teach them the qualities of discipleship as taught to him the year before by the Master KH. Mrs Besant was delighted and K wrote to Leadbeater asking him to send the notes he had made every morning of the Master's teaching. Before sending them, Leadbeater typed them out and "arranged" them (the original notes have disappeared). This was the origin of the little book *At the Feet of the Master* which has been translated into more than twenty languages and is still in demand. It was published under the name of Alcyone with a prefatory note written by Alcyone saying, "These are not my words but the words of the Master who taught me." It has always been uncertain whether the book was written by K or Leadbeater. It is certainly very simply written in an almost childish style.

At this time at Benares, when K was fifteen and a half, Wodehouse wrote about him:

What struck us particularly was his naturalness... of any kind of side or affectation there was not a trace. He was still of a retiring

nature, modest and deferential to his elders and courteous to all. To those whom he liked, moreover, he showed a kind of eager affection, which was singularly attractive. Of his “occult” position he seemed to be entirely unconscious. He never alluded to it—never, for a single moment, allowed the slightest hint of it to get into his speech or manner. ...Another quality was a serene unselfishness. He seemed to be not the least preoccupied with himself. We were no blind devotees, prepared to see in him nothing but perfection: We were older people, educationalists, and with some experience of youth. Had there been a trace in him of conceit or affectation, or any posing as the “holy child”, or of priggish self-consciousness, we would undoubtedly have given an adverse verdict.

Having known K ever since I can remember until his death, I can positively say that he never lost his beautiful manners due to an innate consideration for others and that in spite of all the adulation he received he remained modest, affectionate and self-effacing. It was not his fault that people often became shy in his presence as they do when meeting royalty.

In January, 1911, a new international organization was founded at Benares, the Order of the Star in the East (the OSE), to draw together all those who believed in the near coming of a great spiritual teacher and help prepare public opinion to receive him. A small magazine, called *The Herald*, published in India, was started at the same time. K was made Head of the Order, Mrs Besant and Leadbeater its Protectors (not K’s protectors as RS goes on calling them) and George Arundale Private Secretary to the Head.³

It was by no means all Theosophists who became members of the new Order. A huge contingent of Germans under Rudolph Steiner resigned from the TS in protest at the idea of the coming World Teacher and there were protests from many others; nor was it necessary to become a Theosophist before joining the OSE.

It was now the Master’s wish that the boys should go to England; therefore, fitted out with Western clothes in Bombay, which they found terribly uncomfortable, especially the shoes, and having had painful operations performed to sew up the holes in the lobes of their ears, they arrived in London on 5 May, 1911, accompanied by Mrs Besant and Arundale who had taken some months leave from the College. RS writes (p. 31) that “the doors of the highest circles were thrown open to them, for there were many wealthy and aristocratic Theosophists in that era”. She also writes of “the luxuries of life amidst England’s upper crust” which they experienced.

This gives a very distorted picture. There was only one rich Theosophist in England at that time, Miss Mary Dodge, an American who, according to my mother, was the “most nobly generous woman” she had ever met and who lived at Warwick House, St. James’s, *not* at West Side House, Wimbledon, as RS seems to think. (Miss Dodge did not move to Wimbledon until the war began in 1914.)⁴ As for aristocrats, there were only Muriel, Countess De La Warr,

divorced from her husband, and living with Miss Dodge, and my mother, Lady Emily Lutyens, aged thirty-six, with scarcely any money of her own, married to a then poor architect and living in Bloomsbury Square, a cheap and rather undesirable neighbourhood in those days. (K never came in contact with her grander relations.) Mrs Besant with the boys and Arundale went to stay with Mrs and Miss Esther Bright, Mrs Besant's best friend in England, at 82 Drayton Gardens, a modest house in Kensington. (The Brights also had a cottage at Esher.) The boys were only occasionally asked to lunch at Warwick House with Mrs Besant. They never stayed there.

My mother had been converted to Theosophy the year before, when I was two, and it was she who had recently converted Miss Dodge and Lady De La Warr. Thereafter my mother became a strict vegetarian together with her five children, but not her husband.

Within the TS was an inner school, the Esoteric Section (the ES), which Theosophists could apply to join only after working for two years for the Society. This two-year period was not always observed and my mother was invited by Mrs Besant to join the ES almost immediately after joining the OSE which she did, with many others, the day after Mrs Besant's arrival in England.

The Master now decided (according to Leadbeater, let me remind the reader) that the boys should be educated in England and go to Oxford, so before they returned to India with Mrs Besant and Arundale in the autumn of 1911 their names were put down for Balliol and New College. K was expected to take up residence in 1914. RS does not seem to realize that they returned to India in 1911 where an important event took place in December at Benares: for the first time the Lord Maitreya was said to have shown himself through K while he was handing out certificates to new members of the OSE.

The boys were back again in England with Mrs Besant in February 1912 by which time Narianiah had threatened to bring a lawsuit against Mrs Besant for the custody of his sons, objecting to their continued association with Leadbeater. This time C. Jinarajadasa (always called Raja by his friends), a Singhalese, five years older than Arundale and also a Cambridge graduate, accompanied them as their tutor. His general erudition and knowledge of languages made him a valuable lecturer for the TS and he had been on a lecture tour at the time K was "discovered". Also with them was Dick Clarke, formerly an engineer, who had looked after K's physical well-being at Adyar.

"Krinsh [as RS called him] told stories too of life in public school. ...However, these schooldays did not last long," writes RS (p. 32). I do not know whether she has in mind an American or British kind of "public school" but K and Nitya never went to either and if he did indeed tell of their sufferings he must have been pulling her leg. When K was twenty-one and Nitya eighteen they went to board with a coach or "crammer" in the country who had only three other students of about the same age. They may have been cold there but they were certainly not bullied.

Leadbeater had gone ahead to find a place in Europe with the right magnetism where K could be prepared for his second Initiation since this could not take place anywhere in India owing to Narianiah's threats. Leadbeater had chosen

Taormina in Sicily where Mrs Besant, the boys and Raja joined him in March. Arundale arrived two days later direct from India. They remained there for nearly four months, occupying the whole top floor of the Hotel Naumachia. On the night of the full moon of May, 1912, the great occult festival of Wesak, K and Raja were said to have taken their second Initiation and Nitya and Arundale their first.

Narianiah's suit against Mrs Besant was filed in October, 1912, but did not come up in the High Court of Madras until March, 1913, by which time she had discovered that an old enemy of hers, owner of a Madras paper, *The Hindu*, was backing Narianiah. This man launched violent attacks against her, Leadbeater and the TS all through the trial. Mrs Besant conducted her own defence. The verdict, given on 10 April, 1913, was a mixed one. The charge of immorality against Leadbeater and K was dismissed; nevertheless, the judge ordered Mrs Besant to hand over the boys to their father by the middle of May. Costs, however, were awarded against the plaintiff. Mrs Besant immediately appealed.

To go back for a moment to 1912. Before leaving for India with Arundale after Taormina, Mrs Besant, afraid that the boys might be kidnapped, saw them safely hidden with Raja as their permanent tutor and Dick Clarke in a house in the New Forest in England, Old Lodge, with Mrs and Miss Bright in charge of the household. Serious hours of study were insisted on by Raja, a stern disciplinarian, and compulsory runs in the Forest for the boys every morning before breakfast even when there was snow on the ground. On the way from Taormina to England, Raja had taken the boys on a three-day sight-seeing tour of Rome, Florence, Venice and Milan, boring and exhausting them to the point of rebellion.

They remained at Old Lodge from November, 1912, until April, 1913. My mother often visited them there. She and K were already close to each other but it was not until the summer of 1913 at Varengeville, on the coast of Normandy, that their love, which had started as a mother and son relationship, became obsessive for them both. George Arundale, who had given up his post of Principal at the Hindu College, joined them there as another of the boys' full-time tutors. They stayed at a house designed by my father, which had been lent to them, while my mother with her five children rented rooms at a nearby farmhouse (my father never came with us on holidays) and saw the boys every day. K had always made a special pet of me as the baby of the family and I looked on him as my property very much as RS was later to do. From the time we left Varengeville, at the end of September, my mother was never really happy away from K, and K's letters to her and his diaries show that he too was never really happy without her. (She destroyed his very early letters to her as being too intimate.) He continued to love and revere Mrs Besant and never missed a week in writing to her dutiful little letters, always expressing his devotion but telling her only what he thought would please her, whereas it was to my mother that he poured out all his difficulties and often his unhappiness and loneliness.

RS comments on my mother's relationship with K (p. 34), "To be the single object of a woman's love would be his lifelong need. Lady Emily was but the first to fill this role." How she misunderstands K's nature. He had an infinite

capacity for loving and not always one person at a time; to *be* loved was of secondary importance to him, but the moment a person became jealous or possessive the love was blighted.

There was much excitement at Varengeville, encouraged by George, when it was heard that the Master wanted an enlarged *Herald of the Star* published in England. (K became the nominal editor, George and my mother were the actual editors, though later on K wrote the editorial notes for some years.) Raja tried in vain to get the boys to stick to lessons although it was holiday time and there were many distractions in the way of tennis, rounders and picnics, and they had had so little fun of this kind in their lives. My mother, my eldest sister, Barbie, and my only brother, Robert, were put on probation while we were there. Leadbeater immediately added them to the “Lives” in close relationship to Alcyone. Another result of our stay there was that Barbie and Nitya, both fifteen, fell in love.

Returning to London at the beginning of October and staying at Drayton Gardens with the Brights, K reported to Mrs Besant in India that Miss Dodge had settled on him £500 a year for life and £300 on Nitya. He wrote how kind Miss Dodge was to them. There had been friction between George and Raja throughout the summer and this was making life very difficult for K. Then news came on 31 October that Mrs Besant had not only lost her Appeal in Madras but that the order as to costs had been reversed. She immediately decided to appeal to the Privy Council in England. The next day K wrote to her, “My own beloved Mother, I am very sorry that the case has gone against us. ...I am afraid you must be very tired of it and I wish I could be with you and love you. You know I love you very much and I am very devoted to you. Words cannot express my devotion towards your dear self.” He then told her in this same letter that George had written to Leadbeater explaining all their difficulties, that he agreed with all George had said and he was writing to Leadbeater himself, enclosing George’s letter. This very long letter to Leadbeater, dated 31 October, 1913, sounds a new note of authority in K. It may have been the knowledge that he now had an income of his own that gave him the courage to write as he did, but George must certainly have helped him with the letter because it is written in such a different style from usual. Part of it is quoted below:

I think it is time now that I should take my affairs into my own hands. I feel I could carry out the Master’s instructions better if they were not forced upon me and made unpleasant as they have been for some years. ...Of course I shall make mistakes, but I know generally the nature of my duty. I have not been given any opportunity to feel my responsibilities and I have been dragged about like a baby. ...The next important matter would be as regards studies. Sanskrit would be the difficulty for I do not feel I could study the subject under Raja. ...Study has been much neglected lately. To tell you the truth I think all would go well if Raja were relieved of his duties—I know I could control and guide George and the rest of the party. Part of George’s difficulties, as explained

to you in his letter, are due to the fact that it has not been possible for me to look after him as I should.

RS deals with this letter on pp. 33–34. First, she gets the dates wrong: K was now eighteen and a half, not approaching eighteen, and all this happened in the autumn of 1913, not the spring. Miss Dodge did not yet live in Wimbledon, as has already been said, and Mrs Besant and the boys never stayed at Warwick House where she did live. RS shows how little she understands the Theosophical climate of the time (how could she?) in implying that George Arundale was making a sacrifice in giving up his work in Benares to become K's tutor. George was the first of the five men K had chosen as his pupils when he first went to Benares in September, 1910. Any of the five and many others would have jumped at the opportunity of being in the close relationship of tutor to the "Vehicle" of the World Teacher. That George should teach K on the physical plane while being K's spiritual pupil presented no difficulty. With Raja it was different. He and K were on the same spiritual level, both second Initiates, and he was never K's pupil as RS states. Nevertheless, Raja had joyfully accepted the privilege of instructing him.

RS further writes that K "had no intention of giving up his exciting new life for studies that bored him", which is absurd since part of his letter was devoted to the need to study which, he said, "had been much neglected lately". She also writes, "As well as disliking criticism, Krishna also disliked discipline. ...Those who took a firm hand with him soon lost his favour. Among them was his once beloved tutor Jinarajadasa." This is quite untrue. K was to put up with more than his fair share of criticism and discipline in his life and the heavy hands of the Rajagopals later on did not lose them his favour for many years. As for Raja, there is an unpleasant inference here that K would throw over an old friend for a new one. K had not loved Raja whereas he had and still did love George whom he had come to know before he had ever met Raja and for whom he felt responsible, having chosen him as his pupil. He asked for Raja's recall because he could not bear, and never could bear, an atmosphere of friction and jealousy.

Raja was recalled but Leadbeater was not pleased. When K realized this he wrote a short letter to Mrs Besant (not a long letter to Leadbeater, as RS states, p. 35; he was not to write to Leadbeater until 1915). He was miserable, he wrote, that she should think him ungrateful for all that had been done for him, above all that she should think him ungrateful to her. "I only meant," he went on, "that Raja and I can't get along together and please don't think that I am ungrateful either to Raja. ...I think Raja is rather glad to be relieved of his position. ...He has had many difficulties with us and I hope he will be better off at Adyar."

Mrs Besant heard at the beginning of May, 1914, that she had won her appeal to the Privy Council, chiefly on the grounds that the boys' wishes had not been consulted and that they had not been represented in the High Court in Madras. On hearing the news K went out by himself and bought Mrs Besant a pearl brooch as a loving gesture for all she had done for him. RS writes (p. 32), "Krishna was exultant and congratulated her on this victory that would ensure

‘his marvellous future’.” It is inconceivable that K, on this occasion or any other, would have written or spoken of his own “marvellous future”.

The boys now went to a rented vicarage in Bude on the north coast of Cornwall with George Arundale, Dick Clarke and George’s severe-looking aunt, Miss Francesca Arundale, to run the household, with admonitions from Mrs Besant to study hard for Oxford. In July, 1914, B. Shiva Rao was sent from India to teach them Sanskrit. He had known the boys at Adyar when he was helping Leadbeater to investigate the “Lives of Alcyone”. Clever, cheerful, charming, and only twenty-three, he brought a new young element into their dreary lives, but he was recalled when war broke out in August.

George was now doing his best to keep my mother away from K, sending reports to Mrs Besant and Leadbeater of the harm she was causing his “higher nature”. Nevertheless, my mother spent the summer holidays there with all her children in a rented house. A fresh complication arose when George fell in love with Barbie and wanted to marry her. (Barbie had by now reacted very strongly against Theosophy and was ashamed of our mother’s Theosophical friends. She never liked George, whom she found “very common”, and found Nitya too young.) Nitya, who was always quarrelling with George, went off in the autumn to study with a tutor in Oxford where he overworked and badly strained his eyes. (He had been born nearly blind in one eye.) K, with my mother now successfully banished except for a very occasional visit, spent the next two years at Bude with an unhappy George and his old aunt. They had to move into cheap lodgings because Mrs Besant in wartime was unable to keep up her monthly payments of £125 a month for their living expenses. K’s only pleasures were golf lessons from an excellent professional and the gift of a motor bicycle.

My mother wrote of him at this time: “He certainly believed in the idea of the Masters and would frequently ‘bring through’ interviews with the Lord Maitreya. He accepted his position but never derived any personal satisfaction from it. He never wanted anything for himself—money, power or position. George was always urging him to remember what had happened on other planes: ‘Please bring through,’ he would keep saying, but Krishna remained unmoved and only ‘brought through’ when he really did remember something.” He was, my mother believed, desperately unhappy. He longed for a normal life, and often said to her, “Why did they pick on me?” He was only really interested in poetry, particularly Shelley and Keats, and in some parts of the Bible which she read aloud to him for the beauty of the language. He knew *The Song of Solomon* almost by heart.

THREE

Mrs Besant was fully immersed now in her work for Indian Home Rule and had forgone her occult powers for the sake of it, and Leadbeater, after a tour of the East, settled in Sydney at the beginning of 1915 where he remained for the rest of his life and gathered round him a new group of pupils. Shiva Rao, who had complete faith in Leadbeater, had, while he was at Bude, reminded K of all that Leadbeater had done for him and Nitya in the past, and in February, 1915, K decided to try to get back into touch with him by writing an extremely long letter apologising for his past ingratitude and then telling him in detail of all his present difficulties. He told him about his feelings for Lady Emily and how George was unnecessarily jealous of her for they had not interfered with his love for George. But it was what he revealed about Nitya that is particularly interesting.

RS writes (p. 36) that Nitya “loved his studies and applied himself with an enthusiasm” to the detriment of his health and that Krishna “sometimes complained of his brother’s bad humour, a view that is very much at odds with any offered by those close to Nitya, either then or later”. Here is what K wrote about Nitya to Leadbeater:

Nityam and she [Barbie] were once six months ago very great friends. They loved each other and helped each other along but then George came along and Barbie liked him and poor Nityam became jealous and Barbie in a way dropped him and he feels awfully badly about it. ...Nityam and I are now much more intimate and he tells me all his troubles and that helps him a bit. ...He feels very lonely, like most of us do, and there is nobody he specially likes or loves and it makes him double harder [sic]. He is very bitter and hard and cold. He wants someone to love him first and foremost and to whom he can pour out all his troubles. He wants a mother to love as I have Lady Emily. I am afraid he does not like many people. Like me he is at *present* not interested in the work but I think it will pass soon. He has grown but he is not at all well for his age. He has been here twice and [a] little separation from me has brought us closer and he likes me now and so do I like him too. Brothers and you can understand. He is awfully clever as usual and smart.⁵

Barbie was the only girl who ever aroused Leadbeater’s devotion. He had written about her to my mother in the summer of 1913: “You speak of Barbara’s increasing beauty. I can assure you that if I were half a century younger I should throw myself into some career with a stern resolution to win wealth and a title to lay at her feet, or die in the attempts. She has had the wondrous gift of beauty in many lives before: it was noticeable in Central Asia at the dawn of the Aryan race.”

At about this same time K was writing to Mrs Besant, “I love George just the same and my love for Lady Emily will be the same. She has *not* drawn me away

from George. He was jealous at first about it and that has been a wall between us two. It is really stupid because I love them both very much and it is silly to say I must *not* love anybody else.” This was a difficulty that was to dog K all his life—people, men as well as women, demanding his exclusive love. He was always being pursued by women—a few of them in later years claiming to be his wife. Both men and women would break away from *him* out of jealousy and then accuse him of discarding *them*.

Towards the end of March, 1915, Nitya was able to go to France as a despatch rider to join Dr Haden Guest (later Lord Guest), a Theosophist and the Chief Medical Officer of a hospital unit in Paris. K longed to go too but Mrs Besant, having, he thought, given her consent, suddenly withdrew it to his intense disappointment.

K left Bude in the autumn of 1915 while George, who had joined the Anglo Red Cross, began working in an hotel in Bloomsbury turned into a hospital which Haden Guest, back from Paris, was now running. Nitya had also returned to London feeling much happier since winning a gold medal for his work for the French Red Cross. The brothers, with George out of the way, and living at Drayton Gardens with the Brights, studying with visiting tutors, grew very close to each other. K was to call Nitya “a thundering good fellow” in a letter to Mrs Besant, and Nitya wrote to her in a letter of January, 1916, “Krishna has changed tremendously. He has a great deal of insight into character and he is able to judge for himself. He stands much more on his own feet than he used to do, and although he is not aggressive and never will be, some people are irritated by what they call his sudden firmness and attribute it to the person who happens to be nearest to him. I think they forget his judgement is not likely to be far wrong. His love for Lady Emily is no longer an infatuation but a very steady love which I do not think will change for he is not a changeable temperament.” The accusation of being influenced by the last person he was with is another charge which was to follow K all his life, usually made by old friends when he dared to make new ones. It has seldom been understood that the influence people have had on him from time to time has been almost entirely superficial. When he was first “discovered” by Leadbeater it must have struck the latter that the boy’s empty mind was ideally fertile soil for the planting of his own Theosophical ideas. So it was, but what was not realized was that these ideas never took root. The scattered seeds came up dutifully as little platitudinous annuals. All those years of study and Theosophical conditioning left hardly a mark on K’s mind. His true being was all the time slowly, secretly, unfolding, hidden even from himself. It was *not*, as RS asserts (p. 28), that he would find the claims made for him “an embarrassment” in his search for “an independent path to truth” and would “devise a neat way out” by claiming to remember nothing of his earlier years. There was no “neat way” of finding his true being any more than there is a “neat way” of making a forest tree grow.

It was at this time that a refreshing new influence came into the boys’ lives with Harold Baillie-Weaver, a middle-aged barrister married to a widow much older than himself. He had been a great dandy before marriage and conversion to Theosophy. He now taught the boys how to dress smartly, introducing them to

his own tailor, and how to polish their own shoes, an art at which K excelled and practised until the end of his life.

In the spring of 1916, when K was twenty-one and Nitya eighteen, they were sent to a crammer, a tutor who coached backward young men for the entrance examination to a university. A crammer took only a few students at a time who lived as part of his family and received intensive individual teaching. The coach found for them by Baillie-Weaver was the Rev. John Sanger whose wife was a Theosophist. He had a large house with a tennis court in Kent and only three other pupils of about the same age. Nitya was far from being backward and was expected to go to Oxford well before K. RS is wrong in saying (p. 36) that K "Predictably failed the entrance examinations to Oxford". He never sat for even one. Soon after arriving at Sanger's, he heard that no Oxford college would take him or Nitya because of the publicity their father's lawsuit had received. Mr Sanger then tried several colleges at Cambridge with no more success. The only thing now was to try for London University for which they were accepted, but the entrance examination, matriculation, was harder than either for Oxford or Cambridge.

Nitya's eyes were so bad now that he could no longer see in artificial light, so he had to work twice as hard in daylight. K, who had discovered in himself a gift for healing, began to treat them with considerable success. Whenever one of the other students had a headache or toothache they would go to him; therefore, as he reported to Raja, "you can imagine I am fairly popular".

In November, 1916, the brothers went to London for Raja's wedding to an English lady, Miss Dorothy Graham, whom he had met at Adyar. K thought the marriage "most extraordinary"; Raja was the last person he would have thought of as getting married. Indeed, it sent a shock wave through the TS. Not even a pupil of a Master, let alone an Initiate, was expected to marry, and many existing marriages had been ruined by abstinence from sex.

FOUR

In January, 1918, the brothers were again in London to sit for the four-day matriculation. K, who had worked really hard under Mr Sanger, the best tutor he had ever known, and who had expectations of passing since Sanger had great hopes for him, failed in Latin, his worst subject, while Nitya passed with honours. So back K had to go to Sanger's to work for another attempt in September. Nitya wanted to study for the Bar; his name was put down in Lincoln's Inn and a flat taken for him by Lady De La Warr in the Adelphi in London.

K failed the examination again in September, this time in maths, to Mr Sanger's profound disappointment. (Neither of these failures to pass an examination was predicted as RS states, p. 36; K and Mr Sanger were both very hopeful of his passing.)

Having left Sanger's for good in May, K was now living with the Baillie-Weavers who had taken a house on Wimbledon Common. He went to London University every day by bus and Underground while George Arundale, who was staying with Miss Dodge at West Side House, Wimbledon, and had a car at his disposal, would be driven in his smart new Red Cross uniform to the hospital in Bloomsbury, close to London University, without once offering K a lift. They were never to be close again.

What house, one wonders, is RS referring to when she writes (p. 37) of the boys having to live for the next few years in a gloomy rented house after meeting the Baillie-Weavers? She makes many errors about their whereabouts at different times, never mentions Mr Sanger, and is often mistaken about dates.

The brothers had spent the summer holidays at West Side House, where they had every material luxury but they felt restricted there because, although Miss Dodge was always kindness itself, Lady De La Warr, a waspish little woman, reported their every frivolity or peccadillo to Mrs Besant. When the latter at last came to England at the end of the war, K obtained her permission to go and live in Paris to learn French if he failed matriculation for the third time. She agreed that it would now be best for him to learn languages so that he would be able to speak all over the world "when the time came".

In the autumn of 1919 the brothers shared another flat in the Adelphi and I saw them then more than at any other time in my childhood. We had moved that year to a larger house near Cavendish Square and had a lot of fun together, going to cinemas at week-ends, playing indoor games including Sardines all over the house when we had friends to tea. When I came home from school I nearly always found to my joy their identical grey homburg hats and gold-headed canes on the hall table. It was at this time that K, having just discovered P.G. Wodehouse and Stephen Leacock, would read these books aloud to us, laughing so much that he could hardly get his words out. He had one of the most whole-hearted and infectious laughs I have ever known.

K sat for the third time for matriculation on 20 January, 1920. Feeling he had no chance of passing, for he had not been working, he left his papers blank

according to his own recollection. Nitya, a few days before, had passed his examination in Constitutional Law and Legal History. Leaving Nitya to study Criminal Law, K left London for Paris on 24 January.

FIVE

K stayed at first with a Theosophical French widow and her sister and was terribly homesick for my mother. He was completely disillusioned by this time with Theosophy and his role. He wrote to my mother soon after his arrival, "I can never realise my dream, the more wonderful it is the more sadder and unobtainable. You know my dream mother which is being with you ad infinitum. But I am a *lusus naturae* (freak of nature)." And some days later, "Oh! mother I am young, must I grow old with sorrow as my eternal companion? You have had your youth and your happiness and you had that which can be given by man and God, a home." Twelve years later he found a home with Rosalind and Radha, only to lose it when Rosalind became jealous and possessive.

What he felt about Theosophy is shown from a letter he wrote to my mother after meeting Count Fabrizio Ruspoli a week after arriving in Paris. Ruspoli had been another of his many early tutors at Adyar. "Ruspoli and I lunched at a little restaurant. We two talked a long time. He is very upset, like me, poor old Ruspoli. ...He, at the age of 42, feels homeless, believes in none of the things which C.W.L. [Leadbeater] or Mrs Besant have said. ...He does not know what to do, has no ambition. In fact we are both in the same unfortunate boat."

But K's life was soon to take a happy turn when he met the de Manziarly family. Madame de Manziarly, still a beautiful woman, was a Russian married to a Frenchman (who was very ill and soon to die) with three daughters and a son who were all members of the OSE, but only the two youngest girls, Marcelle and Yolande (Mar and Yo), aged nineteen and fifteen, were at home at this time. (He had already met the only son, Sasha, in England and had become great friends with him.) The girls taught him French, and Madame tried to instil some culture into him by taking him to the Louvre, the Comédie Française and the Russian ballet, and recommending books for him to read. But although he liked her, he "much preferred natural scenery", as he told my mother, and going on picnics with the girls who treated him with an endearing mixture of playfulness and reverence. He wrote that they all wanted to see the Masters whereas he "didn't care a damn".

On a visit to Paris in February, 1920, Nitya met the de Manziarly and found at last in Madame his "Lady Emily". He had been immersed in London in a money-making scheme for forming a company to import cars and tractors into India in partnership with two rich cotton merchants from Bombay who had come to Europe to meet K, Jamnadas Dwarkadas and Ratansi Morarji. Returning to London in March, Nitya wrote to Mme de Manziarly, "Business is too wonderful for words." Jamnadas had already gone back to India and now Nitya made up his mind to return to India with Ratansi. He cabled his intention to Mrs Besant, "burnt his boats", as he put it, in London and came to say good-bye to us, bringing with him as a parting present an enormous box of chocolates. As I had been in love with him ever since I could remember I felt my heart was breaking.

On arriving in Paris he received a cable from Mrs Besant ordering him to remain in England; his first duty was to look after K. This was a terrible blow; he

had been so excited by the whole adventure, yet he merely noted in his diary, "A.B. the all powerful". He went from Paris to Turin by himself, probably to cancel some matter about a car. His state of mind can be judged by entries in his diary while he was there, "Hell, Hell, Hell" for three days, and then, in a memorandum, "Turin the most miserable in my life". Poor Nitya would have to play second fiddle to his brother for the rest of his life, and his less spiritual nature and far stronger sexual impulses made it far harder for him to lead a celibate life, yet he never resented K; he realized that K's role was not going to be easy either: K, shy and self-effacing, would have to come out into the limelight as soon as Mrs Besant said the word, and learn to project himself and speak in public.

K was at Amphion that summer of 1920 on the Lake of Geneva, staying at a hotel close to where Mme de Manziarly had taken a villa with the two girls, having his meals at the hotel but spending the rest of the time at the villa. Although enjoying himself and fast picking up French from the girls, he was in a most rebellious mood. It was not so much against Theosophy itself that he was rebelling as against what he called "the namby-pamby affair" they were making of it. He felt that with the help of my mother and the Manziarly family he would be able to change the world.

It was at Amphion that he heard that Raja and his wife had arrived in England, bringing with them to go to Cambridge a young man of twenty, D. Rajagopalacharya, a former pupil of Leadbeater's who was said to be already an Initiate, to have been St Bernard of Clairvaux in his last life and to have a wonderful future as a Buddha, succeeding K. K never looked on Rajagopal as a rival as RS maintains (p. 40). The Manziarly girls had asked him teasingly if he feared Rajagopal as a rival, that is all. K and the girls did make fun of his name which was rather a mouthful. RS also writes (p. 46) that K had "scoffed" when he heard that Rajagopal wore white gloves. She goes on to say that Raja, as she calls him, "would not know of Krishna's taunts until thirty years later when he read of them in Lady Emily's biography". My mother never wrote a biography, only an autobiography, published in 1957, and in that she never mentions K laughing at Rajagopal's name or of his wearing white gloves. RS must have taken this passage about making fun of his name from *The Years of Awakening*, though Rajagopal does not seem to have been offended by it, for when the book came out in 1975 he sent me a heart-warming telegram of congratulations which I have kept. I made no mention of "white gloves", however, and have never heard before that he wore them. I have no idea where RS could have got this from.

K supposed, in a letter to my mother, that now Raja was there all the past lives and steps on the Path would start again. He wondered what they would do with Rajagopal and hoped they would not "rater [bungle] his future". "Please if you see him," K continued, "give him my blessing and ask him for his."

K had also heard that Raja wanted to start some kind of ceremonial in the OSE and had founded a new magazine called *The Disciple*. When he was sent an advance copy, it made his "hair stand on end". "As you know," he wrote to my mother, "I really do believe in the Masters etc. and I don't want it to be made

ridiculous. A beautiful idea or an object can never be ugly but we human beings can make it monstrously unwholesome,” and a few days later: “Extraordinary chap, Raja, and I suppose he believes what Lady D [De La Warr] says about us and our debts ...if he [Raja] had told me that they had spent so much money on “educating me”? & that I must return it in *service* to the T.S., I should then tell them that I never asked them to take me out of India. Anyway, it is all d—d rot and I am fed up with it.”

After meeting Rajagopal in London in the autumn K wrote to Mar de Manziarly that he had had a long conversation with him and found him “very nice” and that Rajagopal had told him that he would like to work for him. Nitya was not at all pleased, however, when he heard that Rajagopal, while studying for Cambridge, was to share his flat which had only one sitting-room. Nitya passed his examination in Criminal Law in October “though badly”. (K and his circle always called Rajagopal by that name to distinguish him from Jinarajadasa whereas RS refers to her father throughout her book as Raja.)

SIX

Rajagopal easily passed into St John's College, Cambridge, specialising in European and English History and Law, and eventually getting his degree with honours. Miss Dodge became fond of him and, according to RS, made his Cambridge rooms comfortable, though it seems to have been the TS or the OSE that paid for the University. RS claims (p. 47) that Miss Dodge confided to him "her growing concern over Krishna's behaviour. She would not go back on her promised financial support of Krishna out of regard for Mrs Besant but she settled an even larger amount on Raja". I find it hard to believe that Miss Dodge discussed any anxiety she may or may not have felt over K with this newcomer after knowing and loving K for nine years. Such disloyalty was not in her nature. As for her financial support of Rajagopal, a notice appeared in the *New York Times* in April, 1935 giving all the details of the trust funds she had set up to provide annual incomes for life for thirty-one people, amounting to \$52,000. The annuity for Jiddu Krishnamurti was \$5,000 and for Mr and Mrs D. Rajagopal \$4,000 (apparently jointly) and for Bishop Leadbeater \$2,000.

The rest need not concern us. Miss Dodge had died in December, 1934, and had made the trusts on 7 May, 1931. The residue of her estate of \$2,787,616 net went to a niece. It seems hardly likely that she would have reduced her annuity to Rajagopal after he married. Miss Dodge's money came in dollars from the family copper fortune in America and the annuities were paid quarterly in the equivalent in pounds sterling. K's and Rajagopal's original £500 and £400 a year later fluctuated with the exchange rate.

RS writes (p. 68), "Krishna and Nitya were aware that Raja was also a protégé of Miss Dodge. Krishna was curious as to whether Raja was receiving an income comparable to theirs and often questioned Raja about his. Raja, who had been informed of their allotment, refused to discuss his finances with Krishna."

The words "refused to discuss his finances with Krishna" are significant and behind them lies the reason I have gone into this matter in some detail. The source of Rajagopal's personal funds and his refusal to discuss his finances with K became a crucial issue many years later, and at one time he contended that they originated in gifts from Miss Dodge.

RS comments (p. 46) that because Rajagopal was working hard in the University he "was spared upper-crust English snobbery which had so badly infected Krishna and Nitya in those early years in that society". What snobbery, one may ask? The only snobbery the brothers encountered was in Theosophy itself and that was by no means confined to England. In India, Theosophists had been asking each other for years, "Are you in the *Lives*?" and, if so, "How closely related are you to Alcyone?" If you were not in the *Lives* at all you were beneath contempt. Later it was, "What steps have you taken on the Path?" An accepted pupil would hardly deign to speak to one who was only on probation.

We did all become very fond of Rajagopal, sweet and anxious to please in those early years, though his and K's temperaments always clashed. Rajagopal was extremely practical, finicky and excessively tidy. He stayed with us for his

summer holidays and he and I did become especially close friends, as RS says. He was the first young man I ever kissed when I was just fourteen and I rather think, from his tentativeness, that I was his first girl. I visited him several times at Cambridge and might have fallen in love with him if it had not been for the secret passion I had for Nitya.

SEVEN

In May, 1921, when Nitya had been one day to a cinema with my mother and me, he gave a sudden cough and brought up blood. He had been eating too little and working too hard and had just recovered from a very bad attack of chicken-pox. A doctor next day diagnosed a patch on the left lung. K immediately sent for him to come to Paris to be treated by a Dr Paul Carton, a French naturopath and friend of Mme de Manziarly, who put him on a very strict diet and said that he must be looked after as if he were in the last stages of tuberculosis.

Mrs Besant went to Paris in July for a Theosophical World Convention followed by the first Congress of the OSE. Nitya was allowed to attend the Congress, which Mrs Besant and K opened together in French, after which K took everything into his own hands, astonishing Mrs Besant and Nitya by the brilliant way he conducted it. On the strength of this, Mrs Besant, before returning to India, decided that the brothers should go to India in the autumn for the first time since 1912 (not 1911, as stated by RS) if Nitya was well enough, for K to begin his life work.

Mme de Manziarly now took Nitya and K to Boissy St Leger, near Paris, to a house that had been lent to her. My mother, with my sister Betty and me, the Manziarly girls and Rajagopal, joined them at Boissy in a primitive house rented by my mother.

The long rest cured Nitya's eyes but as he still had a temperature at the beginning of September, K moved him to Villars in the Swiss Alps with Rajagopal and John Cordes, a sturdy, white-haired Austrian who had been in charge of K's physical development at Adyar in 1909.

In the middle of September K, leaving Nitya at Villars with Rajagopal and in the care of Cordes (not in Rajagopal's care, as RS says), went to Holland at the invitation of Baron Philip van Pallandt, who had offered to make over to the OSE his moated ancestral home, Castle Eerde (dated 1715 over the door), with 5,000 acres of woodland. During the fortnight he was away, K met and fell in love with a seventeen-year-old American girl, Helen Knothe, who was staying with her Theosophical Dutch aunt in Amsterdam while studying the violin. The year before, K had consulted my mother as to whether it would be "the right thing" to fall in love with Mar de Manziarly who attracted him very much, adding, "Of course, I shall *never* marry in this life." Now there was no questioning. He was compulsively in love with Helen and had no hesitation in telling my mother about it while assuring her that his love for *her* "could never cease". My mother naturally suffered at no longer being first in his life after eight years but overcame her jealousy by making her love for K greater and befriending Helen when she eventually met her.

Since Nitya was now declared cured by an eminent Swiss specialist, it was settled that the brothers should sail from Marseilles to Bombay on 19 November. K had one more opportunity of seeing Helen again in Amsterdam before he left. He wrote to my mother on the 17th, "I am very miserable as I am leaving you and Helen for a long time. I *am* awfully in love & it is a great sacrifice on my

part but nothing else can be done. I feel as if I have an awful wound inside me. ...I have never realised it all before & what it all means.”

The brothers did not arrive in Bombay in their “Savile Row suits” as RS makes out. They had had Indian clothes with them in Europe into which they sometimes changed in the evenings, so they put on Indian dress before arriving. The only addition was a mauve turban that was tied round K’s head.⁶

In Benares, where they went first for a Convention, and where K had to give one of the four Convention lectures, which terrified him, they met George Arundale again. The year before, George had caused a sensation by marrying a beautiful Brahmin girl of just sixteen, Rukmini Devi (sister of a future President of the TS, N. Sri Ram). K was disgusted by the marriage, not only because he was still greatly opposed to marriage in general, but because Arundale was now a gross man of forty-two; nevertheless, I do not trust Rukmini’s recollections of her first meeting with K, told to RS sixty-four years later and quoted by RS (p. 48): “Krishna came up to George, who tried to introduce her as his bride. But Krishna merely interjected, ‘George, what is wrong with you and Jinarajadasa?’” by which Rukmini divined “that Krishna disapproved of both men’s marriages”. RS comments that this “First meeting, at which she [Rukmini] felt very much put down, would affect Krishna’s and her relationship to the end of their lives.” K would never have been so discourteous as to ignore her altogether, but Rukmini, being so very pretty, probably expected some special attention from him. She and K never at any time had any kind of relationship to be affected. Raja’s marriage had, as we know, taken place in 1916 so K was hardly likely to have referred to it on first meeting George again and, anyway, he would never have called Raja “Jinarajadasa”.

Rajagopal, before going to England, claimed through his daughter (p. 44) to have overheard Jinarajadasa asking Arundale why he had left K in England when he was supposed to have stayed and looked after him, to which Arundale had replied, “I could take no more.” Rajagopal also claims to have seen, many years later, letters between the two men “expressing their disillusionment over Krishna’s early powers of manipulating and exploiting those trying to help him”. What manipulating and exploiting did K do?

At Adyar the brothers received a royal welcome. Mrs Besant was extremely sympathetic to K’s love for Helen which he told her all about while he was there; she even wanted to have Helen’s photograph framed for him, an offer K declined. RS is mistaken therefore when she comments (p. 50) that K was “expected to renounce” all romantic feelings.

The brothers did not stay long in India. They went off to Sydney, where Leadbeater had been living since 1915, to attend a TS Convention there in April, 1922. The damp heat of Colombo, from where they sailed, was most harmful to Nitya and he began to cough again during the voyage. The offensive curiosity of the passengers, the worst type of Anglo-Indian, appalled K who was very unhappy, missing Helen and my mother. He wrote to my mother, “Here are people waiting to welcome me and I am wishing I was anywhere but here... it is a shame that I am not one of those that longs for these kind of things & yet it will

be like this all my life. ...Mother do tell me, what am I to do?" All the adulation he had received since reaching Bombay had been torture to him.

They found Leadbeater practically unchanged since they had last seen him ten years before, but there was one great change; in 1915 he had been made a bishop in the Liberal Catholic Church, a Theosophical offshoot of the Old Catholic Church which claimed apostolic succession. The Mass followed the Roman Catholic ritual but the liturgy, compiled by Mrs Besant and Leadbeater, was in English. Leadbeater now went about in a red cassock with an enormous bishop's ring on his finger. The brothers had heard of the new Church; however they were not prepared for the large part it played in Leadbeater's community.

There was a most unpleasant scandal going on during the whole of their visit, involving police investigations into accusations of homosexuality against Leadbeater. The brothers gave evidence to the police in Leadbeater's defence. Nitya wrote that they were asked "the most appalling questions" and Krishna wrote to my mother that he was so nervous he was "almost dotty".

After the Convention, Nitya went to see a doctor in Sydney who discovered that not only was his left lung diseased but his right lung was now also affected. He was advised to return to Switzerland immediately and stay there until he was really cured. A.P. Warrington, General Secretary of the TS in America, who was in Sydney for the Convention, suggested that they should go via San Francisco and break their journey in the Ojai valley, some 350 miles south of San Francisco, about eighty miles north of Los Angeles, and 1,500 feet above sea level, which was renowned for its excellent climate for consumptives and where a friend of his, Mrs Mary Gray, lived. They agreed to this and arrived with Mr Warrington at San Francisco on 3 July, 1922.

K immediately fell in love with America; the friendliness of the people, the sense of equality and lack of prejudice against Indians delighted him. In the Ojai valley, fifteen miles inland, Mrs Gray had two empty cottages, one of which she lent to the brothers and the other, close by, to Mr Warrington. At first Nitya's health improved greatly, but by the end of July he had a relapse, started running a temperature and coughing badly. It was at this point that Rosalind Williams came into their lives. She was on a visit to Mrs Gray who was a great friend of her elder sister, Erma, and after she had been to see them one day they became friends. "She is only a girl of nineteen," K wrote to my mother on 28 July, "but these Americans are capable from the moment they are born & what's more she is *very* cheerful, gay and keeps N in a good humour which is essential. Her sister is a T.S. person & so she knows all about it & in spite of all that she is very nice. She went away yesterday & is going to find out from her mother if she can come back & so in a way look after Nitya." What K did not mention was that Rosalind was a very pretty girl with fair, wavy hair and very blue eyes. She did get permission to return to Mrs Gray. It was understood from the beginning that she was Nitya's special friend rather than K's.

It was now decided that Nitya should try treatment from an "Oscilloclast", an electrical instrument contained in a black box which concealed its works, invented by a Dr Albert Abrams, which was said to diagnose and cure most diseases. A few drops of Nitya's blood were sent on a piece of blotting paper to a

pupil of Dr Abrams in Los Angeles, Dr Strong, without any particulars at all except his name. Two days later the report was received: Nitya had T.B. in his left lung, kidneys and spleen. One of the rare machines was hired through a friend of Mr Warrington; plates were strapped on to the affected parts and then attached to the machine, and Nitya had to sit for so many hours each day undergoing this boring treatment. The contents of the box were a secret; when the machine was turned on it made the noise of a loud clock but produced no sensations at all in the patient. After two and a half weeks of the treatment a further drop of blood showed no trace of the disease.

In describing Rosalind's life up to the time she met the brothers, RS comments (p. 55) that it was "ironic", considering how clean Brahmins were, that Leadbeater should have made such a point of training K and Nitya how to bathe properly. (What Leadbeater objected to was the habit of Indians of washing while wearing a loincloth so that they never washed properly between their legs. It was this insistence that they should wash while naked that had been the basis of Narianiah's accusations of immorality between Leadbeater and K.) RS continues: "Nitya would complain later to Rosalind of the unfastidiousness of the English girls he had known, and how he had been put off a close relationship with one of them for this reason." In reply to this I cannot do better than draw the reader's attention to K's letter of 1915 to Leadbeater (chapter 3 above) about Nitya's love for Barbie.

RS also writes (p. 58) that while Nitya and Rosalind had fallen in love, K felt "isolated from their charmed circle". In fact K was concerned with something very different. Before leaving Sydney, a message from the Master KH had been "brought through" for him by Leadbeater which had made a deep impression on him. He wrote to my mother on 12 August, "I have been meditating every morning for half an hour or 35 minutes. I meditate from 6:45 to 7:20. I am beginning to concentrate better. ...& I meditate again before I go to sleep for about 10 minutes. All this is rather surprising to you isn't it? *I am going to get back* my old touch with the Masters & after all that's the only thing that matters in life & nothing else does."

Five days after writing this K went through a three-day spiritual experience that changed his life. An account of it, written by Nitya and sent to Mrs Besant and Leadbeater, was published for the first time in *The Years of Awakening*, together with the Master's message in Sydney. There is also an account of it written by K himself, quoted in *Krishnamurti* by Pupul Jayakar, and a letter from Mr Warrington who was present each day, confirming the accuracy of the other accounts. Rosalind was also present for most of the time and, according to Nitya, "played the part of a great mother". The experience, which culminated under a young pepper tree just outside the cottage, not only changed Krishna's life but Nitya's also. Nitya wrote to Mrs Besant, "The whole world has so changed for me since these things have happened, I feel like a bubble which has suddenly become solid, and life has become simple, thank goodness. I feel as if I had never really lived before, and now I could not live unless I served the Lord." Both Mrs Besant and Leadbeater interpreted the experience as the taking of the third Initiation.

Nitya looked on the sharing of this experience as an unbreakable bond between himself and Rosalind. What anguish he would have suffered had he known that now, according to her daughter, Rosalind discredits the whole event and declares she remembers nothing of it. RS, without any justification, calls Nitya's description (p. 59) "somewhat intensified by his feverish condition and poetic imagination". She also affirms (p. 60) that the experience "took place against a background of intense anticipation and excitement" whereas in truth it had taken place when the brothers were for the first time in their lives living peacefully alone together.

Only a very few copies of these accounts were given away, to a list of people drawn up by K. A copy, typed by Rosalind's sister, was sent to my mother who was asked to find some reliable person to type other copies to be distributed to those on the list. It was she who chose Rajagopal who had learnt to type. In sending a copy to Ruspoli she wrote: "I hope it will make you as happy as it has done me. Knowing K and *his absolute honesty* [my italics] it is the more striking. ...For you and I who have known how unhappy K has been—isn't it wonderful to think of him happy and at peace having found himself? It has certainly changed the whole current of life for me and I hope for you also."

EIGHT

This three-day experience was *not* the phenomenon that Nitya was to call the “process”. This did not start until two weeks after the pepper tree event. The “process” was appalling pain in the head and spine which came on regularly every evening for more than an hour while K was out of his body so that it was the body itself, called by Nitya the “physical elemental”, which suffered the pain, leaving no memory of it in K’s consciousness. It went on from 3 September, 1922, until 7 January, 1923, in the presence of Nitya, Rosalind and Mr Warrington. Nitya made meticulous notes every morning of the previous evening’s happenings which he afterwards compressed into what he called “a coherent record” of forty-six typed pages. This manuscript was found only comparatively recently by Pupul Jayakar in the Adyar archives where it had been misplaced. Mrs Jayakar quotes passages from it in her book⁷ and I was able to quote from it in *The Life and Death of Krishnamurti*, having received a copy from Adyar. It was terrible for the onlookers to have to witness such pain. Nitya wrote that it was like watching a man being burnt to death without the alleviation of suffocation. K himself wrote of all he was going through in a letter to my mother. RS writes (p. 53) that throughout the “process” that winter K seemed to suffer “only the physical discomforts” without the ecstasy. *Physical discomforts?*

In November, the “process” took a new turn. After the pain, to the great astonishment of Nitya and Rosalind, K suddenly began talking in the voice of a small boy of about four, describing events from his childhood. All through the “process”, while K was out of his body, he mistook Rosalind for his mother and found the kind of comfort in her presence that any suffering child feels when his mother is there.

K and Nitya both believed that the “process” was necessary in order to prepare K’s body for the occupation of the Lord Maitreya and must not be suppressed or interrupted. It was something he *had* to go through. If at moments the agony became too great, the “physical elemental” would call K back. This angered K because the lost time would have to be made up later.

Periods of the “process” were to occur with augmented force for the next few years and then with declining intensity for the rest of his life. The more the body suffered, the greater became its capacity to bear suffering, so that in later years it was just an intense pain in his neck and spine which sometimes went on all day but which he was able to bear without “going off”. Rosalind’s “explanation” for the “process”, as stated in the Sloss book and which will be mentioned later, is an unforgivable libel.

NINE

In February, 1923, K heard that their cottage and six acres of land with another, larger house on it was for sale. He wrote to Mrs Besant on 28 February: "I cabled to Baillie-Weaver that it will be a pity to lose this place after all that has happened here. He says that we can buy it and the money will come. It will be ours in a few days. I thought it would be better to form a trust to hold this and I think it will be a magnificent centre." Baillie-Weaver was now in charge of all K's and Nitya's financial affairs. They did not apparently ask where the money was coming from, nor are we told how much it cost. Later, another seven acres were bought, a present from Miss Dodge. The Trust was called The Brothers' Association. K considered that this property, like the Eerde Castle estate, had been given for his work, not for him personally, and should be held in trust for that purpose. RS's snide comment on this transaction (p. 65) is characteristic: "Krishna was already astute enough to refuse to own property personally, perhaps realizing that a young man with his spiritual future must appear to be materially unencumbered."

Before leaving for England in June, Nitya had another course of Abrams' treatment when it was discovered that the strain of the last months had brought back a slight recurrence of his illness. Again he was diagnosed as cured after two weeks. The brothers then toured the United States, staying in hotels, for K to give three public talks a day in various places. At each talk he raised money for Indian education, one of his deepest and most enduring loves. Nitya did not attend any of these meetings, nor the evening receptions K had to go to afterwards, because he had been told he must rest. K wrote to Mrs Besant that he was concerned about his own health as well as Nitya's: he was *in constant pain from his head and neck and frequently went out of his body when he would, apparently, weep and call for his mother*. (I am putting in italics any passage when K suffered the "process" while alone in view of Rosalind's accusations.)

It was sad for Nitya that Rosalind did not go with them to England whereas K was longing to see Helen again who was still in Amsterdam. (He had been writing adoring letters to her all this time.) He had asked my mother to arrange "a family holiday" for him after the TS and OSE Congresses in Vienna which he had to attend.

My mother wrote to Mrs Besant after meeting the brothers at Plymouth on 6 June, 1923: "Krishna seemed outwardly little changed though perhaps more beautiful, but one is conscious at every moment of a controlled but immense concentrated power flowing from him. ...Nitya has grown from a boy to a man, with all his sweetness intensified but with an immensely added strength. For both of them now only the work counts."

From Vienna a group of us went with the brothers to a chalet at Ehrwald in the Austrian Tyrol, lent to K by a friend of John Cordes.⁸ Our party consisted of Cordes, my mother, with Betty and me, Helen, Mar de Manziarly, Rajagopal and Ruth Roberts, a beautiful, very tall English girl with whom K had flirted in Sydney where she had been for a time a pupil of Leadbeater's. Helen was not

pretty but had great charm and vivacity; her and K's infatuation for each other, which they did nothing to hide, made Mar terribly unhappy, for K's early letters to her could be interpreted as love letters until one has seen the love letters he could write. Nitya's compassionate efforts to help her through this bad time made me love him all the more.

After two weeks of real holiday in wonderful weather, the "process" started again, even more severely. Now it was Helen who played the part of K's mother and the phenomenon of the small child chattering away at the end of each session of agony occurred again.

The whole party left Ehrwald at the end of September, some of us, including Helen, going on with the brothers to stay at Castle Eerde at Ommen with Philip van Pallandt. This was the last time the castle would be used as a private house before being handed over to the Trust for K's work and the Baron was our host. In the evenings my mother read aloud to us, and Nitya sat beside me on the floor holding my hand. It was the first time he had taken any notice of me and I am sure he had no idea of the feelings he was arousing in a passionately romantic girl of fifteen.

RS states (p. 66) that after Ehrwald K's love for Helen "had mellowed considerably". This is not true; he was more in love with her than ever, if possible, judging by his letters to her, now in the archives at Ojai.

The brothers returned to America in October. They had been warned by a message from the Master, "brought through" by K, that the "process" would be continued at Ojai with "much greater vigour". Nitya, therefore, felt it necessary to have another Initiate there to help look after K, and Rajagopal was asked to take a year off Cambridge to go with them. Rajagopal, according to RS (p. 66), fell in love with Rosalind from hearing Nitya talk about her in the train going across America.

On arriving at Ojai the three young men, with a Dutch friend, Koos van der Leeuw, went to live in the larger house on the land that had been bought for them and which they called Arya Vihara, while Rosalind, with her Theosophical sister Erma, occupied the cottage. Less than two weeks after their arrival the "process" started again and was so bad that for the first time Nitya became really worried and turned to Leadbeater for advice. This time the body was left fully conscious for the first few evenings to endure the agony but it was too much for K, and the "physical elemental" took over as before. "Nowadays," Nitya wrote to Leadbeater, "there is no Helen with him, nor Rosalind, though she is here in Ojai next door. He doesn't seem to want her; after the pain is over Krishna leaves the body and the body weeps heartbreakingly with exhaustion. It calls for its mother, and I've discovered he wants Helen, not Rosalind." Neither Rajagopal nor Koos ever went into K's room while the "process" was going on. Nitya was alone with him.

This rejection was naturally very hurting to Rosalind but she had her own explanation for it given by her daughter (p. 67): one day "Nitya expressed to Krishna his hopes that he might marry Rosalind". K "had been outraged by the idea and had insisted that his younger brother must dedicate himself solely to 'the work'"; the very suggestion had aroused K's anger against Rosalind. Nitya's life,

as we know, *was* dedicated solely to “the work” and if he had married Rosalind he would have expected that she also wanted to dedicate herself to it. However, she now maintains that she never believed in the occult life so she was not being honest with Nitya who believed in it implicitly. Rosalind chose to think that another reason for K’s rejection was because he was secretly in love with her (feelings that he would not show while Nitya was still alive) and looked on Rajagopal as “yet another rival to her love”. Her vanity would not allow her to accept the simple truth which was that K was still as much in love with Helen as ever and wanted no one else. Not content with Nitya’s love, she wanted K’s and Rajagopal’s also. There is no evidence at all to support her supposition that K felt anything like this for her at that time nor that he was *ever* jealous of Rajagopal. He wrote to my mother on 24 November, 1923, first giving her details of their daily life; having very little money they were painting the outside of the house themselves and making a garden; Rajagopal did all the cooking, Nitya made all the beds while K and Koos did all the washing up. He then continued, “Nitya is well and eats like God knows what. He hasn’t coughed once, thank God. ...My thing has started; it is awfully painful and my neck is awful when I write; I can hardly keep it up. In the evenings, since last three days, I go off but I am conscious and my God it is a bit awful. Rosalind, curiously enough does not help me; on the contrary I don’t want her near. But I miss darling Helen. Last night was the beginning of the real show and it was not a bit pleasant. This time, I am not only conscious but also it seems that Rosalind and Helen cannot do anything. It is well arranged. Rosalind I can’t somehow get on [with], she irritates me, though I see *very* little of her for she is studying & Helen who I long for can’t be here. It’s all carefully well arranged.”⁹ (Mrs Gray had offered to send Rosalind to Radcliffe; this is what she was studying for. Helen had returned to New York to be with her family and if Rosalind had seen the loving, longing letters K was writing to her almost every day she could have had no illusions about his being in love with her, Rosalind.)

As K’s torture went on he wrote again to my mother, “I am getting more & more irritable & I am getting more and more tired, I wish you and the others were here. I feel like crying so often nowadays and that used not to be my way. ...It’s awful for the others and myself. ...I wish Helen were here but that is an impossibility and also probably They don’t want anybody to help me along. So I have to do it all by myself.” He gave her a few more details of their daily life: playing games which failed to relax him, Rajagopal trying to teach Rosalind algebra and their “squabbling over it”. “We are fed up with ourselves so thoroughly that nothing at present amuses us or at least everything does. We laugh at the least thing to almost tears.”

The “process” continued until the end of April the following year, 1924. Leadbeater, unable to account for K’s physical agony, sent “a sane person”, an English woman doctor, Mary Rocke, then living in Sydney, to make sure that Krishna’s body was not being overstrained. K had known Dr Rocke since the early Adyar days and liked her very much. She arrived at the beginning of April and was there for a week, observing the process every evening. She was the only medical practitioner who ever saw K while the “process” was going on (if a

strange doctor had come to see him the “process” would have stopped immediately. Even if a strange presence entered the house, however silently, let alone his room, K would sense it and the “process” stopped.) Unfortunately we do not have a report from Dr Rocke herself. We have only a letter from K to my mother saying, “We were awfully glad to see her as we also wanted confirmation that we are not entirely mad. She was tremendously struck by the whole thing and we are not entirely mad.”

TEN

The brothers, accompanied by Rajagopal, did not arrive back in England until the middle of June, 1924. At the same time Rosalind went to Sydney to be “brought on” by Leadbeater who was still considered to be the only person who could help an aspirant to advance along the Path of Discipleship. Nitya, I feel sure, just as much as K, would have pressed her to go, although she does not own this. K alone, of course, has to be blamed (p. 69) since by going to Sydney she had to give up Radcliffe. In agreeing to go, she had evidently not told either K or Nitya of her lack of belief in K’s mystical life.

After a TS and OSE Congress at Arnhem in Holland and the first Star Camp at Ommen, a mile or so from Castle Eerde¹⁰ on Philip van Pallandt’s former estate, a party of us, larger than the year before at Ehrwald but without Mar de Manziarly, went to stay at the Hotel Castello on top of a steep hill above Pergine in the Dolomites. When the “process” began again in August it was more severe than ever although this had not seemed possible. RS states (p. 70) that K was on his own, as he had been at Ojai except for Nitya. This is not so: Helen, who had travelled with the brothers from New York, was there all the time to mother him, and he was able to find relaxation with her. She was no less a favourite than she had been the year before.

For our last three days at Pergine the “process” stopped and instead of being shut up every evening in the square tower of the hotel undergoing torture, K, with Nitya and Helen, joined us for dinner in the hotel to our great joy and afterwards we all sang silly songs, exchanged schoolboy jokes and generally played the fool. RS writes (p. 69) that some of the party were shocked by this sudden change in K (it was only my mother, who had also been staying in the square tower, who was slightly shocked) which “charmed others, who felt he could never be tainted by vulgarity, even his own, and that the very perfection of his being could elevate such behaviour to a higher plane”. These words surely tell us more about the writer than any comment I could make on them.

K now wanted Helen, Ruth, Betty and me to go to Sydney to be “brought on” by Leadbeater. My mother had written to Leadbeater to ask whether he would have us and had received a cordial welcome. My poor father had little chance of putting his foot down when Miss Dodge offered to pay the return fares of all of us.

The brothers with my mother and the four girls set off for Bombay from Venice on 2 November on a Lloyd Triestino ship. RS chooses at this point to bring me into her story for no possible reason that I can imagine except to boost Rosalind’s ego. “Mary Lutyens, at the age of sixteen,” she writes (p. 70), “had developed a strong attachment for Nitya, whom she had known since she was three. It seems unlikely that he could have felt more than a brotherly affection for her for he had told both Krishna and Raja [Rajagopal] and those close to him such as Mme de Manziarly and Mary’s own mother, Lady Emily, that Rosalind was the love of his life. But he had not yet told Mary.” Surely this is hardly worth saying since Nitya’s love for Rosalind has never been doubted. In the cause of

accuracy I feel I must tell what really happened between Nitya and me on board the *Pilsna*. He and I had become quite close at Pergine and one evening in the Red Sea, in an isolated place on deck, leaning side by side on the ship's rail watching the sunset, he told me that he loved me. He held my hand against his heart and I touched the summit of human happiness, unalloyed by any doubts. He told me that he had first loved Barbie (which I knew), then Mme de Manziarly (which was a great shock to me), then Rosalind. ("When I first saw Rosalind," he said, "something seemed to break inside me.") "And now there is you," he added. For the next few days I remained in a state of ecstasy. Every evening after that we met at the same place on deck where I felt I was completely alone with him, and we would stand there again after dinner to watch the stars. We did not talk much or kiss at all but his cheek would be pressed against mine and always he held my hand to his heart. He told me that his whole life was dedicated to K and begged me to make use of my time in Sydney. He said, "When you take your first Initiation I shall be the happiest man in the world," and that after Sydney he would like me to go to Cambridge.

A couple of days before we reached Bombay he confessed to me that he had coughed up blood that morning but had not yet told K or anyone else; he dreaded having to tell K. It was the beginning of the end for him; within a year he would be dead. On our last evening I assured him that I would never fail him; he said he knew it and "would love me for always and always".

We arrived at Adyar on 24 November, 1924, after a few days in Bombay staying with Ratansi Morarji. At Adyar we were greeted by the whole Manziarly family who had been there for a month. We four girls stayed with my mother in a house she had rented facing the river, close to Headquarters, and the brothers had their meals with us while living in their own room at the top of the Headquarters building. It was generally recognized by this time that Nitya was ill again. After dinner we would lie on the floor while my mother read aloud to us, Nitya and I side by side, holding hands, covered by a large Kashmir shawl.

Ruth and Helen went off to Sydney on 11 December. The day they left K wrote to Leadbeater that he was glad they were going; it had been his dream that Helen should have the opportunity of going to him ever since he first met her. He then added that *the back of his head and base of his spine were active again and that when he thought or wrote the pain became intolerable*: "It is altogether very mysterious and I don't understand it in the least."

On 9 January, 1925, my mother, Betty and I had to go to Delhi to be with my father who went there every winter as architect of New Delhi. Before we left I had two opportunities of seeing Nitya alone in the room, below his own, where he rested every afternoon. On the second occasion, the day before we left, we passionately kissed good-bye.¹¹ Two weeks after this he became so ill that he went up to Ootacamund, the hill station for Madras, with Mme de Manziarly.

K was terribly worried about him and worried too about his own pain which was getting "worse & worse" as he wrote to Mrs Besant on the day Nitya left (she was in Delhi, staying with us). "*I suppose it will stop some day but at present it is rather awful. It goes on all day & all night now. Also when Helen*

was here, I was able to relax and now I can't. I feel as if I want to cry my heart out but what is the good. I wish Helen were here."

A few days after writing this he went himself with some friends to Madanapalle, his birthplace (not *sent* a friend there as RS states, p. 106) to look for a suitable site for a university which it was one of his dreams to found in India. He discovered a lovely place in the Tettu valley, about twelve miles from the town, at 2,500 feet above sea level where he hoped to acquire 1,000 acres. The plan did not materialize until the following year and then he was able to buy only 300 acres where he founded a school, not a university, and renamed the valley Rishi Valley. The Rishi Valley Trust was formed on the same lines as the Eerde Trust with K as one of the trustees. He had already collected some donations in America and the rest of the money was contributed by members of the OSE. He was to found another school at Rajghat, Benares, on the banks of the Ganges, in 1928. He wrote to my mother at the time that he had managed to acquire 300 acres on which all the capital of the Rishi Valley Trust would be spent, but "it could not be helped". I mention these schools because after K's break with the TS in 1930 and Mrs Besant's death four years later, George Arundale, the new President, tried to claim them for the TS as RS relates (p. 106), with evident sympathy for Arundale's claim.

In the middle of February, 1925, K was writing again to Mrs Besant saying that he remembered going to the Master's house (on the astral plane) and afterwards seeing the Mahachohan (a higher entity than the Lord Maitreya) and imploring him to let Nitya "get well and let him live. ...He listened to me and assured me 'he will be well'. It was such a relief and all my anxiety has completely disappeared."

Nitya did improve somewhat at Ooty, although on 19 February he wrote to me that it was the worst four weeks he had ever spent: "To feel ill, feeble and a failure is a horrible combination."

Nitya returned to Adyar on 11 March and two days later he, K, Jinarajadasa, my mother, Betty and I and Rama Rao, an Indian friend of long standing, left for Sydney. It was a terrible shock to see how ill Nitya looked. He had to lean heavily on Jinarajadasa's arm as we queued for passport inspection when embarking at Colombo. I was not allowed to go near him for the whole of the voyage; he had all his meals in his cabin and spent the days lying out under a rug on an isolated part of the deck.

We arrived in Sydney on 3 April and were met by Leadbeater and Rosalind among others. The brothers went with Rosalind to stay at a private house, belonging to a Mr and Mrs John Mackay, in the suburb of Mosman, where they had stayed in 1922, while we went to The Manor, close by, the hideous great house, in a magnificent position overlooking the harbour, where Leadbeater had his large community of more than fifty people of different ages and nationalities.

According to RS (p. 72) Nitya "burst into sobs that first night and told Rosalind how miserable he had been over Krishna's behaviour toward the Theosophists, of his sarcasm and the ridiculing even of Mrs Besant behind her back". She rather detracts from the accuracy of her story by adding that Nitya had not spoken to K for three months. For seven weeks of the last three months

Nitya had been at “Ooty”, not able to speak to K since they did not meet. Whatever K may have said against the Theosophists I doubt if he ever ridiculed Mrs Besant herself, though he was very critical of the people she chose to surround herself with; this may have appeared to Nitya as criticism of her. K had found Adyar a “very gossipy” place and had been dismayed by all the jealousies and antagonistic cliques there. He still believed wholeheartedly in “the work”, as did Nitya, but he felt that many people were making ugly and ridiculous something which was very sacred to him and which Nitya had not had the same opportunity of witnessing. Anyway, the brothers soon made up their differences.

After seeing a specialist in Sydney on 7 April, who told Nitya that he would need all his strength to “pull through” and must leave Sydney immediately, Dr Rocke went up to Leura in the Blue Mountains and bought for him a superior log cabin to which he moved with K, Rosalind and Ruth Roberts’s mother as a chaperon. Since it was only an hour by train from Sydney, K was able to go backwards and forwards frequently. He had to stay until Nitya had improved enough to travel to California.

In spite of K’s urging that we four girls should go to Sydney, he found it almost intolerable while he was there. He had not realized how the community had grown since 1922 and what a great part the church now played in its activities. He was intensely irritated by everyone’s preoccupation with taking steps on the Path and all the snobbery, mortification and spiritual pride involved. The community seemed to have become a factory for turning out second-rate initiates. Helen, Ruth and Betty were very happy there; I was suicidally miserable but trying hard to keep my promise to Nitya of making the most of my opportunities with Leadbeater. K’s evident boredom, scepticism and irritation did not help, yet I loved him more at that time than I had ever done before. It seemed so strange that although he was to play the central role in the great drama for which they were all preparing he should stand out so beautifully aloof.

He wanted to talk to Leadbeater about his “process”, but although they had several private conversations Leadbeater was not able to help to explain it. He told my mother that it was quite outside his range of experience and certainly not a necessary part of the preparation for Initiations. Leadbeater did not like being out of his depth.

My mother returned to England via India on 7 June, having taken her first Initiation and leaving Betty and me at The Manor. On 24 June the brothers, with Rosalind, Rama Rao and a Swedish Theosophical doctor, John Ingleman, left Sydney for San Francisco, arriving at Ojai on 15 July. Although Nitya had been declared sufficiently recovered to travel he nearly died during the voyage, but after another two weeks’ treatment from Abrams’s box, K was able to report to Mrs Besant and Leadbeater that he was much better. He was soon to have a relapse, however.

ELEVEN

There was no question of the brothers going to England that summer of 1925 because of Nitya's health, so it was Mrs Besant and George Arundale who ran the Ommen camp. Before the camp opened on 10 August, Arundale and his wife Rukmini were staying at Huizen, near Castle Eerde, where Bishop Wedgwood, an early Theosophist and the first Bishop in the Liberal Catholic Church, who had consecrated Leadbeater, had a small community and chapel. Such exciting occult happenings began to occur there, all "brought through" by George, that Mrs Besant, postponing the lectures she was to give at the Queen's Hall in London, decided on 24 July to go to Huizen. She was accompanied by Esther Bright, my mother, Rajagopal and Shiva Rao who had come with her from India to England that summer. On the 26th, Arundale was ordained a priest; that night Miss Bright and Rajagopal took their second Initiation and next day Rajagopal was made a deacon. On the night of 1 August George and Wedgwood took their third Initiation and Rukmini her second. On 4 August George was consecrated a Bishop. Leadbeater's permission for this step had been requested by cable; when no reply came, George assured Mrs Besant that he had obtained Leadbeater's "cordial consent" on the astral plane, but on returning from the chapel after the ceremony they found a cable from Leadbeater strongly disapproving, saying it would ruin all George's work in India. Meanwhile K had asked Mrs Besant if Rajagopal could come to Ojai as an extra person to help look after Nitya who was very ill again. Mrs Besant gave her permission and Rajagopal set off on 5 August.

On the night of 7 August, K (at Ojai), Jinarajadasa (in India), George and Wedgwood all took their fourth or Arhat Initiations, elevating them to the same spiritual level as Mrs Besant and Leadbeater. And two nights later George "brought through" the names of ten of the twelve apostles the Lord was to choose when he came; these were—Mrs Besant, Leadbeater, Jinarajadasa, George, Wedgwood, Rukmini, Nitya, Lady Emily, Rajagopal and Oscar Köllerström (a young Norwegian, a former pupil of Leadbeater, and now a priest at Huizen). The last two apostles had not yet been chosen.

The Huizen party moved into camp on 10 August and the next morning at the first meeting Mrs Besant gave out the names of some of the apostles. (All this was published in the next issue of *The Herald*.) Mrs Besant then announced that a World Religion was to be founded and a World University of which she herself was to be Rector, Arundale Principal and Wedgwood Director of Studies. The degrees would be confirmed in the name of the Master. The next day Arundale in a long speech, enlarged on the functions of the World University.

Rukmini took her third and fourth Initiation on the night of the 12th and Shiva Rao and my mother their second. When Leadbeater heard from Mrs Besant about all these happenings, which he was never to confirm, he was "visibly distressed", according to Ernest Wood, his secretary at Adyar, and said, "Oh I hope she does not wreck the Society."

The camp broke up on the 14th and the Huizen party returned there. George kept saying all day, according to my mother's diary, "I know something else has happened but it seems impossible!" But it *had* happened, according to George, for the next morning Mrs Besant called my mother, Esther Bright, Rukmini and Shiva Rao into her room and told them very shyly that she, Leadbeater, Krishna, Jinarajadasa, George, Wedgwood and Oscar had all taken their fifth and final Initiation on the night of the 13th but it was to make no difference to the way they were treated. (Rukmini later told my mother that she too had taken the fifth Initiation at the same time as the others.)

My mother and Miss Bright and Shiva Rao left for England that evening, bearing a telegram to be sent to K: "Greetings from four brothers." It was assumed that K would have known on the astral plane about the passing of this final Initiation.

My mother had written a very long letter to K from Huizen to tell him about everything that had occurred there and had received a cable from him while she was in camp saying, "Does C.W.L. confirm honours". She cabled back, "Amma brings through everything herself, trust her implicitly." This cable was certainly ambiguous, for although Mrs Besant was announcing the advancements and names of the apostles, it was George who was "bringing them through".

When my mother arrived in London she found a most unhappy letter from K dated 21 August, quoting their exchange of cables and then commenting, "Do you think I distrust her, mum, 'trust her implicitly'? What do you think I am mother. Rather amazing all this but I suppose you are right & I am wrong. I thought honours were being showered by George or Bishop Wedgewood [sic] & so cabled that. But I am sorry. 'Trust her implicitly'. Well, well—that's that. Does Amma know about your telegram and my reply to it? Because if she doesn't, I beg you not to say anything to her, not that she would think that I did not trust her but it all looks so beastly. If she does I must explain because I don't want any misunderstanding. I am sorry, mum, about this. I suppose I am exaggerating all this but [like] all things it will pass. You must be having a good time over there—though all this sentimental and soft stuff gives me pain. Well, chacun son soif."¹²

A further very long letter from K of 18 September gave a most harrowing account of Nitya who had suffered two bad haemorrhages. In the course of this letter he said that Rosalind fed Nitya through a glass tube and that she was "a brick". During the second haemorrhage he very nearly died.

When Mrs Besant pressed K to confirm all the happenings in Holland he was able to reply evasively that he did not remember any of them; he had been much too tired looking after Nitya. He was in a terrible predicament: he could not repudiate any of the happenings without repudiating Mrs Besant herself who was publicly proclaiming them. RS comments (p. 76) that it was "of utmost importance to him [K] not to offend" Mrs Besant. It was not a question of "offending" but of *hurting* someone he deeply loved.

Mrs Besant was now urging K to travel with her to Adyar for the Jubilee Convention there in December. He did not want to go; he hated leaving Nitya but reluctantly agreed when it was settled that Mme de Manziarly, who was in India,

should come and look after Nitya with the help of Rama Rao while he was away. Rosalind, according to her daughter, accuses K (p. 76) of having made this arrangement behind her back. This would have been difficult since it all had to be arranged by cable; Rajagopal and Nitya himself must certainly have known and surely Rosalind could hardly have helped knowing when, as she claimed, she was nursing Nitya “night and day”, although K wrote to Mrs Besant that Rosalind was nursing him in the daytime while he and Rama Rao “did the night shift”, and that since Nitya could not get out of bed he, K, was “attending to all his bodily needs”.

It is also stated by RS that Rajagopal, who would be travelling with K, was “surprised by Krishna’s insistence that Rosalind should leave Nitya and go with them”. RS, as I said before, has no knowledge of the climate of Leadbeater-Theosophy, therefore she cannot understand the bugbear of “the lost opportunity”. K and Nitya had both been worried in Sydney that by taking Rosalind away from Leadbeater to nurse Nitya they might be depriving her of the opportunity of spiritual advancement. Leadbeater had reassured them, according to my mother’s diary, by saying, “The next step [Initiation] is anyhow a very big one—but remember if she goes with them and helps Nitya she will also be serving *them*.” Now at the Jubilee Convention, when Leadbeater would be present, it was assumed that there would be many genuine advancements on the Path, announced by Leadbeater himself. Nitya, as we know, still believed wholeheartedly in the occult life, and it seems more than probable that he, as much as, if not more than, K was urging Rosalind not to miss this great opportunity by staying with him. He had said even to me that when I took my first Initiation he would be the happiest man in the world; how much more must he have felt this for Rosalind for whom he had such a deep, unselfish love. One of his great miseries over his illness was his sense of failure in being so useless. Rosalind’s presence would surely have been no comfort to him if he had felt he was depriving her of Initiation.

RS writes (p. 77) that Rosalind never espoused the occult aspects of Theosophy. She had reservations about K where his role as a vehicle was concerned, that she “had neither denied nor accepted” belief in the Masters “but had simply watched, without feeling either intellectually or spiritually involved”. In other words she was sitting safely on the fence. Many of us have wondered how we *could* have believed all those things Leadbeater told us, but we are not ashamed of owning that once we *did*. I suggest again that if Rosalind did not believe, she was misleading Nitya and that when he made her and Rajagopal promise before leaving Ojai, as they claim he did, always to stay with K whatever the difficulties, it was a promise she had no right to make.

The idea that Nitya might die while they were away had never occurred to K as a possibility. If it had done so he would never have left him. He had been assured by the Mahachohan that he would live and get well. The brothers were far closer to each other at this time than they had ever been. This is shown in K’s letters to Nitya of 1925 (now in the Ojai archives). In K’s first letter to Nitya, written from the train on 11 October on the way to Chicago, where they had to change to get to New York, he wrote, “Nitya dear, I have been all the time with

you and I have had the desire to jump out of this beastly train and go back to you but..! You must get well and quickly as I know you will and in the meantime don't get depressed. Now you and I are one and we have had to go through this suffering to know that and it's worth it. Nitya darling, I don't think we have ever known what love means and now that we two have tasted it, let's keep it fresh. You must get well & that's the first thing that matters & everything has to be set aside for that one thing. I never knew what it meant to leave you but now I know. You are with me all the time."

K wrote Nitya two long letters from the Hotel Gotham in New York and from the S.S. Paris going to England and almost every day from London where they stayed at West Side House, Wimbledon for over a week.

On 23 October K with Rajagopal and Rosalind arrived at Plymouth where my mother met them. Although she had heard from K how unhappy he was about the Huizen-Ommen events, she was "not prepared for the avalanche of sarcasm" that fell on her from all three of them. She was particularly taken aback by Rajagopal's *volte face* for he had shared in the first hysteria. She discovered after a long talk alone with K just how deeply unhappy he was: something infinitely precious, and sacred had been made ugly, ridiculous, cheap and vulgar.

RS now quotes (p. 78) a story stating that because K was unwilling to tell Mrs Besant himself about his disbelief, "He sent Professor Marcault, an official of the World University, to break the news whilst he, Krishna, remained in the car outside Mrs Besant's London residence. Marcault told Mrs Besant as simply as he could and departed, leaving her deathly pale and severely shocked. For some time afterwards she was physically ill, and thereafter she showed signs of rapid aging."

There is no truth whatever in this story as K's letters to Nitya show. The whole time K was in London he stayed at West Side House and Mrs Besant stayed there with him when she was not travelling. He arrived there with Rajagopal at 11.15 a.m. to find no one there but Miss Dodge and Lady De La Warr whom he was delighted to see. Mrs Besant did not arrive until midnight with Wedgwood and then went straight to bed. K had breakfast with Mrs Besant and Wedgwood early next morning but no conversation, and directly afterwards she and Wedgwood went to Cardiff to attend a Welsh T.S. Conference. K went with them to the station where many people had collected. "I feel so much ill at ease with them all. Oscar [Köllerström] was at the station and he has put on nearly two stones in a month. He's really *some sight*. Awful. Oh! God what a crowd. I feel so much ill at ease with them all & their high sounding phrases & calling themselves God knows what. You know Nitya dearest, we two and some others must belong to other world of thought and must have different minds and emotions."

After Mrs Besant left, K went to his tailor and then had lunch with Rajagopal and Shiva Rao at the house in Buckingham Street, Westminster, belonging to Mrs Besant's friend Mrs Douglas-Hamilton (Mrs B's so-called "London residence") where she often stayed but not this time while K was in Wimbledon. "After lunch Lady Emily, Rosalind, Rajago and I came down to Wimbledon. Rosalind is very happy. I shall write again tomorrow. Goodnight my dearest."

On the 26th K went to meet Mrs Besant coming from Cardiff at Paddington and they returned to Wimbledon but had no conversation as there were other people with them. The next morning early she went to Leeds, and K drove alone with her to the station. "She is very nice. She talked about George a bit [he and Rukmini had gone to Warsaw] and said he had changed a great deal and great power comes through him. Wedgewood [sic] that he had changed and didn't say anything more. With regard to Oscar, she said, he was very obstinate & wouldn't take any advice from anybody. She talked about you a bit and you know how difficult it's to hear her? She talks so quietly & you hate to ask again. She's certain of everything but our talk was interrupted often & it was soon over. She said she was going to talk to me & I don't know when that will be.

The next day he thanked Nitya for his cable: "I am so happy and relieved that the pain has almost gone & that you feel relieved. You are always with me." K spent most of his time at Wimbledon discussing plans for the future of Castle Eerde with the Dutch trustees of the Eerde Trust who had come to England to talk to him.

On the 29 October, still at Wimbledon, he started his letter: "I have been thinking of you such a lot my dearest & you're going with me where I go & whatever I do you are there too. ...A large party is going to Naples to catch the Ormuz & on the way we are going to stay at Rome, Hotel Bristol for a couple of days [the Arundales joined them in Rome]. How I wish we two were together; well never mind our day will come in all its glory. Goodnight Nitya mine. Goodnight my darling. God and the Masters bless you."

He wrote every day from Rome but the letters are missing until 8 November: "By Jove, Nitya dear, we must come to Rome together; it's wonderful & we must stay some time there. That day will come. I have been thinking of you so much & Nitya mine you must get well quickly & *you will*. I had a long talk with Amma this morning; I shall write to you about it at length on the boat."

K wrote his last letter to Nitya on 9 November; "We have just passed the straits of Messina, can see Mount Etna and what may be Taormina [where they had twice stayed together]. I wish we were there, you and I. Nitya mine, you must get well and you will and we will get out of this dark forest into clear skies and open air. I feel already that we are approaching the open spaces with clean winds for we love each other. Like a nightmare the past will be, like a happy dream the future. The long talk I had with Amma yesterday has cleared my mind greatly, not that she said anything especial. She said that my attitude was wrong and that I was affecting the younger people. I agreed that I must get back my interest in all things in the Masters. Did I not believe in my own experiences of the reality of them? I told her that it wasn't all that, but that I was dead beat, that I could not see things straight. Did I not believe any longer that my body was going to be used?!! I said I have never thought about [it] except in a sort of negative way. She said that I should use my mind and be sanely critical and that I should try to understand Wedgwood and that he was as proud and shy as I was. She said finally that I must have a complete rest and not strain myself. Everything is alright Nitya dear; all things will come out well. My head and spine has been bothering me, mais..!"

George, Shiva Rao, Rosalind and he had been playing bridge. “George is about the same; I haven’t heard him about anything serious. His wife is quite nice. You are all the time with me Nitya mine and I am with you. God bless you. Oh, Nitya, get well quickly. May the Masters bless you. I *love* you. Tomorrow Port Said where I shall post this.”

It was at Port Said on the 13th that the telegram arrived announcing Nitya’s death.

TWELVE

According to Shiva Rao who, with Rajagopal, was sharing a cabin with K, the news “broke K completely; it did more—his entire philosophy of life—the implicit faith in the future as outlined by Mrs Besant and Mr Leadbeater, Nitya’s vital part in it, all appeared shattered at that moment”. The next ten days were agonizing for him and for those who had to watch him. “At night he would sob and moan and cry out for Nitya, sometimes in his native Telegu which in his waking consciousness he could not speak. Day after day we watched him, heart-broken, disillusioned. Day after day he seemed to change, gripping himself together in an effort to face life but without Nitya. He was going through an inner revolution, finding new strength.”

By the time the ship reached Colombo he had written a very beautiful piece about Nitya, which was afterwards published in *The Herald*, expressing his conviction that he and Nitya were now one and could never be separated. When Mar and Yo de Manziarly, who had remained at Adyar the whole year, met him and his party at Madras station on 25 November, Mar recalled that K’s face was radiant; there was not a shadow on it to show what he had been through. Nitya’s death had also been a terrible shock to Mrs Besant and one can only guess what Rosalind must have felt, while the two bishops declared that Nitya had died because K would not acknowledge their revelations. RS chooses to believe (p. 79) that the loss of his illusions meant more to K than the loss of his brother. No one who has read K’s letters to Nitya after leaving him at Ojai could suggest such a thing. If he was to continue with his role, which he felt impelled to do by some inner force in the depths of his being, he must now rely on himself and his own personal contact, which still remained, with the Lord Maitreya. Nitya’s death gave him the strength to break away from Theosophy and its leaders, though he never ceased to love Mrs Besant personally.

Leadbeater with a party of seventy, including Helen, Ruth, Betty and me, were now on our way from Sydney. Leadbeater had heard of Nitya’s death while we were ashore at Melbourne. He announced it quite cheerfully to us all in the hall where he was speaking: “It is only human that we should be unhappy about the death of someone we love, but we are trying to be superhuman!” When I returned to the ship I found a telegram addressed to me telling of Nitya’s death and signed “Love Mother Krishna”. K was the only person apart from Betty who knew of my passion for Nitya and I was infinitely touched that he should remember me at such a moment.

A group from Adyar, including K, Mrs Besant and my mother, came to meet us at Colombo in December. Leadbeater’s greeting to K was, “At least *you* are an Arhat.” (RS makes several allusions to K turning against Leadbeater. In 1928 they were still in full accord, and Leadbeater was still very reverential towards him. It was not until after K’s break with the OSE in 1929 that Leadbeater turned against *him*, not the other way round. RS states (p. 64) that on occasions K expressed abhorrence “at the very mention of Leadbeater’s name”. This was only after 1982 when he had been told about Leadbeater’s homosexual practices at

The Manor as revealed by Dick Clarke in Gregory Tillett's book, *The Elder Brother*.

K was wonderfully sweet to me, sitting beside me during the crossing to India and talking about Nitya. He told me that he and Nitya were now one, and I had no trouble in believing it. He seemed so much softer, so different from what he had been when I had told him on the voyage out to Sydney that I wanted to kill myself at being kept away from Nitya and he had simply told me not to be "a damned fool". But I was probably different too, for I had discovered for myself how selfish my love for Nitya had been, how difficult my intensely sensual feelings, to which his basic nature had responded, had made things for him in his unnatural celibate life.

At Adyar all the girls, including Rosalind, stayed with my mother at the same house by the river as the year before while K was in his and Nitya's large room at the top of the Headquarters building. According to RS (p. 80) Rosalind was suffering from urticaria and was touched by the great care and kindness K showed in keeping her near him during the day, and assumed that this was for her sake, but one day Helen came and said how important it was for K to be near her, Rosalind, "because of her closeness to Nitya". RS, however, offers another explanation for this—now that Nitya was no longer between him and Rosalind, K could allow himself to love her: "Krishna had not, after all, hesitated in his insistence on taking Rosalind to India and denying his critically ill brother the solace of her care." (We have already been into that.) This suggestion that K was in love with Rosalind is made again in RS's next paragraph: one evening Rosalind and Rajagopal had gone up on the roof above K's room, where they were talking and laughing, when K suddenly appeared and asked Rajagopal angrily what they were doing up there, the implication being that K was jealous of Rajagopal's growing intimacy with Rosalind. Helen, however, who was with K at the time, has assured me that K was genuinely hurt that they could laugh like that so soon after Nitya's death. K was in fact still in love with Helen who was alone with him every afternoon.

It was on the first morning of the OSE Congress at Adyar, following the TS Convention, 28 December, 1925, that all those who believed in K as the "vehicle" were witness to the sudden change that came over his appearance and voice when he suddenly switched from the third to the first person at the end of his talk. Arundale and Wedgwood thought he was merely quoting scripture but Mrs Besant and Leadbeater were sure that the Lord had spoken through him for a few moments for the first time. Even Rosalind noticed "the extraordinary magnetic power he seemed to cast over his audience".

RS writes (p. 81) that for the moment K accepted his position, although the time would soon come when being a mere vehicle was not "nearly enough" for him. This is the beginning of the Rajagopals denying all mystical content in K's life, believing that Rajagopal could have filled K's role just as well himself, totally disregarding K's unique teaching in their attempt to denigrate his character and reduce him to their own mundane level. RS keeps the rest of her book on this level, never showing the slightest interest in, let alone understanding of, K's strange, inexplicable inner life.

Poor Mrs Besant was trying unsuccessfully to bring the different factions together at Adyar.¹³ She made a final effort when she assembled K, Leadbeater, Arundale and Wedgwood in her drawing room and asked K if he would accept them as his apostles. He said he would accept none of them with the exception perhaps of Mrs Besant herself.

By the end of January, 1926, the party at Adyar had dispersed. Helen and Ruth had gone back to Sydney with Leadbeater who also took the Arundales with him to “knock some sense” into George, as he put it. (The Arundales were to remain in Australia for two years and we hear no more of George being a bishop.)

Mrs Besant had asked Rajagopal to take on Nitya’s work as Organizing Secretary of the OSE but would never have done so without K’s agreement. RS states (p. 85) that much later K would inaccurately claim that *he* had asked Rajagopal to help him. Rajagopal does not seem to have had to be asked by anyone; he simply stepped into Nitya’s shoes because he happened to be there. And what would he have done otherwise? To have regarded it as “a sacred trust” put on him by Mrs Besant, as he maintained, was rather silly. He did not want to be parted from K or from Rosalind.

According to the Sloss book Rosalind was now travelling with my mother, Betty and me through India “staying in luxurious homes like that of Lady Emily’s brother, Lord Lytton, Governor of Bengal”. There were no “luxurious homes” apart from Government House, Calcutta. We went from Adyar to Calcutta for a week and from there direct to Bombay to meet my father and go straight back with him to England. Comically enough, when Mrs Besant, K, Rajagopal and Rosalind later returned to England, Mrs Besant was given a stateroom with a private bath, which Rosalind shared, on the newest ship of the P & O Line, whereas my mother, Betty and I had shared a miserable little cabin, alive with ants, on the oldest ship.

THIRTEEN

A two-week gathering of K's specially invited friends was arranged for July, 1926, at Castle Eerde before the Star Camp at Ommen, both of which were expertly organized by Rajagopal who seemed to have found his *métier*; however, it became immediately apparent that a little authority (alas, not brief) had turned him into a bully. We were scolded and ordered about by him. How those of us who had been at Ehrwald and Pergine missed Nitya's gentleness and sweetness, and missed also the charming qualities Rajagopal himself had shown during those holidays. We were particularly distressed to see that he often bullied K also.

About thirty-five people of different nationalities and ages came to this gathering, which was particularly harmonious and took place in lovely weather (we all paid something quite small for our keep). The high spot of the day was an hour's talk every morning by K, who sat cross-legged on a sofa in the drawing room under one of the four Gobelin tapestries (the Baron had left all his beautiful furniture in the Castle). We were surprised to find how many people K knew from his early travels whom we had never heard of. Of those already mentioned in these pages, Mar de Manziarly, my mother, Betty and I, Rajagopal, Rosalind, John Cordes, Philip van Pallandt and John Ingleman were of the party.

After Helen's return to Sydney in January 1926, she and K gradually drifted apart. In the early Thirties she began to live with Scott Nearing, many years older than she was; they waited to marry until 1947, when his wife died, and were happy and fulfilled throughout their long life together (he lived to be a hundred).¹⁴

Because of Rosalind's assumption that K was in love with her for some years before they became lovers I now feel that I must bring myself into the story again. K and I became very close at this first Eerde gathering. Believing as I did that he and Nitya were now one, I found it very easy to transfer all my love to him, though it was a completely different kind of love—a love, I now felt, I should have given Nitya if I had not been so immature. K told me that he was only happy nowadays with me and Nitya and that the three of us were always together. When the rest of the party went into Camp he asked me to remain with him at the Castle where Mrs Besant, who had been at Huizen, and Wedgwood would also be staying. Rajagopal and Rosalind remained at the Castle too during the Camp and Rosalind was sometimes helping K to relax at this time when he had to give so many talks in Camp.

RS writes (p. 85) that K was having occasional mild recurrences of the "process" and, as previously at Ojai, "he clung to her [Rosalind] like a small child and with characteristic naïveté she failed to notice in his touch anything beyond the need to be mothered". *Was* there anything beyond that need?

We would all go to the Camp every day and stay for the Camp fire in the evenings, in a clearing of the pinewood, which K would light before giving a talk while we all sat round on rough pine-log benches. He and Rajagopal, both in Indian dress, would usually chant after the talks. On the evening of the third

Camp fire, K gave a particularly wonderful talk, most of those present feeling that the Lord was speaking through him. While the talk was going on Wedgwood was seen to lean towards Mrs Besant, who was sitting next to him, and whisper something in her ear. The moment the talk was over she asked Rajagopal to get hold of K and drive him with her back to the Castle. Once there she went into K's room and when she came out Rajagopal went in and found him sitting on his bed looking dazed. Mrs Besant had told him that it was a great black magician she knew well and not the Lord who had spoken through him. K had replied that if she believed that he would never speak in public again. It was, of course, Wedgwood who had whispered to her the name of the black magician. When Rajagopal left him, K called me in and told me this same story. He then added in a voice of deep compassion, "Poor Amma, she is losing her mind." (K always called Mrs Besant "Amma" to his friends but would refer to her in public as "Dr Besant" which pleased her. In 1921 she had received an honorary doctorate from the Hindu University in Benares as the Central Hindu College had now become.) There was never any more mention by her of the black magician, though Wedgwood and Arundale found it convenient to say it was "the blacks" speaking through him whenever K said anything of which they did not approve.

We saw K every day in London before his departure for America and I have a note in my diary, "The incidents of those days I cannot write down, they are too precious." It was after this that K began writing wonderful love letters to me which I spent a great deal of my time answering. He asked me to come to Ojai and I had actually booked my passage to New York (I had £900 of my own left to me by an aunt) when my father forbade it.

Mrs Besant was now so distressed by conflicting loyalties that she seriously considered giving up the Presidency of the TS to follow K. In her dilemma she consulted Leadbeater who wrote dissuading her from taking such a step, saying that it was not in accordance with her Master's orders. But before receiving his letter she had made the sudden decision to go with K to America at the end of the summer instead of returning to India. She had not been there since 1909 and a lecture tour was quickly arranged for her at \$1,000 a lecture.

Mrs Besant, K, Rajagopal and Rosalind arrived in New York on 26 August, 1926, and were met on board by a host of reporters. They stayed at the Waldorf Hotel where next day K was interviewed on his own by forty journalists. The *New York Times* reported that many of the interviewers "tried to trip him up with shrewdly worded questions; he skilfully avoided all these pitfalls and earned their admiration". The same paper also reported a few days later that "Krishnamurti was seen very little abroad, but was then usually in the company of Rosalind Williams, a blond woman who was a member of the party", then quickly added that this did not mean that "Krishnamurti had any real interest in the opposite sex". Later it got into the papers that he was engaged to Helen Knothe, a rumour that Helen's parents neither confirmed nor denied. K himself, however, denied it hotly. Naturally, when he was seen with any woman such rumours were seized upon.

At this point we are told in the Sloss book (p. 88) that Rajagopal and Rosalind, with Mrs Besant's blessing, were about to announce their engagement,

but when Mrs Besant heard that American women who married Orientals would lose their citizenship, she was so outraged that she asked them to break off their engagement, which they did. Rajagopal must have been very disappointed since he was certainly deeply in love with Rosalind, though it did not seem to have mattered much to her. It was three years since K had declared, when he heard that Mar de Manziarly was engaged, that she might as well have committed suicide, and he had by now changed a great deal in his attitude to marriage. (Mar's engagement was broken off but not because of him.)

It was not until 3 October that K had the great joy of taking Mrs Besant to Ojai for the first time. Rajagopal and Rosalind were also there. K slept in the cottage (Pine Cottage) as he was to do in future while the others stayed at Arya Vihara where they all had meals. One evening K told the three of them that he now felt his consciousness was merged with what he called "the beloved", something different from the Lord Maitreya. Mrs Besant was deeply puzzled, and Rajagopal too was left far behind in understanding, his ideas being still firmly rooted in Leadbeater-Theosophy. RS, with equal lack of comprehension, characteristically remarks (p. 88), "This distinction was quite naturally of great importance to Krishna. Being "one flame" with the Lord is preferable to being merely an available vehicle, even if the result appeared to be the same to his enraptured audiences."

In truth, great changes were taking place in K, resulting no doubt from all the years of the "process". His later teaching was not derived from his intellect but from what might be called revelation. He became what he had to become on the plane that really mattered to him. The Rajagopals were never to understand this.

On account of a painful swelling in the breast, Dr Strong in Hollywood forbade K to go to India that winter as he had planned to do with Mrs Besant in November. Mrs Besant decided to remain with him in Ojai and he wrote to my mother on 22 October telling her this and asking if she, Betty and I would come to Ojai to be with him. "I haven't asked Amma yet if it will be alright but I'm sure it will be alright. You know what I mean, papers and gossip. But Mum dearest I seriously invite (!!) you to Ojai. ...Do come if you can. I will pay for it." One wonders out of what money he would have paid if my mother had allowed him to do so. Betty had just joined the Royal College of Music and did not want to go, but my mother and I set off joyfully at the end of November, 1926. My mother borrowed money from the bank and waited until my father had left for India before writing to tell him that we were going. We stayed at Ojai for nearly five months except for a short visit to San Francisco where my mother gave two well-paid lectures. RS makes no mention of our visit although we stayed with Rajagopal and Rosalind in a house at the back of Arya Vihara. I can understand if Rosalind resented our presence. It must have given her much more work since I am sure we were no help with the cooking and also, before we came, she and Rajagopal had lived at Arya Vihara. I hope there was a maid of some kind, though Mrs Besant, according to my mother, enjoyed laying the table and even helped to make her own bed with my mother.

K had now taken to writing poetry; he wrote a poem almost every day while we were there. By January, 1927, he was writing to Leadbeater that the "old

business of intense pain at the base of the spine and nape of the neck” had begun again and went on nearly all day, and on 9 February he was to write to him again, “I know my destiny and my work. I know with certainty and knowledge of my own, that I am blending into the consciousness of the one Teacher and that he will completely fill me. ...Till then I must abide quietly and with eager patience. I long to make and will make, everybody happy.”

In February he asked me to come to him at the Shrine, as Pine Cottage was then called, where he rested every afternoon. I found when I got there that he had already “gone off”. The “body” asked me who I was and then said, “Well, if you are a friend of Krishna and Nitya I suppose you are all right.” The moment I sat down beside him on the bed he snuggled into my arms and spoke like a little boy of four or so, just as Helen had described him to me. He called me “Amma” and seemed very frightened of K as of a strict elder brother, and would say things like, “Take care, Krishna’s coming back”. I am as certain as I have been of anything in my life that the K I knew was *not there* and remembered nothing when he “came back”. The child was in no pain but I did feel that the body was completely relaxed. It seemed perfectly natural to me that he should want to be mothered, especially having been such a delicate child.

I went to him every afternoon thereafter until we left in April. If I had seen the slightest sign of his being in love with Rosalind I could not have helped noticing it and would certainly have been jealous. When one is in love oneself one becomes particularly sensitive in this respect. I looked on her and Rajagopal as an engaged couple. It is possible, I suppose, that Rosalind was jealous of me. I do remember that she and my mother had a row about something rather trivial.

Like most people, Mrs Besant had fallen in love with Ojai and soon after she arrived she had launched a world-wide appeal for \$200,000 to buy 420 acres in the upper valley above Arya Vihara, where K wanted to start a school, and she was now trying to raise money for 240 acres at the lower end to form a centre for the World Teacher and for an annual camp as at Ommen. She announced in *The Theosophist* and *The Herald* that she was “risking on this new venture a reputation based on nearly fifty-three years of public work” and all her financial future. Yet another trust was formed called The Happy Valley Foundation and most of the money was subscribed.

RS writes (p. 89) that Mrs Besant never fully believed in the blending of consciousness; this is not true, for before leaving Ojai in April she made an announcement to the Associated Press in America, saying in part: “The Divine Spirit has descended once more on a man Krishnamurti. ...The World Teacher is here.”

My mother and I reluctantly left Ojai to return to England ten days before Mrs Besant, K, Rajagopal and Rosalind. Two days after our departure K wrote to my mother: “I am writing this in the Shrine, just after my affair of every day. ...My head has been extra bad & my physical body misses Mary enormously and so do I. But it’s extraordinary how the body can get used to anything. The day you left it was on the verge of tears but now it’s quite normal.” K never lost this feeling that he and his body were separate—that the body was something given

into one's charge to be looked after. It was never "my body", always "the body". This is an aspect of K that RS ignores.

FOURTEEN

There was another two-week gathering at Castle Eerde that summer of 1927, starting on 19 June, before the Ommen Camp. K went to Eerde with Rajagopal ten days before the gathering started. It had been arranged that I should go with them but at the last moment Mrs Besant decreed that I must not travel with them without a chaperon because of gossip. In order not to disappoint me and K, my mother, with wonderful unselfishness, went with us overnight although she had to return to London the next night. There was now a small community living at the Castle who helped Rajagopal with all the organization. One of the great barns flanking the entrance to the Castle had been turned into small rooms on two floors so that about sixty people were able to attend this second gathering which was not nearly so harmonious as the first one had been. To Rajagopal's intense disappointment Rosalind was not there this year for reasons explained in the Sloss book.

On 15 July my mother received a letter from my father to say that he had heard through Lord Riddell that the Central News Agency was about to publish an announcement of my engagement to K. My father had managed to get it stopped on the grounds that it would be libel to say "a holy man" was engaged, but that he wanted me home immediately. My mother managed to pacify him and I was not sent home; I even remained at the Castle again with K when the others moved into Camp on 1 August. We never told K of this letter. It was probably someone at Eerde who had leaked this rumour about K and me to the Central News Agency. With sixty people staying in the Castle, it was unlikely that our intimacy had gone unnoticed.

Everything that K said at the morning meetings at the Castle and at the Camp fire talks, and people's reaction to it and his relationships with the leaders of the TS and his gradual withdrawal from the Society, is given in detail in *The Years of Awakening* and need not be repeated here. RS's comments in the first paragraph of p. 102 are entirely misleading.

It was during this Ommen Camp of 1927 that K gave a talk which seems to me of more importance than his too-often quoted talk, two years later, dissolving the Order of the Star (as the OSE had become in 1927). In it he answered publicly for the first time the questions troubling so many people: did he or did he not believe in the Masters and the rest of the occult hierarchy? He also explained what he meant by "The Beloved".¹⁵

Being so close to K at Eerde had been like living in a dynamo of tremendous psychic energy which I felt might break me if I did not get away from it, so immediately the Camp was over I escaped to London on my own. It was a relief to get back to the peace of receiving and answering K's letters and having a little normal life with friends I had lost touch with since leaving school for good at fourteen. I also began to write a novel.

After the Camp K went with Rajagopal to Villars in Switzerland and then to Paris. He flew back to London, where he stayed with us, for Mrs Besant's eightieth birthday on 1 October, and then back to Eerde. He was not present

therefore when, on 3 October, Rajagopal and Rosalind were married at a Registry Office in London, nor at the religious ceremony on the 11th at London's only Liberal Catholic Church, which was not licensed to perform legal marriages. Rosalind felt his absence as a sign of his disapproval of her and Rajagopal. I do not believe there was any disapproval; I think he took the marriage completely for granted and did not attend the ceremony because he would have felt so out of place at what is described in the Sloss book (p. 93) as "a large affair" arranged by Mrs Besant with Rosalind in a "white velvet gown". He hated the Liberal Catholic services, and Bishop Piggott, the Bishop for England, who no doubt officiated, had been very much mixed up in the hysteria of the "mad camp" of 1925.

K was accustomed to having his life arranged for him and probably believed that Mrs Besant had brought about the marriage so that as a married couple the Rajagopals could look after him at Ojai with propriety. This was what my mother meant when she wrote that "Rajagopal was the lamb on Krishna's altar" quoted out of context in the Sloss book (p. 249). My mother believed that the trouble with Rajagopal was that he had never been loved enough and that Mrs Besant had sacrificed him for K's convenience. It is something of a mystery why Rosalind married him. He was certainly deeply in love with her but even her daughter does not claim that she was more than very fond of him. After a honeymoon touring Europe for Rajagopal to give lectures, they settled at Arya Vihara, a ready-made home with all the necessities of life provided for them, to share everything K had, in one of the most beautiful places in the world.

FIFTEEN

The first Camp at Ojai was held in the spring of 1928 on the land at the lower end of the valley which Mrs Besant had bought the year before and which included a large grove of evergreen oaks where K spoke. After the Ommen Camp that year my mother and I went with K alone to a villa that had been lent to him at St Moritz, overlooking the lake of Silvaplana.

It was to be the last holiday I ever had with K, for although our exchange of love letters continued I had come to realize that I could not live on letters and that K's long absences were too hard to bear. In April, 1929, I had to tell him that I had become engaged to be married. He wrote to my mother: "At first I was strangely upset about it all. ...My ideas & my outlook must not interfere with Mary's growth. There will be very few who will go with me the whole way. I hope she will come out of it all a full blossomed flower."

I was not present, therefore, at the Ommen Camp of 1929 when K dissolved the Order of the Star which by then had a membership of over 40,000. He declared that he did not want followers, and he meant it; he asked people to find truth for themselves and not rely on him; he refused to be their crutch. He returned the Castle to the Baron and all the land except for 400 acres where the Camp was situated. He also kept the Ojai and Indian properties, but gave back all those in other parts of the world, chiefly in Australia, which had been given for his work.

The Camps at Ommen and Ojai were thereafter open to the public and people came to hear Krishnamurti's own philosophy which gave them an entirely new outlook on life. RS does not allow K any original teaching or spiritual life of his own. If she has ever read a book of his or listened to a talk she has managed to conceal it. On p. 102 she writes how grieved Rajagopal was by K's ingratitude to Mrs Besant and Leadbeater. The truth was that Rajagopal was still a Theosophist with a Theosophical mentality and has always remained one, something K only discovered many years later.

After the Ommen Camp of 1928 Rajagopal, according to RS (p. 103), went with Rosalind on a lecture tour which included Cuba. He had planned to give thirty lectures but decided after giving only nineteen "that he could not go on talking about Krishna as the world teacher. He would remain caught between the commitment he had made to Mrs Besant with the promise he had made to Nitya, to help Krishna in his work, and his own awareness that Krishna was not the vehicle". What does this mean? Why could Rajagopal not have been honest with K and told him that he did not believe in him? At least Arundale and Wedgwood made no pretence as to what they felt whereas K was led to believe that Rajagopal was in unison with him. RS confirms this (p. 104) when she writes that K "could now rest assured that Raja was firmly by his side to build the organization he would need for the future".

It has never been questioned that Rajagopal was an excellent organizer and editor. All the same, he did enjoy the job and in no other capacity could he have had such complete unchallenged authority and so many voluntary helpers and

efficient committees to carry out his orders. Moreover, without K's talks and writings there would have been nothing to organize or edit, a point which seems to have escaped him, his wife and daughter.

Both Rajagopal and Rosalind claim that they "sacrificed" their lives in looking after K. How many would not have been happy to make such a "sacrifice"? Would Rosalind have been happier in the end if she had gone to Radcliffe and made a conventional marriage instead of being drawn at nineteen into K's magic circle? Rajagopal, on the other hand, with his brains and Cambridge degree, might well have risen to great heights in the Government of his own country if he had taken up politics or become a lawyer or university professor; also, we are told by RS, that he was asked to remain in the TS and might have become President, though for that he would have had to wait until 1953 for the deaths of Arundale and Jinarajadasa who became successive Presidents after Mrs Besant. But none of these roles, or any others one can think of, would have given him so much power as this "sacrifice" he was making for K.

It seems to have taken the Rajagopals a long time to find out that K could be two different people. I would say that he was not two people but a dozen. But whatever his outward conduct there was always a secret undercurrent of sacredness going on inside him. One of his ever constant characteristics was his feeling for natural beauty. He would stand and watch a sky or a mountain or a tree or shadows on water for half an hour or more at a time, utterly still, utterly lost in looking.

Many people were devastated by the dissolution of the Order, including my mother and Lady De La Warr, but the latter was to die next year. (After her death Miss Dodge gave up West Side House, Wimbledon, and went to live in Hove.) It was K's announcing that he did not want followers that so affected my mother. For eighteen years she had waited for a word from him to say, "Follow me", and she would joyfully have given up her husband, children and home to do so. Now the word would never come and she felt lost and hopeless, a condition in which she was to remain for many years.

SIXTEEN

In October, 1930, Rosalind found she was going to have a baby. RS writes (p. 109) that on hearing the news K showed the same displeasure as when she married, that when Nitya died he had assumed that Rosalind would be closer to him, that her marriage to Rajagopal had probably been a shock he “had had to endure in isolation” and that for them to have a baby “was at the very least a further affront”. All this is pure assumption. What seems far more likely is that, although K loved children, a baby in the house might be very disturbing to the atmosphere. Because of his “displeasure” Rosalind considered having an abortion and in consequence K was blamed for her difficult pregnancy. At the same time we are told that through the early months of pregnancy “he helped her tenderly”. Her confinement was so difficult that the doctor advised her to have no more children. After the birth of this child (Radha), Rajagopal and Rosalind ceased to have a physical relationship. Sex, it seems, had never been successful between them. K loved Radha from the beginning and was more interested in her and did more for her than her own father who became increasingly remote.

Some time in the spring of 1932 K and Rosalind, we are told, became lovers. K was not looking for such a relationship for in the middle of December, 1931, when Rosalind and the baby had gone to Hollywood with Rajagopal, who had to have his tonsils out, he was writing to my mother, “My being alone like this has given me something tremendous & it’s just what I need. My mind is so serene but concentrated and I am watching it like a cat a mouse. I am really enjoying this solitude & I can’t put into words what I am feeling. But I’m not deceiving myself either. I go down to Arya Vihara [from Pine Cottage, where he slept] for my meals & when Rajagopal & his family come, I shall have my food on a tray here. For the next three months, or for as long as I want to, I am going to do this. I can never be finished but I want to finish with all the superfluities I have.” And a few weeks later he was writing again, after receiving a letter from my mother accusing him of escaping from life: “I’m sorry you feel that way about what I say. The ecstasy that I feel is the outcome of this world. I wanted to understand, I wanted to conquer sorrow, this pain of detachment & attachment, death, continuity of life, everything that man goes through everyday. I wanted to understand and conquer it. I have. So, my ecstasy is real & infinite, not an escape. I know the way out of this incessant misery and I want to help people out of the bog of this sorrow. No, this is not an escape.” And at the end of March, 1932: “I feel this—what I say—is the only help, the only way out of this chaos & misery. Not away but in life itself. ...I am trying to incite as many as I can to live rightly & by heaven there are few alright! It’s all very strange. I can’t lose my enthusiasm, on the contrary it’s intense & I want to go & shout & urge people to change & live happily.”

According to what Rosalind told her daughter (p. 116) K was particularly elated after his first talk at the Ojai gathering that spring of 1932. She remembered that he “was full of laughter and sparkle as he went off to his

cottage, but when the big house had settled into darkness he came back and into her bed. It was not comfort for a sick child that he was seeking now”.

K gave me his version of how the affair started: Rajagopal had not only condoned it but had manoeuvred it into taking place. When I asked him why they wanted this to happen, he replied unhesitatingly, “To get a hold over me”. It was indeed used in due course as a threat against him. In the second of two letters K wrote to Rajagopal in 1985 dictated to Mary Zimbalist but not sent because of the lawsuit, he affirms, “You connived, manoeuvred and encouraged that lady and myself”.

One can understand now why it is important for the Rajagopals to make out that K was a liar. When I inquired from RS’s publisher whether his author could support with any evidence her statement that my mother had called K “a congenital liar”, the reply was: “I have now heard back from Radha Sloss. She can support with evidence the statement you referred to on p. 249 from two sources, being her mother and, separately, her father”. This is exactly the answer I had expected—there is no real evidence. I say again, I will never believe without written proof that my mother made such a remark. She was often hurt by K, often critical of him, she called him unpredictable, but never a liar. Now that K is dead the Rajagopals can say anything they like about him, for he is not there to defend himself. *He* was a congenital liar whereas anything *they* choose to say without convincing proof must be true.

RS writes about K (p. 118), “The new and joyful exuberance that he often expressed in these years was naturally taken by his followers to reflect his transcendent spiritual condition, the expression of the enlightened mystic, rather than of the happy lover.” K had written many letters to my mother expressing his ecstasy before the affair began and was to write in just the same vein afterwards.

Mrs Besant died on 30 September, 1933, after quite a long illness. Leadbeater was to die six months later. K with Rajagopal saw Mrs Besant for the last time at Adyar in May ’33. She recognized him with love. RS refers (p. 94) to what she calls K’s growing antagonism to George Arundale, the new President. Why should he feel any cordiality towards George after the way he had behaved over Nitya’s death? RS also maintains that K often complained that Arundale had turned him out of Adyar. I never once heard him complain of this. He left of his own accord, there being nothing to draw him there after Mrs Besant’s death. “I’m completely out of it all,” he wrote to my mother, “their illusions, their fight for power & their so-called occultism. Adyar is lovely but the people are *dead*.” He did not go back there for forty-seven years.

The next time K went to Madras, in October, 1933, a month after Mrs Besant’s death, he stayed for the first time at Vasanta Vihar, a recently-built house in six acres of land put up by the Star Publishing Trust (founded at Ommen in 1926) for its Indian headquarters. It was much larger than K had expected or wanted, on the north side of the Adyar river and further from the sea, whereas the 260-acre compound of the TS is on the south side stretching to the sandy coast.

SEVENTEEN

For fifteen years K did find with Rosalind and Radha what he had told my mother when he first went to Paris he so longed for—a happy home. Rosalind had no complaints of him during these years. At last she had gained the love of a man who, for many years, she had wanted so much that she had chosen to imagine he was in love with her. She had no qualms of conscience about Rajagopal although it is claimed that he suspected nothing of the affair for twenty years; she had two fathers for her daughter and, in K, a nanny as well as a father; she was given great opportunities to travel and revelled in playing hostess to the many interesting and important people who came to Arya Vihara to see K, often making them her own friends. Two in particular became very close to her—Robert and Sara Logan. They had a large house and estate near Philadelphia, Sarobia, a combination of their names, where K often held gatherings. All the same, Rosalind's daily presence does not seem to have been a necessity to K even when they were in California together, for in August, 1934, he was writing to my mother while the Rajagopals were in Hollywood, "I am having a good time by myself, writing, reading and going for walks in the evenings." In K's letters to my mother the nearest he ever came to giving her a hint of his relationship with Rosalind was when he wrote from Ojai on 19 November, 1937, "Radha is going to school & is as usual really nice. It might be almost my child!! but I am afraid it isn't".¹⁶

But before this, early in 1935, there had been an interruption to their happy lives—Rosalind found she was pregnant and, because of her doctor's warning that it would be dangerous to have another child, decided to have an abortion. K did not persuade or dissuade her but no one else knew about it or suspected it. According to the Sloss book (p. 132) K had assured Rosalind that he was taking precautions. Even RS writes that it is hard to imagine how K "could have come by these precautions or how she could have been so naïve as to believe he had". Is it not rather more than naïve that a married woman in her thirties, with a child, did not know whether her lover was taking precautions or not? And why, since she had been told that it might kill her to have another baby, did she not take precautions herself? We are told that she went off alone in a bus to "an osteopathic friend in a town east of Los Angeles". K, we are also told, was very kind and compassionate, getting her on and off the bus but not offering to accompany her, and was kind and loving when she returned. She was quite ill when she got back but her family attributed this to a mild attack of appendicitis.

This was to happen again in 1939 (p. 166), and once more she was to get on the bus alone to go to her osteopathic friend and again K was "solicitous and loving as ever and giving her the same tender care when she returned". But between these two abortions, there had been another pregnancy ending in a miscarriage (p. 141). After witnessing a particularly bad quarrel between K and Rajagopal in Hollywood (Rosalind's mother had a house there), Rosalind, RS writes, was so upset that driving back to Ojai alone with K she had this miscarriage "in an isolated field". K "was as usual tender, kind and loving and

helped her as best he could”. How lucky to find an isolated field. For anyone who has had a miscarriage it is hard to believe that this was more than a painful late period.

I cannot help wondering whether Rosalind was really pregnant or merely suspected that she might be. There were no early tests in those days. If she was indeed certain, she was asking a great deal of her friend to perform two illegal acts for her. If, however, the “pregnancy” was at such an early stage that it might have been merely a missed period, it could have been easy for the osteopath to perform what is now called an “induced menstruation”.

K’s relationship with Rajagopal was becoming more and more acrimonious. We hear in the Sloss book all about Rajagopal’s complaints against K, but what were K’s feelings about Rajagopal? He never complained about him to anyone until much later, though we know what some of his experiences with Rajagopal were from that letter, already quoted, which he dictated to Mary Zimbalist on 17 May 1985. It was never sent because of legal negotiations going on then but was filed for future use. Here are some passages from it:

My dear Rajagopal,

As it will not be possible for me to speak to you face to face, I am compelled to write to you this letter. If you like you may show it to your trustees or, if you want, I will send them a copy. ...For the first few years after the brother’s death you were considerate. You did look after K and the things you were supposed to do. But at Eerde you began to quarrel with me over little things. For example you said that you did all the work and I just mooned about. It slowly began—this antagonism, jealousy, your manoeuvring people and K. We used to travel together but then you would send me off on different routes to America and India to save money while you would go more directly in greater convenience. ...The quarrels, the bullying went on for many years. I could have complained to Dr Besant, who was still alive, and you would have been promptly sent back to India, but as K is not the complaining type, we carried on.

You were always depressed in the mornings, low, irritable, quarrelsome. In the afternoons, after lunch, you were fairly active. ...It was slowly mounting—your complete contempt, suspicion and the secrets which you kept to yourself about the books, the money and so on. You also kept a secret account you told me no one knew about. So it went on—the quarrels, calling me names. ...You often told me that they should have chosen you, because you had the brains and I was good-looking but more or less an idiot. That was your general attitude toward K.

...Rajagopal, bear this in mind: I was never frightened of you. I hated scenes, small or big, so I would avoid them at any cost. ...In India and Europe you were treated as a secretary, which you loathed and you used to attack me as though I were responsible for it. It all became so ugly, brutal and I submitted to all this rubbish.

...I have not talked about you and the lady. Only after the case began and you brought that into it—that I had to tell trustees here of all the ugliness you made of it. ...You used to tell people though KWINC had plenty of money, there were no funds for K's travels. You would then ask different amounts for the same ticket from several people, always asking them to keep it secret.¹⁷

A month before this, in April, 1985, K had put on tape another, much longer letter which was likewise never sent. Below are some extracts from it:

I am writing this to you, Rajagopal, because you refuse to see me. ...During the Eerde days we began to quarrel. Not me—you—I am not the quarrelling type. ...You were a great bully, right from the beginning, since the brother died. It began very gently at first, mildly, then the bullying became stronger and stronger. I couldn't see anyone without telling *you* whom I saw and then you would be bullying me by saying: "Why are you seeing that person and so on." ...There was nobody to supervise what you were doing. In India you told them—"give money and don't ask what I am doing with it. It's none of your business". You told them if they wanted to know how it was spent you would see to it that I did not come back to India. You became like a tyrant which is really quite astonishing how you began and how you have ended... You have done the most terrible things. You really wanted to kill the whole thing, the teachings, not physically because that would be murder, and you would be too frightened to do that, but you tried every way—because you are a jealous person. ...Obviously you are very jealous. You might not like to listen to all this, or read all this, but you have to be told directly how I look at all this after all these years. ...And I couldn't, me, I couldn't spend \$10 without explaining to you every cent how I spent it. ...You also told people in Holland long before I broke with you, and in England, that you were a very wealthy man. I couldn't believe my ears; I was really appalled, how you could become a wealthy man. Because we both started poor. I never wanted money; I have no money now, I don't want it, except I have a few clothes and good shoes and ties, otherwise, I have really nothing. And you, after all these years, by some extraordinary cunning means have got millions.¹⁸

The rest of this nine-page letter is about much later events, dealing with what led up to K's total break with Rajagopal in 1968 and the subsequent lawsuits.

EIGHTEEN

K had embarked on a South American tour in 1935, accompanied by Rajagopal and Byron Casselberry, Rajagopal's secretary and chief assistant, the tour being delayed because Rajagopal had had to undergo two painful operations to his antrims. RS has it (pp. 134–135) that Rajagopal remembers such terrible quarrels between himself and K (all K's fault, of course) in South America that one day K "who could not stand so much criticism" slapped Rajagopal. "This was not the only time this would happen," she goes on, "but it was the first." Does she mean that K would often slap Rajagopal? I wish I could believe that he had slapped this bully even once but I do not. Any kind of violence was totally alien to K's nature. It was to stop the violence in Rajagopal's voice when bullying him that K sometimes had to lie and agree to sign written apologies.

Rajagopal, leaving K with Byron Casselberry, went back to California from Buenos Aires. The truth was that he had not fully recovered from his operations. He always seemed to have trouble when travelling with K. It is a curious thing that there were never any difficulties for others who travelled with K or made his travel arrangements. After he broke with Rajagopal in 1968 K travelled even more than before but always in perfect harmony with sweet-tempered companions.

K did not leave America from 1938 for nine years, nearly all that time spent at Ojai with the Rajagopals. The last Camp ever to be held at Ommen was in 1938; the Camp site was to become a concentration camp after the invasion of Holland. K was to meditate for two hours every day during those war years, he told my mother, and walk miles by himself each day in the hills. These years of lying fallow were, I believe, most important for the evolution of his teaching.

There were shortages in America after it came into the war; petrol was rationed and the household at Arya Vihara grew vegetables, kept a couple of cows and some bees. Complaints of these deprivations and K's pacifism irritated my mother profoundly. She had been through the blitz and her eldest daughter, Barbie (Nitya's first love), had lost her husband through cancer and two of her three boys in the fighting as well as the two stepsons she had brought up from infancy. At the beginning of 1944 my father was to die from cancer of the lung (K wrote a very sweet letter of condolence to my mother, saying among other things, "I have always had such deep affection for him and how often we have all been together." My father had been very fond of both boys; most unjustly he blamed my mother's absorption in Theosophy entirely on Mrs Besant.)

K had had no news of the Manziarly family after the fall of France, nor did he hear anything of any of his Indian friends. He started to give public talks again in the Oak Grove in 1944 on ten successive Sundays from 14 May and was surprised how many people came in spite of petrol rationing. An authentic report of these talks was published by Krishnamurti Writings Inc. (KWINC) which, as far as K then knew, the Star Publishing Trust, started at Ommen in 1926 as I have said, had now become. In June, 1946, K was to sign a statement to the effect that the "central Foundation throughout the world would be Krishnamurti

Writings Inc.” and that he and Rajagopal would be two of the trustees, and three others would be appointed by the two of them. It was a charitable organization existing for the purpose of disseminating Krishnamurti’s teachings. In 1957 K was persuaded by Rajagopal to resign his trusteeship; Rajagopal then became President of KWINC, a circumstance that was to lead eleven years later to K’s rupture with him.

By the end of the war K was longing to start on his travels again. In September, 1946, the Happy Valley School was started in a small way at Arya Vihara. Aldous Huxley was very interested in it and became, with K and Rosalind, one of the original trustees. Later on Rosalind became Principal.

K had planned to leave Ojai soon after the opening for New Zealand, Australia and India; all arrangements had been made when he suddenly went down with a bad kidney infection. He was in bed with fever for six weeks and then took more than six months to recover. Since he did not want to go to hospital, Rosalind nursed him at Arya Vihara.

Giving up going to New Zealand and Australia, he sailed for England on 9 September, 1947. He was to be away from Ojai for nineteen months. He had not seen my mother for nine years. He was now fifty-two and she seventy-three. He stayed nearly three weeks with her in London. The moment she saw him again every trace of the irritation she had felt melted in the warmth of her love for him. They came to spend a long week-end with me and my second husband in our house in Sussex. I also invited Mar de Manziarly because K was not going to Paris. (She and her family had eventually escaped to America in the war and were now back in France.) My first marriage had been a failure from the beginning but we had stayed together without quarrelling for fifteen years, condoning each other’s separate lives. I had never forgotten something K had said in one of his Ommen talks, “You are accustomed to being told what is your spiritual status. How childish!! Who but yourself can tell whether you are beautiful or ugly inside?” Knowing that I was ugly inside I had avoided K when he came to London before the war although he would ask to see me. Now, however, having been divorced and blissfully remarried in 1945, I was thrilled to see him again. We spent a most happy three days, lounging in dressing-gowns over the breakfast table, chatting and laughing. He seemed like a boy released for the summer holidays. He asked me several times what Nitya had looked like. He and my husband liked each other, though the latter kept tactfully out of our way except when we all went for walks in our woods.

NINETEEN

K made his first flight to Bombay alone, in October (Rajagopal did not go to India that year). There he stayed with Ratansi Morarji, the man who was to have been Nitya's partner in importing cars into India in 1921. In the mornings, there was open house for anyone who wanted to hold discussions with K, and the first morning he met a married woman of thirty, Nandini Mehta, who had gone there with her father-in-law, Sir Chunilal Mehta, a devotee of K's. Nandini describes this meeting. Sir Chunilal had introduced her to K after the discussion and "Krishnaji started laughing, not smiling, but laughing. ...He asked, 'Why have you come?' Tears had started flowing uncontrollably down my cheeks. ...He took my hand and held it hard." She replied, "I have waited thirty years to see you. Then, letting go my hand, he placed his palm on my head and left it there for a few seconds."¹⁹ This seems to be the keynote of Nandini's relationship with K—something extraordinarily beautiful.

From then on Nandini met K whenever she had a chance. She was not at all happy with her tyrannical husband; nevertheless, he allowed her to go with her elder sister, Mrs Pupul Jayakar, at K's invitation, to stay at Vasanta Vihar in Madras in April, 1948, and a month later they joined him at Ootacamund where he stayed with a friend while the sisters stayed in a hotel. K was in need of a rest for, as he wrote to my mother, he had never worked so hard in his life. He spoke in several places where he had never spoken before, as well as the usual places, and was "astonished" at the amount of interest he aroused and how many people attended his talks. The working aspect of his life, the energy he expended in his talks and discussions and in helping people in private interviews from five in the morning, is one completely ignored in the Sloss book from which one might gather that his only concern was his relationship with Rosalind.

At Ooty K's "process" took place for three consecutive days in the presence of the sisters, very much as it had done at Ojai, Ehrwald and Pergine. Pupul wrote a meticulous account of what happened each day which she allowed me to quote in *The Years of Fulfilment*; and in her own book, three years later, she published it with an earlier short account of a rather similar experience at Vasanta Vihar.²⁰ Not having heard of the "process" the sisters were naturally extremely bewildered.

It is stated in the Sloss book (p. 215) that this was the first time for twenty years that the "process recurred". This is not so. The "process" had sometimes been there for days on end, as K had written to tell Leadbeater and Mrs Besant, with agonizing pain in his head and the base of his spine. But it was only when someone he trusted was present to look after the body that he could go right off, otherwise there was a great danger of his injuring himself by falling.

A few months after meeting K, Nandini told her husband that she wanted to lead a celibate life. He was outraged and so cruel to her, even beating her, that a moment came when she could bear it no longer and escaped to the house of her mother who lived close by in Bombay (her father was dead), leaving her three children of nine, seven and three.

It was not until K had been back to Ojai and returned again to India in the winter of 1949 that Nandini, who had refused to go back to her husband, sued for a legal separation and custody of her children on the grounds of cruelty. Long quotations from K's talks were read out in Court by the defending lawyer, deploring the condition of Indian women and inciting them to rebel. At no stage during the hearing was anything improper suggested; the defence was exclusively one of K's undue influence on an innocent mind. Nandini lost the suit and was deprived of the custody of her children. When K heard the news by telegram in another part of India he replied, "Whatever will be is right." When he saw Nandini again he would not let her have any self-pity, but his concern and compassion for the children "was limitless. Whenever possible, Nandini—without the knowledge of her ex-husband would bring the children to see him".²¹

A rumour reached England that K had been named as co-respondent in a divorce case and an article appeared in *Time Magazine* on 16 January, 1950, giving a biased report of the case (quoted in the Sloss book, p. 218).

Almost from the time K returned to Ojai in April, 1949, after his first visit to India, he was never again to have a peaceful happy home there with Rosalind. It is claimed in the Sloss book that K wanted to return to his old relationship with her. Twice, apparently, he called her Nandini by mistake, a name which meant nothing to her, but when she questioned him he denied that he was in love with anyone else. Rosalind had never accepted or believed in K's spiritual nature. One has only to read his letters to Nandini, quoted in Pupul Jayakar's *Krishnamurti*, to understand the quality of his love for her; Rosalind would not believe that no one else had taken her place in his life. He must have been glad to get back to Europe and India in October.

When the *Time* article came out in the following January, 1950, Rosalind's suspicions were confirmed, and when he returned to Ojai in May her nagging to be told the truth was even more persistent. She reiterated (p. 217) that it was being deceived that she could not bear; she would accept it if he was in love with another woman and they could go on being friends. (How often has this been said by countless women?) Rosalind could not apparently believe in a love divorced from sex.

The absurd suggestion is made (p. 219) that K was infatuated with Nandini without his feelings "being reciprocated—at least in kind". Nandini, being alive, was the innocent party; K, being dead, was the villain wanting to seduce her. Other friends who K made later on are left unnamed, merely referred to in the Sloss book as "Krishna's new friends" or "new favourites". No such veil of anonymity is thrown over Nandini. Years later when RS met Nandini in Delhi (p. 310), RS said to her, on saying good-bye, "I always heard you were perfectly beautiful and you are". Does RS think that this embarrassing compliment is some compensation for the pain and distress her book has caused Nandini?

What K now had to put up with from Rosalind was the "tail" of a relationship, as he had described it in one of his public talks quoted at the beginning of this reply. The "tail" was "jealousy, possessiveness, suspicion, doubt, the fear of losing that love, the constant demand for security, and reassurance".

K had written to my mother from Ojai in May, 1949, after Rosalind's nagging had first started: "I have really a very poor memory about my own personal life. We met in 1910 [actually 1911], lord how many years ago that seems & somehow, mum, our love for each other hasn't been broken up. At least that's something. After all that's the only thing that matters and so few people are capable. What generally passes as love fades so quickly, dies under difficulties. For most people the persons matter & not that strange thing called love. We make love a slave of thought, jealousy, envy, fear etc. and love cannot be caught by thought. One cannot think about love; one can think about the person that one "loves" but this thinking is not love. Thus the person dominates & love disappears. Love has no emotional entanglement."²²

Then on 28 March, 1950, he wrote to my mother again from France: "The nonsense that appeared in Time-magazine is rather awful. Because they are very rich people, the husband side & they are very unscrupulous people, there was a great [deal] of noise. I was told about it. There are other cases, in all a dozen or more coming up. Not only in Bombay but in Madras because of what I have said at the meetings. The poor women have stood up against their husbands & so there's trouble but most of them are not at all well off, so there won't be any notice about them in the papers!!"²³

TWENTY

Rajagopal came to London with K but returned to Ojai when K flew to India again in November, 1950. Rosalind came with them to London that year, her first visit since 1936. The three of them were to meet again in Paris in April '51. Rosalind met in London some friends she had made in India in 1925 who had just come from India and who told her of the rumours linking K's name with Nandini, which made her really ill with jealousy. There are few of us who have not suffered from this hideous malady so we ought to be sympathetic to her (the only person I have ever known who was immune from it was K himself although he was the victim of it all his life from the time he was "discovered"). But can one sympathize with a jealousy, bitterness and spite persisting for some forty years? Injured vanity was a great part of Rosalind's trouble. She had been spoilt. She expected to be first with everyone. She had been first with Nitya, first with Rajagopal, first with K for so long that she expected to be first with him indefinitely; she lived close to an adoring mother and older sister; she was the "leading light", as K called it, of a school; her daughter quotes several letters she received from friends praising her extravagantly. Her ego had become dangerously inflated and when for the first time it was pricked she crumpled.

At last she became so distraught that in Paris, where she went after London and where Rajagopal joined her on 3 April, 1951, "the whole story of her relationship with Krishna burst out" (p. 220). She also told Carlo and Nadine Suarès, old friends of K's with whom he now stayed whenever he was in Paris. When K arrived next day she confessed to him what she had done. Rajagopal, we are told, "felt the most profound sympathy for her and in no part of his heart held her to blame". Why not, unless he had known about it all along? Was she in fact any less to blame? Since K's version of how the affair had started is in complete contradiction to that of the Rajagopals, I can make no comment on Rajagopal's hurt at being deceived, but as the Rajagopals made all possible use of the relationship during the lawsuits that were to follow some years later, in which it had no place, K's assertion that they wanted a hold over him has the ring of truth.

We are told that Rajagopal assumed from the way Rosalind had told him about the affair that it was over, yet on p. 222 RS writes that Rajagopal allowed himself to assume it was over from what K had implied. RS makes her own comment (p. 220)—that K would not face a confrontation with Rajagopal "anymore than he had been able to forewarn Mrs Besant privately of his defection from Theosophy". RS did not know that the story of Professor Marcault had no foundation, but she did know that K was not, in 1925, defecting from Theosophy but from George Arundale's crazy pronouncements.

What strikes one as being absolutely authentic on this page is K's enchantment with the lovely spring day in Paris, walking by the Seine, while Rosalind, seeing nothing, poured out to him what she had done. At the end of the page, RS notes that the fact that Rosalind "had given Krishna so much of her life and care did not enter into her thinking". Nor, apparently, did it enter into her thinking to acknowledge all that K had given her; indeed, in the whole of this

Sloss book there is not a single intimation that the Rajagopals owed anything to K. It was *they* who had done all the giving.

K told me that after Rosalind's suspicions were aroused he had to undergo bullying from her as well as from Rajagopal. He said that twice she had tried to kill him—once to push him off a station platform and the other time she hit him on the head with a spanner. When I asked incredulously why she should want to kill the goose that laid their golden eggs, he replied, "Rajagopal thought he could do it just as well himself", meaning that Rajagopal could take his place. (RS quotes a letter from some woman saying, after meeting Rajagopal for the first time, that he ought to have been in Krishnamurti's shoes.) It is not difficult to imagine Rajagopal, who was in sole charge of all the KWINC assets, setting up a pseudo Theosophical-Krishnamurti centre at Ojai with himself as the chief attraction.

TWENTY-ONE

In the autumn of 1951 Rajagopal flew to India with K for the first time for fourteen years. We are told in the Sloss book (p. 226) that K begged Rosalind in his letters to her from India this year never to let anything come between them. RS adds, “his words reflect, along with his love, a physical and psychic dependence on her”. *K was never psychically dependent on anyone.*

K introduced Rajagopal to Pupul and Nandini in Madras. According to Pupul, K tried to make them understand how much Rajagopal had sacrificed for him and how much he wanted them to be friends. They found Rajagopal courteous but suspicious and inquisitive; they needed to be alert to answer his apparently innocent questions which seemed to be trying to catch them out; he hinted that K could not be counted on as he was constantly changing his mind. He had heard from K’s servant something of what had happened at Ooty and wanted to know every detail. He grilled them for four hours. Later on they became friends.²⁴

It seems to have been that year or perhaps the following year (RS is seldom clear about dates) that Rajagopal began to drink. He was suffering pain from his oesophagus, finding it difficult to swallow. A doctor in India recommended a small drink of Scotch every day for the pain. India was a dry country and alcohol was allowed only on a doctor’s prescription. At K’s request, Pupul Jayakar procured this for him. RS remarks (p. 274) that K found Rajagopal much easier to live with after an afternoon drink, insinuating that K encouraged him in the habit—for a growing habit it became, not, according to K, kept in moderate control, as his daughter seems to think. In both K’s letters to Rajagopal of 1985 he gives instances of his being drunk, how on two occasions he was asked to leave the house of two different friends because of his unacceptable drunken behaviour. K questioned whether the amount of whisky he had drunk had not done something to his brain.

On K’s return from India to London in 1952, very tired and longing to get back to Ojai after giving a gruelling number of talks, Rosalind, we are told (p. 232), either unable to cope with her feelings for him or in order to punish him, asked him to stay away from Ojai until June because *she* was tired. With the greatest sweetness he complied although there was nothing to keep him in London (a series of talks was quickly arranged for him at the Friends’ Meeting House throughout April).

In the autumn of 1952, according to RS (pp. 237–238) K gave Rosalind what purported to be a pencil copy of a letter he proposed to deliver to Nandini in India which stated that “there was a woman in his life who had been there for more than twenty years and that such a relationship was not to be broken and he didn’t intend to break it. He went on to apologize if his letters or conversations had given a misleading impression and advised Nandini not to build around false hopes”. Although this gesture of K’s “did not mean as much to Rosalind as he might have hoped” she determined that the letter should be delivered and called on Rajagopal to ensure that it was. So begins a chapter entitled “The Letter” in which are recounted the various reasons why the letter never was delivered.

However, “Rosalind had long since realized that the letter would not be delivered and... the whole matter lost its significance. ...By February [1953] the subject was dropped for ever and no more was heard of the matter.”

Most readers will wonder whether such a letter ever existed and why the chapter was written at all. If it was intended to demonstrate that the Rajagopals had such power over K that he could even be bullied into writing such a letter, the effort is hardly necessary: many would accept that possibility and I would not exclude myself. Neither Rosalind nor her daughter could expect any of their readers to believe that K would contemplate delivering a letter in these terms to Nandini, with whom he had established so beautiful and enduring a relationship.

K and Rajagopal went to Bombay together at the beginning of 1953, staying again with Ratansi Morarji. Pupul and Nandini were also there. Pupul writes of this visit that K was withdrawn and spent much time alone in his room. “His laughter was seldom heard, but the voice of Rajagopal in irritation was often heard from Krishnaji’s room. ...Rajagopal appeared to be determining what Krishnaji could or could not do.” He was friendly to Pupul but they had many arguments on publication matters etc.; “Rajagopal was arrogant and refused to answer questions. He wanted to know everything but was not prepared to reveal anything.”²⁵

Radha, who had married a fellow student, Jimmy Sloss, had her first baby in April, 1953, before K and Rajagopal returned to Ojai, and K was justifiably indignant we are told (p. 240), because Rajagopal did not tell him the news until twelve days after he had heard it himself.

There now comes a chapter in the Sloss book (p. 248) about the first version of my mother’s autobiography. I have gone into this in detail in *The Years of Fulfilment* and have no wish to return to it. I still hold to the conclusion about it that my mother and I came to then, although I know there is a letter from my mother to Rajagopal, written at the beginning of the trouble, giving an opposite view. In the end we noticed that whenever K was with Rajagopal his letters were written in a completely different tone from those written when we knew he was alone.

TWENTY-TWO

K flew to Sydney with Rajagopal in November, 1955. Rosalind joined him there after K's talks and went on with him to India while Rajagopal returned to Ojai. K tried to give Rosalind a happy time in India, taking her with him to his schools at Rajghat and Rishi Valley, going sight-seeing to please her in Delhi and Bombay. She claimed to be disturbed (p. 253) by the number of devotees round K and the reverence with which he was treated and which he did nothing to discourage. She did not seem to realize that in India it was his unique religious teaching and philosophy that people were interested in and revered, not his personal life and relationships which were her only concern. She also claimed to be upset (p. 252) to see that R. Madhavachari, who arranged K's journeys and talks in India on Rajagopal's behalf, spent days in buses and overcrowded trains to save funds while K himself always travelled first class by air. This is a particularly unjust gibe at K for Rosalind must have known perfectly well that it was Rajagopal, who always travelled first class himself by air, who controlled the purse-strings. Besides, Madhavachari's career had been in the Indian railways and he hated flying.

In Bombay, Rosalind averred (p. 253), that K found the time and opportunity to "express his physical love" for her and to arrange for his friends to take her shopping and sight-seeing. Pupul Jayakar has very different things to say about this time in Bombay: "Like Rajagopal [the year before] her voice was often heard remonstrating with Krishnaji. Faced with her anger, Krishnaji was to tell us later, he became totally silent and passive. He listened with precision deeply and extensively, but refused to react. ...Her inability to evoke a response from Krishnaji made Rosalind furious. It was a confrontation with no opponent. Krishnaji had vanished. ...With an unending stream of questions, Rosalind sought to find the "influence" that underlay the seeming change in Krishnaji."²⁶

Rosalind believed that K tried to avoid a meeting between her and Nandini. And no wonder. He could hardly have trusted Rosalind not to embarrass her, since Rosalind wanted "to feel out for herself exactly what the situation was" (p. 253). However, Rosalind did meet her once briefly at one of K's public talks. They did not talk but that one moment with her "confirmed Rosalind's belief that Krishna's 'infatuation' had not been reciprocated". How did Nandini behave in order to "confirm" Rosalind's belief?

From Bombay K and Rosalind flew to Rome in May, 1956, where they stayed a few days with a close friend of K's, Vanda Scaravelli, whom he had first met at a Krishnamurti gathering in Rome in 1937, three years before her marriage to the Marchese Scaravelli (who was to die later in 1956). Vanda's father had been Alberto Passigli, a landowner very prominent in Florentine society—interested in all the arts but particularly in music. Vanda herself was a pianist of professional standard. After the gathering the Passiglis had invited K to visit them at their beautiful house above Fiesole, Il Leccio. Vanda and her brother inherited this house on their parents' death and it was to become increasingly for K a much-loved refuge on his way to and from India.

After Rome, K went up to Il Leccio with the Signora, as she was usually called, while Rosalind went to Paris alone. Later on she joined K and Rajagopal (who had come from Ojai) in Stockholm where K was to give talks. It was here that Rosalind told Rajagopal (p. 255) that she did not want K to return to America because she wished to free herself from him completely. Her school, she said, demanded that she must live at Ojai whereas K “could live elsewhere just as well”. (Even she, according to her daughter, was later to see her behaviour as “irrational and somewhat outrageous”.) Rajagopal at least had the grace to object to this monstrous proposal but was overruled by Rosalind. Not only was she turning K out of his own home but preventing him from holding his annual gatherings at Ojai. K himself, however, for the sake of peace, submitted to this inexcusable banishment.

When Robert Logan, then a widower, died in June that year he left Rosalind enough money to make her independent for life as well as a house near Arya Vihara.

K was not “allowed” to return to Ojai for four years. If it had not been for Vanda Scaravelli, these years would have been intolerable. He would always have been welcomed in India but it was too hot for him in the summer. Some crisis, not explained in the Sloss book, took place between him and Rajagopal in Rome in March, 1957, on his way back from India. K had been ill in India and felt that he must cancel all his talks for the rest of the year—Finland, London, Biarritz, New Zealand and Australia. As he wrote to my mother, it would have been “stupid” to go on with talks all round the world in his “state of health”. Rajagopal, who had made all the arrangements for these talks and now had to cancel them, was so exasperated that he told K he was sick of being his Thomas Cook and that in future Doris Pratt, the secretary of KWINC in London, who had worked for K since the Twenties, should make all his travel arrangements. Rajagopal now went with K to Villars in Switzerland and left him there alone with barely enough money to pay his hotel bill and after telling him that he would learn what it was to be lonely. But K was now never lonely, especially when alone. At the end of a month K was found at Villars by old friends who took him down to their house in the Dordogne. This peaceful time at Villars had restored him to health.

Something must be explained here: Charles Burdick, a devotee of K’s and a great friend of Doris Pratt, had died at Ojai in 1949, leaving the bulk of his large fortune to KWINC; some of his money, however, was in England in the form of shares in the Aerograph Company, a paint-spraying business he had founded. These shares, which could not be transferred to America because of the Exchange Control, he had left to K personally. At Rajagopal’s suggestion, they were made over to Doris Pratt as a British resident. They brought in an income of about £600 a year which she paid into a separate account. Rajagopal sent funds from America for K’s expenses in India but for the past eight years all K’s expenses in England had come from the Burdick account. Doris also drew on this account for Rajagopal’s expenses when he was in England. Doris had to send Rajagopal all the bank statements and an account of every penny spent on K.

TWENTY-THREE

A new complication arose at Ojai in the spring of 1959: Rajagopal and a woman called Annalisa Beghe, a Swiss-Italian, twenty-five years younger than Rajagopal, fell in love. She was living in the house Robert Logan had left to Rosalind and helping Rosalind with the school. (She was another of those who said that Rajagopal ought to be standing in Krishnamurti's shoes.) It was she who told Rosalind that they were in love. "I am so glad he has someone special to love him," Rosalind replied (p. 267), but when it came to Rajagopal wanting a divorce and re-marriage, Rosalind fought it. That Rajagopal should want to get rid of her even after her apparent indifference to him for twenty-seven years, hurt her vanity. Also she believed that a divorce would be harmful to her reputation as Principal of the school.

Later in 1959, when K would normally have been returning to Ojai, he was still in India where the heat was so intense that he was delighted to go to a Government hut at Pahalgam in Kashmir, 7,200 feet up, alone with Parameshwaran, the devoted and excellent cook from Rishi Valley. In the middle of August he fell very ill there with a kidney infection. He was taken back to Shiva Rao's house in Delhi with a high fever and given antibiotics for the first time which were far too strong for him and temporarily paralysed his legs. He became so weak that Parameshwaran had to feed him like a baby. He was in bed for seven weeks. At the end of October he went to Rishi Valley and after recuperating there for some time resumed talking in several places in India. It was not until 11 March, 1960, that he eventually flew to Rome where Vanda Scaravelli met him and took him up to Il Leccio.

Rajagopal had not heard from him all this time and was beginning to get worried. Just before leaving Rome K wrote telling him that he was going to spend some weeks at Il Leccio and then go into the Bircher-Benner Clinic in Zurich. Rajagopal did not offer to pay for the Clinic; he asked Doris Pratt to pay for it out of the Burdick account. This she could not do because there was still an Exchange Control. When she passed this on to K he told her not to worry; money was coming from friends and could be refunded in London. (These friends were an elderly couple from Puerto Rico who had been devoted to K for many years. They insisted on the fees for the Clinic being a gift.)

Rajagopal's new love did not seem to make him happy. He became so depressed indeed that Rosalind begged K to return to Ojai. (How much longer would she have kept him away, one wonders, if she had not needed his help?). K refused to do so unless Rajagopal also invited him. This Rajagopal eventually did and K agreed to go. He left the Clinic and flew to London on 1 May, 1960. Doris Pratt met him at Heathrow and was shocked to see how ill he looked. "Despite his lack of reserve of strength," she wrote to Rajagopal, "he positively *refused* to travel first class" (by plane to New York where the doctor at the Clinic had advised him to break his journey for a few days). RS states (p. 263) that Rajagopal arranged for first class travel for K while he himself went economy.

This is untrue. Later on, as we shall see, Doris Pratt had to ask Rajagopal's permission to allow K to travel first class by air because of his age.

Doris wrote to Rajagopal again after K's departure on 9 May: "I must tell you, very, very privately, that I feel him to be a very sick man. He seems *to me* not at all in a fit state to give talks at Ojai. I have observed him very closely and though I have had no 'personal' talks with him whatever, I have been very aware of a great change in him, physically at any rate, and maybe more than physical. ...It has been said that he nearly died in Delhi, and I can believe it from his present state. I should think it highly important that the utmost and most loving and gentle care be taken of him at Ojai, as in my view his health is affected even by the people and circumstances of the moment. He has returned a good portion of the money I gave him [£44]." Ojai was the last place where he was now likely to receive "loving and gentle care".

It was while K was in New York this time, staying with Frederick Pinter, with whom he had stayed before and who also knew Rajagopal well, that he was warned that unless he took some steps he would soon find himself without any say in the affairs of KWINC of whose assets Rajagopal had sole control. Mr Pinter forcefully urged K to look into the matter because the large sums donated to the Trust were for *his* work and he, Pinter, had heard complaints from donors that their contributions were not being used for that purpose.

As soon as K arrived at Ojai he asked Rajagopal to give him information about the affairs of KWINC. When Rajagopal refused, saying that it was none of K's business, K asked to be put back on the Board. This request was also refused. After thirty-five years of running all K's financial affairs, Rajagopal saw no reason for this sudden interference. He had a Vice-President and a Board of Trustees but he ruled them autocratically and they never questioned anything he did. Rajagopal's refusal to reinstate K or give him any information aroused suspicion in K for the first time. Up till then he had trusted Rajagopal implicitly in spite of his meanness and their continual quarrels over small matters. RS does not mention these refusals by Rajagopal, nor that K continued for *eight* years to try to get back on the Board of KWINC before dissociating himself altogether from Rajagopal. Did she not know this?

K had undertaken to give eight public talks in the Oak Grove but after giving three he announced that he would be able to give only one more. The cancellation of the last four talks was a great disappointment to his audience, many of whom had come a long way to hear him and were staying in the neighbourhood for the duration. Rajagopal was incensed, especially, as he wrote to Doris Pratt, K had not cancelled them because he was ill but because he did not have "enough energy" to go on with them although he had given long private interviews to people on the days he should have been speaking. Rajagopal seems to have lacked all understanding of the amount of vital energy K expended in carrying out his life's work.

K himself was to say later that what had really exhausted him so that he could not continue with his public talks was the atmosphere at Arya Vihara caused by Rajagopal and Rosalind quarrelling violently over their divorce. (Rosalind

eventually gave in and obtained an easy Mexican divorce which enabled Rajagopal to marry Annalisa, though we are not told when this occurred.)

One of those who obtained a private interview with K was Mary Zimbalist (née Taylor), widow of Sam Zimbalist, the film producer, a gentle, elegant Europeanized American of a prominent New York family. Her husband had died suddenly of a heart attack in 1958 and she was still devastated by his death. Living at Malibu, only about eighty miles from Ojai, she had felt impelled to go and hear K speak. In the interview, he went into an extraordinary exploration of the meaning of death which had a profound impact on her. Rajagopal did not apparently realize how these private interviews, of which he was so contemptuous, helped people with their many problems, bringing understanding rather than conventional comfort. And yet he had edited K's three volumes of *Commentaries on Living* which consisted of interviews with many people after their identities had been disguised.

K lingered on at Ojai until November, gradually recovering his strength before he returned to India. Rajagopal, with nothing yet settled about his divorce, left for Switzerland and London at about the same time, intending to be away for some months. Before he and K left, Rosalind drew up what she grandiloquently called a "moratorium" (p. 268): there would be no more recriminations between her, K and Rajagopal; they would write every two weeks and discuss all their plans, but above all K would agree not to give any large public lectures until they met again at Ojai in the summer of 1961. What right Rosalind had to impose this last condition on K one cannot imagine. Anyway, it gives RS an opportunity to drag in an extraneous matter, trying to show disloyalty and ingratitude on K's part to his old friends. She writes (p. 269) that Rosalind was not the first to recommend a less public life: Mme de Manziarly had told him that he should settle down in one place and let people who wanted to, come to him. K, RS goes on, took such offence at this suggestion that when Madame died he did not send condolences to any of her daughters. K did *not* take offence: he took no notice whatever of this silly suggestion; his job was to speak to the world; if he stayed in one place how could the poor of other countries come and hear him? Madame de Manziarly had died in 1956 and some years before that she and K had lost touch when she became a vociferous ecumenical Christian; Yo had already broken with him by then and had a guru in India. K was in Paris in 1956 where he saw Mar (who remained unswervingly loyal to him until her death not long after his) and consoled with her personally, while Mima, the eldest daughter, whose spoken reminiscences are given by RS as her source, was engaged in a lawsuit against K in 1984 when she told this to RS. (Mima was the only one of the three girls to marry. Her rich husband, George Porter, committed suicide in 1927 not long after their wedding. A few years later she bought a house in Ojai where she lived until her death in 1988.)

Rajagopal had, by dubious, circuitous means, now bought a house for himself at the lower end of the valley and K, before leaving Ojai, requested that Rosalind should be allowed to stay for life at Arya Vihara which, together with Pine Cottage and nine acres of land, had been transferred from the Brothers Association to KWINC. However, K did not want it transferred to the Happy

Valley Foundation which also now belonged to KWINC, as was Rajagopal's solution, so Rosalind later built herself a house in the upper valley to where the school had moved some years ago.

RS also accuses K of disregarding the agreement not to give any large public talks until they met again. This is untrue. He gave no public talks in India, only small discussions with a hundred or so people. RS must surely have realized that K's public talks in India attracted thousands.

K had evidently written from India to Rajagopal in London asking him to arrange a gathering in England for 1961 before he, K, went to Ojai, because on the 3rd of December, 1960, he received a cable saying, "Received your letter. Unable now personally arrange anything. Have discussed with Doris Pratt who will help. Kindly write her. Happy New Year." Rajagopal had completely washed his hands of anything to do with K's talks in Europe, so K wrote to Doris Pratt asking her to arrange a small gathering for him in London for about six weeks until the beginning of June when he would be leaving for California.

Doris had found Rajagopal in a very unhappy state while in London in December. She described him in a letter to K in 1961 as "a mixture of love, clear acumen, and great violence". She told him that she would no longer send him copies of K's letters to her or hers to him which he had always demanded to see but would inform him of any *fait accompli* to do with the coming gathering. She added, "We had several violent and bitter exchanges" but parted "with love uppermost".

I myself saw Rajagopal in December at the Athenaeum Court Hotel in Piccadilly where he was staying. Since I knew nothing about his present relationship with K, I was most distressed when he immediately began abusing him but giving no reason for his hostility. I told him that feeling as he did he ought to give up working for him, it must be very bad for them both. At the same time I felt great compassion for him as I was still very fond of him; he seemed somehow so lonely and unloved. I gathered that his marriage to Rosalind was not at all happy but I had no idea that he was in love with someone else and was wanting a divorce. He also abused K to my mother, causing her even greater distress than it did me. Neither of us breathed a word to K about this, not wanting to cause mischief and believing that it would be a shock to him. (He had never said a word to us against Rajagopal.) We prayed that it was just a temporary disgruntlement on Rajagopal's part.

For K's gatherings in London, Doris Pratt rented a small furnished house near Wimbledon Common and hired a hall in Wimbledon which held not more than about 150 people. Doris stayed with K in the furnished house and a Dutch friend, Anneke Korndorffer, who had worked for K since the early Ommen days, also came to stay there to help look after him. (RS makes the monstrous assertion, p. 244, that K "had always needed the association with famous, well-to-do and colourful people" and showed disinterest towards his old workers.)

Doris wrote to Rajagopal that some very strange things had happened—K would often call out in the night, and at other times he would suddenly drop his knife and fork and appear to be transfixed for a moment and then go limp and faint so that they feared he might fall to the floor. When Doris had asked if there

was anything to do to help, he had replied that there was nothing except keep quiet, relax, not worry but most importantly *not touch* him. He himself knew exactly what was happening but was unable “to express” it to them. Doris continued, “I felt on many occasions that I was an onlooker at a most profound and tremendous mystery.” K himself wrote from Wimbledon to Nandini in India on 18 May: “*Strangely the things that happened at Ooty are taking place, though no one knows about it—it is very strong. The wheels of Ooty are working powerfully. I am surprised.*” And on 1 June, “*The wheels of Ooty are working furiously and painfully.*”²⁷

TWENTY-FOUR

Rosalind now suddenly tried to postpone the date when, according to her silly “moratorium”, they were to meet again in Ojai; she said she had forgotten how demanding the final weeks of the school term would be (p. 271). One gives a great shout of joy when *at last* K rebelled against her odious tyranny and replied that he was not going “to hang around till she was ready, that she had work to do and so had he”. Like most bullies she collapsed as soon as he stood up to her and at once agreed by cable to the original date.

RS on this same page repeats the slur that K had taken no notice of the “moratorium” and had made “extensive plans for talks in Europe”: (an audience of 150, in a small hall in Wimbledon?). RS makes another bad mistake here in saying that K “had begun entrenching himself with others who would eventually help him to fight against Raja. Krishna picked his new circle very astutely for that purpose”. It would be another three years before these two new friends came into K’s life *by chance*, and he had no idea then that he would ever have to go so far as to fight Rajagopal.

The day after K left Heathrow on 14 June, Doris Pratt was writing to Vanda Scaravelli that he was dreading the occasion of his Ojai visit, and might return very quickly. “He tremendously appreciates all you do for him,” she added, “and could not stop talking about your generosity and support. I really think he would be utterly lost in Europe if you had not stepped in to help him and his work.” (My mother died in 1964 after partially losing her mind and Mrs Bindley, a very old friend with whom K stayed in London after my mother no longer had room for him in the flat she had moved to, was nearly ninety and deaf. Right up to the time of my mother’s death K would go and see her whenever he was in London and sit with her for an hour or more holding her hand and chanting to her which she loved. In her autobiography she calls him “the perfect flower of humanity”.)

The meeting at Ojai with Rajagopal and Rosalind solved nothing. How could it? Rajagopal again refused K’s request to be put back on the Board of KWINC. Why should he go on refusing if he had nothing to hide? RS does not mention K’s requests, of course. She writes (p. 271); “*Krishna was mostly interested in getting his teeth fixed*” (my italics). In this one sentence she gives herself away and reveals her total ignorance of K’s true nature. On 18 June, the day before he flew from New York to Los Angeles, he had suddenly, unaccountably, begun to keep a daily record of his states of consciousness. Written clearly in pencil, with hardly an erasure, he was to continue this extraordinary journal for seven months. At Ojai he slept in his cottage as usual and wrote each day in an ordinary exercise book without the Rajagopals being in the least aware of it. He had never kept such a record before and had no recollection of what prompted him to start it. It begins abruptly: “In the evening it was there, filling the room, a great sense of beauty, power and gentleness.”

The “immensity”, the “sacredness”, the “benediction”, the “otherness”, the “vastness” were all names by which K referred in the course of the journal to the mysterious “it” which was suddenly there, filling the room—which could not be

sought but which came to him every day so strongly that sometimes others noticed it. He wrote at the same time of the “process” which was both a part and yet apart from “it”. On 19 June he was writing: “All night it was there whenever I woke up. The head was bad going to the plane [to fly to Los Angeles]. The purification of the brain is necessary. Only when the brain has cleansed itself of its conditioning, greed, envy, ambition, then only can it comprehend that which is complete. Love is this completion.” And on the 21st at Ojai: “Woke up about two and there was a peculiar pressure and the pain was more acute, more in the centre of the head. It lasted over an hour and one woke up several times with the intensity of the pressure. Each time there was a great expanding ecstasy; the joy continued. ...The strength and beauty of a tender leaf is its vulnerability to destruction. Like a blade of grass that comes up through the pavement, it has the power that can withstand casual death.”

And on the 30th: “Yesterday afternoon it was pretty bad, almost unbearable. ...Walking, surrounded by these violet, bare, rocky mountains, suddenly there was solitude; it had great, unfathomable richness; it had that beauty which is beyond thought and feeling.” And on the last day at Ojai, 8 July: “Before going to sleep, or just going off to sleep, several times there were groans and shouts. The body is too disturbed on account of travelling, as one leaves tonight for London.” Even on the plane, flying direct to London, K was recording: “...amidst all the noise, smoking and loud talking, most unexpectedly, the extraordinary benediction which was felt at *il L* [Il Leccio], that imminent feeling of sacredness, began to take place. The body was nervously tense because of the crowd, noise, etc. but in spite of all that it was there. ...The whole body is wholly in it and the feeling of sacredness is so intense that a groan escaped from the body and the passengers were sitting in the next seat. It went on for several hours, late into the night. It was as though one was looking, not with eyes only but with a thousand centuries...”

How superficial and trivial the Sloss book becomes in the light of these passages. The manuscript was published in 1976 under the title *Krishnamurti's Notebook*. If RS had read that book, she would have noticed when it was begun and saved herself from making this bloomer about K caring mostly for getting his teeth fixed, but she seems to have done no research into K's own works.

On returning to London K wrote a long letter to Rajagopal asking yet again to be put back on the Board and insisting that he had as much responsibility for KWINC as Rajagopal and that he wanted to be informed of its financial position. He also insisted that his letter should be shown to the trustees. Rajagopal never replied to this letter nor showed it to the trustees. K asked Doris Pratt not to send Rajagopal any further information about money spent on his behalf.

From London K flew to Geneva to join Vanda Scaravelli and then drove with her to Gstaad where she had rented part of a villa, Chalet Tannegg, for him, and provided an ex-cook of her own. A small gathering had been arranged for K in the Town Hall of a neighbouring village, Saanen, from 25 July to 13 August. Before the gathering he spent two weeks with the Signora at Chalet Tannegg. On the day after his arrival, 13 June, he wrote in his notebook: “The body is completely relaxed and at peace here. Last night, after the long and lovely drive

through the mountainous country, on entering the room the strange, sacred blessing was there. The other [Vanda] felt it." Four days later Vanda had her first experience of K's "process" which she wrote down.²⁸

There were nineteen different nationalities among the audience at the Saanen gathering, and on 11 August an official committee was formed for the purpose of inviting K to speak at Saanen in subsequent years and making all the arrangements for the gatherings which would be much larger in future and held under canvas. Thus the annual Saanen gatherings became like the Ommen Camps and continued until 1985, and each year Vanda rented Chalet Tannegg for K until 1984. When Doris Pratt, who was a member of the committee, told Rajagopal about these intended gatherings he seemed to her very perturbed lest K should cut out Ojai altogether. Rosalind had said, according to RS (p. 255) that she wanted to be free of K altogether, so he did not go back to Ojai until he was invited in 1966.

After the 1961 gathering, K remained quietly at Tannegg with Vanda for three weeks. Throughout this time she herself was constantly aware of the "benediction", the "otherness", whose presence K described in his notebook, and her account of it in her diary tallied very much with his, though seen and felt from the outside.²⁹

In December, 1961, Doris wrote to Rajagopal asking for £1,000 to ensure the success of next year's Saanen gathering. Rajagopal replied that since he was being "kept in the dark" about what was happening in Europe he could not concern himself with it.

TWENTY-FIVE

After giving twenty-three public talks in India in the winter of 1961–62 K was exhausted when he returned to Rome and became very ill at Il Leccio with a return of his kidney infection. Vanda noted down what he said while out of his body.³⁰ He had recovered in time for the second, much larger Saanen gathering but decided not to go to India that winter but to remain quietly at Chalet Tannegg. Rajagopal went over to Gstaad to see him in October in the hope of a reconciliation; since, however, he wanted it on his own terms while K still insisted on being put back on the Board of KWINC, the attempt failed. Before he left, though, he did give K enough money to pay his doctor's bill.

When Rajagopal came to London after Gstaad, I saw him on 24 October and he was even more abusive of K than he had been the year before. His main charge against K was that he was a hypocrite and cared too much for his appearance before going on to a platform, making sure in a mirror that every hair was in place. Rajagopal offered no evidence whatever of hypocrisy and it seemed to me that caring about his appearance before a talk showed respect for his audience. Rajagopal knew as well as I did that K had always cared for outward appearance, both for himself and others. The “body” should be well-groomed. I urged Rajagopal as strongly as I could to give up working for K, feeling as he did. I argued that he was entitled to a very large pension (having no idea that Rajagopal himself was the only person who could have given the pension). Could he not leave Ojai and settle somewhere in Europe where he had many friends? He assured me that money was no consideration. I concluded that his real trouble was that he was obsessed by K and could not let go. I was delighted when I heard soon afterwards that he had married again; I felt sure that a happy marriage would transform him.

Rajagopal was giving the impression that he was a rich man to many people who wondered where his money came from. RS writes (p. 112) of his great financial skill and that he “seemed to have a sixth sense about investments”. But one has to have some money in the first place to invest and what did he have of his own beyond his small annuity from Miss Dodge? We are not told.

When K came to stay at Wimbledon to give small meetings there in the spring for the next few years, I would drive him down to Sussex to walk in our bluebell woods. Neither of us ever mentioned the Rajagopals. We would walk in silence for the most part; he seemed utterly lost in the beauty of the spring woods and the great stretches of blue with their heavenly scent.

After the Saanen gathering of 1964, the owner of the 1 1/2 acres on which the tent stood wanted to sell it and the Saanen committee decided to buy it. Rajagopal agreed to put up the purchase price of \$50,000. RS seems to think (p. 285) that Rajagopal was generous in “acceding to” K's request for the purchase price and that he was given no credit for it. The money put up was not Rajagopal's but KWINC's and was being used for the purpose for which it had been subscribed—K's teaching. There was no question of generosity or credit but

RS's words are an indication of the way in which the minds of the Rajagopals worked.

Mr Burdick's Aerograph Company had now ceased to pay a dividend so some other arrangements had to be made to meet K's expenses in England. Doris Pratt knew that there were other Burdick funds in Ojai and expected Rajagopal to replenish the lost income from this source and was most distressed when he declined to do so. (The whereabouts of the Burdick legacy to KWINC was one of the mysteries questioned in the first lawsuit.) He told her to borrow what was necessary from the KWINC London office. This she did not wish to do because K did not want "to make use of specifically KWINC funds".³¹ But something had to be done; therefore Doris sent a memorandum to Rajagopal with the following proposals:- that the Saanen committee should pay all K's expenses while he was anywhere in Europe; that all expenses in England and his travelling in Europe should come from the KWINC funds raised in England (up to this time they had been sent to Rajagopal) and that his fares to and from England and America, and his expenses in those countries, should be paid by KWINC Ojai. Doris also urged that for reasons of health K should in future travel first class by air. Rajagopal returned the memorandum without any comment but with initialled agreement to all the points except the one about K's travelling first class which he left blank. (So much for RS's assertion, p. 263, that K had always travelled first class.)

A newcomer at the Saanen gathering of 1963 had been the thirty-five year old Alain Naudé, a South African of Huguenot descent. He was a professional pianist who had studied in Paris and Siena and given concerts in Europe. He was at this time a lecturer at the University of Pretoria. During his vacation that year he was in Switzerland and, hearing about K's talks at Saanen, though never having heard of him before, and having been drawn to the religious life since boyhood, he went to hear him. He met K personally after the talks and flew to India that winter on his own while K was there but did not see much of him. When he returned to Pretoria early in 1964 he resigned his lectureship at the University in order to devote himself to the religious life, and went back to Saanen that summer to hear K speak again.

The 1964 gathering also brought Mary Zimbalist to Saanen. Still living at Malibu, she had wanted to hear K speak again at Ojai as she had heard him in 1960, but when it seemed unlikely that he would speak there again she decided to go to Saanen. She attended all his talks, met Vanda Scaravelli and, when the talks were over, arranged an appointment to have a private interview with K. Afterwards, K asked her to stay on at Gstaad to attend some small private discussions he was to hold at Tannegg. At one of these she met Alain Naudé and they became friends. When she returned to Malibu she got in touch with Rajagopal and went to Ojai at his invitation to listen to tape recordings of the discussions she had heard. (Recordings of all K's talks were still sent to Rajagopal.)

When K went to India in October, Alain Naudé went again independently and it was while he was there this time that K asked him to work for him as "a kind of secretary" for a small salary and travel with him wherever he went. The travelling was the most important service because K was feeling more and more

the difficulty of travelling alone. Alain accepted the offer and returned with K to Rome in February, 1965, where Vanda Scaravelli was extremely welcoming and gracious to him. He could speak Italian well and was almost perfect in French. His appointment, however, only became official after Rajagopal gave his approval and agreed to pay his salary out of KWINC funds. K asked Doris Pratt to approach Rajagopal in the matter because he believed that if he made the request himself it would be refused. RS seems to accuse K of cowardice (p. 285) in making his request through Doris. It does not seem to strike her how outrageous it was that K's comfort and well-being should have to depend on Rajagopal's "generosity".

In April 1965, Alain stayed with K at Wimbledon where Doris Pratt and Anneke Korndorffer were looking after him in another rented house. When I drove K down to Sussex for our usual bluebell walk he was in high spirits and spoke with enthusiasm of Naudé; it was evidently a great joy to him to have someone so congenial to travel with. He was naturally drawn to Naudé who, though of a very religious turn of mind, was light-hearted, energetic and fun to be with.

Mary Zimbalist had also come to London and drove K and Alain round the English countryside, and went with them afterwards to Paris and hired a Mercedes, K's favourite make of car, to take them to Versailles, St. Germain, Chartres and other places—pleasures normally denied K in his outwardly dull existence. Part of the pleasure was that Mary was an excellent driver and that he was not expected to "do" the sights. He also went to lots of cinemas with them. Mary flew with K and Alain to India in 1965 and travelled round with them to all the usual places where K gave talks. In December K received a letter from Rajagopal asking him to talk at Ojai in October, 1966. This he accepted.

My husband and I were at our country house one week-end in May of the following year, 1966, when K, Mary and Alain suddenly turned up one afternoon. What struck me most about Mary, apart from her extreme elegance, was her lovely smile and her gentle voice. She had spent a great deal of her life in Europe and had many friends in England. She was truly cosmopolitan, speaking French and Italian. I was drawn to Alain by his cheerfulness and his laugh. When they drove away after tea I thought I had never seen a happier looking trio. What a contrast their companionship must have been for K from the rows and bullying at Ojai.

Anneke Korndorffer had a hard time running the rented house that year because there were always people to lunch and tea. Doris Pratt reported to Rajagopal a few days after K left England, "Krishnaji himself was always helpful, considerate and deeply solicitous. Naudé also was always thoughtful and happily humorous. He goes everywhere with Krishnaji and being young, strong and very sensitive, he is quite invaluable." K was supremely happy with these two new friends. He did not go to India that year because of his commitment to talk at Ojai in October.

TWENTY-SIX

Before going to Ojai, K and Alain stayed with Mary in New York at the apartment her brother had lent her (Mr Pinter had recently died); they then went with her for the first time to stay in her beautiful house at Malibu on a cliff overlooking the ocean. Alain would be going to Ojai with K as a matter of course, but Mary had had a special invitation from Rajagopal to go too and drive K in her car to the Oak Grove for the talks.

RS does not mention Mary or Alain by name; she refers to them as K's "new friends", or "new favourites", and on the occasion of this 1966 visit to Ojai writes rather ridiculously (p. 287) that he was bringing "his new circle" with him to Ojai. RS had seen K at Tannegg that summer and had met "K's new friends" with whom she said she had got on well, but she states (p. 286) that "the newcomer" (Alain) was soon "banished". This is not true; he left of his own accord at the end of the summer of 1969 to live in San Francisco where he taught music. K saw him every time he went to San Francisco and he stayed quite a few times with K and Mary at Malibu and had interviews with K which were published. He had done a great deal for K in introducing him to young people and arranging for him to speak at several universities, including Harvard.

During a walk alone with K at Gstaad, RS asked him (p. 287) what would happen if his audiences disappeared to which he apparently answered, "I speak to live, if there were no more talks I would die", a reply she completely misunderstood. He often mentioned this, meaning that it was his job to speak and that unless he could carry out his job those higher powers, in which he believed and which directed his life, would have no more use for him. He was to say how in the normal course of travel he was "protected" and that anyone travelling with him was also protected but that he must not run into unnecessary danger, such as gliding, something he longed to do.

It was only now that RS mentions (p. 287) that K was demanding to be reinstated on the Board of KWINC whereas he had been making the same request for six years. She writes of the funds Rajagopal had raised (does she really believe that the donations for K's work had been given to Rajagopal?) She also writes on this same page that K "had never expressed the slightest criticism of any aspect of Raja's performance". No, he had not expressed it publicly in the disloyal way Rajagopal had been complaining of him. RS goes on (p. 288) that K was in "a mood to expand", and would eventually acquire a "costly estate" in England. This is misleading. K needed a centre in Saanen because he had been turned out of Ojai and was only going to speak in Ojai now because he had been invited to do so. The Saanen committee ran the Saanen gatherings just as well as Rajagopal had run the Ommen and Ojai Camps. As for the "costly estate" in England, K had been offered £40,000 by a life-long supporter to build himself a house anywhere in the world he chose for his retirement. Never intending to retire, he asked if he might use the money instead to start a school in England, a request that was immediately granted.

RS also makes out (p. 288) that K's attitude to Rajagopal had only changed after he, Rajagopal, claimed to have been told about K's relationship with Rosalind in 1952, whereas in fact it had not changed until 1960 when Rajagopal had refused to let him have any information about KWINC's affairs.

I now quote extracts from Mary Zimbalist's diary which she kept during this 1966 visit to Ojai:

October, Malibu-Ojai. At breakfast K was somewhat tense and nervous in discussing meeting Rajagopal. Then he said R must be nervous at his arrival and this made him laugh. "It used to be the other way—I used to be shaking—now he is worrying." But the distressing thing to both Alain and me was his evident nerves even in talking about it. I remembered our telephone call to him on K's arrival in New York in September when in a matter of minutes R was shouting so angrily that I could hear it across the room.

We drove to Ojai and K showed me the way to Arya Vihara, where Rosalind R was waiting and gave us lunch. Afterwards we drove around to Pine Cottage where Rajagopal was waiting. The two men embraced but R was turned away as though avoiding K. He first wished to show me where I am to stay—in his former cottage next door to Pine Cottage, where K is staying in his old room, and Alain has the separate but adjoining apartment which R tacked on to Pine Cottage at some point when he was away. It has something to do with an office but has ruined the cottage from K's view. [This room, which had no door into Pine Cottage, was pulled down later. Mary was staying in the small apartment Rajagopal had built for himself over the office in 1942 when he ceased to live at Arya Vihara.] K and R spoke briefly, arranged to meet tomorrow and R left. K came over to see where I was staying and said he hadn't set foot in it since R once chided him for coming in with dirt on his shoes.

He showed us the Pepper tree under which events took place in 1922 and said that Mrs Besant had said it must always be preserved. On K's cottage there is a little back porch and in it a water-heater closet. K looked at it and said, almost to himself, "Oh, that is where I spent a night once." What did he mean? It seems that he went out one evening forgetting his key and unable to get back in he spent the night standing up next to the water-heater to get warm. He didn't want to disturb R and RR. Why? "Oh, I couldn't have done that, they would have been too angry." Their anger and quarrels in 1960 over R wanting a divorce were part of what made him ill and unable to continue his talks. "This mustn't interfere with your talk now," said Alain. "Oh, it won't. I had no one I could talk to then. Now I have the two of you." It seems as though part of him

is still that shy, unresisting boy who has remained in the dominion of those who run things for him.

Friday, 21 October, Ojai. Took Alain to Oak Grove and brought R back to talk to K. They met in K's rooms and at times the tense, strident voice of R penetrated through the walls to where A and I sat waiting. Anger in the air. In the afternoon the three of us drove back to Malibu and on to see a doctor. K has a cyst on his lip which must be removed.

Saturday, 22 October, Malibu. K talks all morning about what to do in Ojai. He composed a letter to R on what he wants done: the KWINC Board should be increased and be active. Propose my being on it as a start to the enlargement. Control should no longer be in the hands of one person, as R is in Ojai. There must also be disclosure of assets, as there is not now. Later we took a long beach walk. K strode ahead by himself. Seemed in a state of meditation.

Monday, 24 October, Malibu. A hot day. We went to Dr Rubin who removed the cyst in K's lower lip, using novocaine. A piece as big as the tip of my finger was extracted and three stitches taken. We drove straight home and on the way K fainted, falling leftwards. I caught him with my right arm and was able to continue driving slowly. He came to in about a minute but fainted again twice, with a faint moaning. I stopped the car but he came to and said to continue. At home we put ice on the lip which was quite swollen. He rested the remainder of the day. I had a swim in the afternoon and at supper K insisted on coming to the table. He had considered if "the body" was protesting or feeling sorry for itself when it cried out when he fainted, "It had become much more sensitized."

Thursday, 27 October, Malibu-Ojai. We drove to Ojai in time for lunch at Arya Vihara. I took Alain to Oak Grove to meet R for microphone rehearsal and when that was done both of them sat in car for a long talk while I sat in the Grove. Finally after two hours I got so cold I had to interrupt them. Alain shocked at R telling him he must report things to him and tape K's private interviews. Return to Pine Cottage and I had supper alone while K and A went to Arya Vihara. I am finding it ulcer-making at meals there because of constant chivvying of K by RR. Constant nagging him to do this or that makes for such tension that I am making excuses not to be there. Alain is finding the nagging difficult, R picking and K having to put up with so much from both of them.

Thursday, 10 November, Ojai. In late afternoon R came to talk to K. The atmosphere has become even worse. We are fairly sure the

cottage is bugged. They met in the room next to the archives and shortly afterwards we heard K return to his room. The light remained on in the other house, indicating R was still there. When it was out K came in to where A and I were and motioned us outside to tell us, away from possible microphones, what had happened. He asked R what he had done about the letter K had sent him [the letter K had composed on 22 October]. R replied, "Nothing. Why should I? I don't take orders from you." K asked him to pay close attention, to know that he was very serious about what the letter contained; that if R didn't do something the consequences would be on his head. At this R: "What are you doing? Is this a Brahmin curse?" K: "Rajagopal, what are you saying? I am explaining that consequences follow—as a dentist might say if one doesn't do something this is what will happen." R: "I am a Brahmin too and I curse you far more than you can curse me." Then he told K he was no longer what he was—i.e., the world teacher, and apparently there was much more which K didn't quote to us but said that R was attacking "that other" (meaning something sacred) and that K said, "Rajagopal, I am through. I am walking out" and got up and left.

Friday, 11 November, Ojai. K sent Alain to Rajagopal's to tell him that in future he will not accept money for his expenses from KWINC and that he will also keep the tapes of the talks. Alain said that he could not accept a salary paid by KWINC. K then sent for James Vigeveno [an old friend of K's] and, as he is vice-president of KWINC, he read him the letter that he had sent to R, which R had refused to show to V. K also told him that he himself was out of KWINC.

Saturday, 12 November, Ojai. Vigeveno came again to talk to K. In afternoon there was the 5th talk. On return there was a long harrowing telephone by R, haranguing K, shouting into the phone, K shaking with the violence and shock of it, Alain and I both ill from the indignity of it. R finally hung up on K. Another dreary supper at Arya Vihara followed. K had had about three hours sleep last night and when he said at table that he hadn't slept much, RR shot at him: "Oh, why not?"—as though at a child who has broken a rule. The combined effect of R and RR all these years is sickening.

Sunday, 13 November, Ojai. Again little sleep. K said to me on way to the Oak Grove, "What a life!" Then he gave the 6th talk and it was one of the very great ones. On duty and meditation, emptying the mind of the known. As he spoke the exhaustion and marks of

these awful days vanished and that extraordinary beauty of face and voice, the depth and other quality, came over him.

Monday, 14 November, Ojai-Malibu. After a public discussion in the Oak Grove we drove directly to Malibu, changed and went down to the beach for a long walk. The sun had set and it was almost dark. Coming down in the car K had said he must revoke any power of attorney he may have given R. Thinks it was in the form of a letter and gentlemen's agreement but he must revoke it legally. Wishes to give it to me if I will accept it. I said I would do whatever he wishes but that he must tell me explicitly what he wants done and how far to go. We talked more about all this at supper.

Wednesday, 16 November, Malibu-Ojai. We left after 8 and reached K's dentist's office by 9.30. Came back to Pine Cottage and K telephoned R saying this was the last day to settle things. A violent, outrageous conversation on R's part ensued, again accusing K of having cursed him. "Who are you to tell me what to do" etc. K asked for the tapes of the Ojai talks. R's reply: "You'll have to get a court order to get them". Ignored K's request for the manuscript he wrote several years ago. [This was the manuscript of the journal which was eventually published as *Krishnamurti's Notebook*. K had left it with Vanda Scaravelli who had passed it on to Rajagopal for safe keeping, never imagining that Rajagopal would not give it up if K asked for it.] K had the first tones of severity in his voice, wasn't put so much on the defensive, but he shook with the violence of the onslaught. R's voice was like a drill coming through the phone so that Alain and I, sitting across the room could hear its fury. He finally hung up on K for the third time here in Ojai and including the time in New York, four times on this trip. It was ugly, shocking and insane. K then sent Alain and me to ask in person for the manuscript. We drove there, rang the bell; at that moment R's wife, Annalisa, drove up. What did we want? She didn't think R would see us. Alain gave the message from K. She went in and came back saying that R refused to give the tapes, the manuscript or to see us. We left and came back to K. I made lunch (RR is in Los Angeles hearing a lecture by "the best speaker in the world") and we ate in the sitting-room. K rested and then the three of us went for a walk. We spoke of what to do with the tapes in the future. K will keep them, do as much of his own editing as he chooses, but will this take the edge off his talking and be too much of a burden? We are prepared to do it or form an editing group. As for the power of attorney, if K wishes I will act for him and fight R in the courts but I must have his instructions on how far to go. I am prepared to do whatever he wants even though it sounds like a nightmare.

There is no consideration of not doing it. Instead a curious sense of being an instrument of some other force is in all this. Walking up the road in the dark night there was a freedom and completeness after a dreadful day. I made them supper in my place again. All of us very tired.

Alain later told me (ML) himself that Rajagopal had asked him to make a note of everyone K saw and listen in on his private interviews. Alain had gone straight to K and asked him if this was his wish; K was, of course, most indignant.

RS writes (p. 289) that K promised her before leaving Ojai for Europe that he would settle everything amicably with Rajagopal. How could he after all that had taken place during the talks? Why did not RS ask her father to settle, which he could have done at once by restoring K to the Board? RS writes on the next page that Rajagopal refused to explain the real conflict between himself and K as he still hoped to “protect” K and Rosalind. In K’s view his former relationship with Rosalind had nothing whatsoever to do with his demand to know about the affairs of KWINC whereas Rajagopal was always trying to make it the main issue.

Some letters of 1967 from Rosalind to K are now quoted in the Sloss book (pp. 290–294). In a letter of 22 June (p. 293) Rosalind wrote that there was only one thing that K could do, go to Ojai alone and “get things straight”. She added that everything was in good order—every cent accounted for, and could be very simply “explained if he saw all the records”. That was just the trouble: Rajagopal refused all K’s requests to be shown any records of any kind. As for K’s going to Ojai alone, Rajagopal would have gone on insisting that the trouble was only a personal issue. What more was there to say about the affair with Rosalind? “Discussing” it seemed to mean to Rajagopal that K should stand meekly in front of him listening to his abuse. These personal interviews Rajagopal kept asking for appear to have been delaying tactics to prevent investigation into the financial affairs of KWINC. Rosalind and her daughter certainly did not appreciate K’s predicament—that he had a responsibility towards the people who had made donations to KWINC for *his* work.

TWENTY-SEVEN

None of this interfered with K's busy schedule of travelling, talking and meeting new people. Among his latest friends, whom he had met in 1966, was Gérard Blitz, founder of the Club Méditerranée. Blitz, who had to be in California in December, 1967, offered to get his lawyers to look into the affairs of KWINC while he was there and go himself to see Rajagopal, an offer K accepted, though emphasizing that he did not want to go to Court or hurt Rajagopal. K received Blitz's report in January, 1968, while he was in Bombay. Blitz had had a fruitless seven-hour conversation with Rajagopal on 17 December, and the result of his lawyers' inquiries had revealed some disturbing facts, to be mentioned later.

After receiving this report, K asked Alain to write on his behalf to James Vigeveno to say that he would have nothing more to do with KWINC so long as Rajagopal was the head of it and repeating that he would no longer accept any money from it, nor would Naudé.

In March, 1968, K was in London to consult a solicitor, Michael Rubinstein, an expert in copyright law. While there he told Doris Pratt to send no more money or information about his work to Rajagopal. He also told this to Mrs Mary Cadogan, an experienced senior secretary who, before her marriage, had worked for the BBC. In 1958 the London KWINC office had been established in Mary Cadogan's house, and Doris, who wanted to retire, had with K's and Rajagopal's agreement, made Mrs Cadogan responsible for the entire running of the office while she, Doris, confined herself to looking after K when he was in London. When, therefore, Mary Cadogan was asked by Rajagopal to send him a quarterly account and statements from London, as she had been doing for the past ten years, she wrote and told him that K had asked her not to do so. It was a difficult letter for her to write because she had always had a very good working and personal relationship with Rajagopal but it seemed to her that the most important thing was, as she told Rajagopal, for K's work "to continue freely and fully all over the world" and that his wishes as to how the work should be carried out must be respected.

It was Byron Casselberry, Rajagopal's assistant and a newly-appointed trustee of KWINC, who answered her letter: it was not a question of whether she would prefer to work for K or Rajagopal; she was the assistant of Doris Pratt, legal Agent of KWINC, Ojai, and it was "an obligation on" her to send the statements. If she and Doris Pratt wished to resign she should immediately take steps to account for all the KWINC property now in her possession. A copy of this letter was also sent to Doris who answered it to Rajagopal. She was terribly distressed and shocked. Her very long letter was answered again by Byron Casselberry to say that there was more to the whole situation than she and others had any idea of, as K himself knew well; it could only be settled by K and Rajagopal "dealing directly with each other". As soon as she received this, Doris telephoned to K who had just arrived at Gstaad for confirmation, and afterwards wrote a long letter to Casselberry, saying in the course of it, "Krishnaji

categorically and immediately replied that what you say and suggest is not the truth. The *only* issue that has brought about the present disastrous state of affairs has been the total usurpation by Raja of K's own responsibilities. It is as simple, open and fundamental as that, and there are no other hidden issues or personal and private implications of any kind involved—not at any rate, Krishnaji says, as far as he himself is concerned.”³²

Mima de Manziarly Porter, now Vice-President of KWINC after James Vigeveno's resignation for reasons of health, was in Paris that April, 1968 while K was there before going to Gstaad. He asked her to lunch and told her that he had received no answers to his many letters to Rajagopal and that if he did not hear from him by a certain date he would disassociate himself from KWINC altogether. She promised that as soon as she returned to Ojai she would talk to Rajagopal. K heard nothing from her or from Rajagopal until 29 June when he received a letter from her while he was in Gstaad saying that when he, K, came to California in the autumn everything would be settled. Rajagopal had too often said this; K was not going to put up any longer with these unending procrastinations and made up his mind that there was no alternative but to make a complete break. My husband and I spent a few nights at Gstaad on our way to Siena and met Vanda Scaravelli for the first time at lunch at Tannegg. I was immensely struck by her. She was small, quick in speech and movement and very smartly dressed (she now no longer cares about conventional dress, wears trousers, bare feet and sandals and is still, at eighty, as agile as a gazelle, resulting from the yoga she had done for years and now teaches). The food was delicious, I remember, but everything was extremely simple. There was no sign of grandeur, with a white-gloved butler, which RS describes (p. 281).

A great deal of talk went on while we were there about the new Foundation K intended to set up in England and the school which was to be part of it. The Foundation was to be so constituted that the Rajagopal situation could never arise again. K had already found the ideal people to be in charge of the school—an English couple who had just retired after twenty years from running a Government School, Dorothy and Montague Simmons.

On 4 July K sent a final letter to Rajagopal and his lawyer, drawn up by Michael Rubinstein, revoking the document he had signed in Madras in November, 1958. Rubinstein had taken the view, after consulting a lawyer in Madras, that the Madras document was not legal. Rajagopal's lawyer did not agree and the matter was only settled after the first lawsuit.

We left before the talks began and were not present therefore when Michael Rubinstein read out in the tent on 8 July, before K's second talk at the Saanen gathering, the following announcement:

Krishnamurti wishes it to be known that he has completely disassociated himself from Krishnamurti Writings Incorporated of Ojai, California. He hopes that, as a result of this public announcement, those who wish to be associated with his work and teachings will give support to the new, international, Krishnamurti Foundation of London, England, whose activities will include a

school. The Deed which establishes the Foundation ensures that Krishnamurti's intentions will be respected.

RS does not mention this official break which must have been a tremendous shock to Rajagopal. It showed that K felt capable of going on with his work without any help from him and that Rajagopal's veiled threats to publicise K's former relationship with Rosalind, by which he had hoped to postpone a total break, had not deterred K. After the break, K published many more books and found editors just as good as Rajagopal. Rajagopal's adherents were, of course, saying that it was K's new friends who had influenced him in severing himself from Rajagopal. K indignantly denied this; he owned that he might be influenced in small matters but never in important ones; he had not been influenced by Mrs Besant, for instance, or anyone else when he dissolved the Order of the Star and resigned from the TS.

RS writes (p. 297) of meetings K had at Gstaad with a group of friends from Ojai, condemning Rajagopal and recommending that tape-recordings of these meetings should be played to all who asked to hear them. K recommended no such thing. The group consisted of five people who were still extremely anxious, even after the public announcement of the break, to bring about a reconciliation. The five were Colonel Frank Noyes, Albert Blackburn and his wife, Gabriele (a daughter of James Vigeveno and his wife) and one other couple. Blackburn, a former Theosophist, had first met K in 1934 and thereafter K's teachings had been "the focus of his life"; he had been working for KWINC and had contributed largely to the organization for K's work. K said he would be grateful for anything the group could do to heal the breach; he could do no more himself. Blackburn taped the last two out of three meetings on his own initiative and did play them to others at Ojai who had not been at Saanen in the hope they might be able to help in some way towards bringing about a reconciliation. After they returned to Ojai, "Al confronted R several times," Gabriele Blackburn wrote to me in an undated letter of 1992, "and although he softened up at one point and even cried admitting he was wrong, the next day he was impossible again, and there was no stopping his destructiveness against Kji".

Rajagopal was, it seems, so distressed by these tapes which he had heard about that one of the conditions he asked for in the settlement of the first lawsuit was that the originals and all copies of them should be destroyed. In exchange Rajagopal gave back the manuscript of the journal K had written (*Krishnamurti's Notebook*) which he had refused to return when K had asked for it in 1966. The tapes had nothing worse in them than K's accusation that R had refused for eight years to put him back on the Board or tell him anything about the financial affairs of KWINC.

TWENTY-EIGHT

On 28 August, 1968, a meeting, at which I was present, took place at Michael Rubinstein's office in Gray's Inn at which the new Krishnamurti Foundation was legally constituted and so drafted that no one person could ever get control of it; two of the trustees, apart from K himself, would have to come up for election every year. Having declined to be a full trustee I became, with Doris Pratt, an associate trustee whose only function was to elect or re-elect the trustees. K told us at the beginning of the meeting that as a result of the so-called Blackburn tapes he had received that morning a cable from Rajagopal threatening legal action for defamation of character.

Several friends in Ojai were still doing their best, in spite of the break, to heal the breach between K and Rajagopal. Among them was Colonel Frank Noyes, an American who had lived in Ojai since 1949 and been present at the meetings taped by Al Blackburn and was now helping Rajagopal to edit K's talks. On 31 August, 1968, three days after the meeting at Michael Rubinstein's office, Noyes flew overnight from Ojai to London with a memorandum he had drawn up on 29 August for a settlement which Rajagopal had signed, not only willingly but with affectionate additions, "sending his deep love, not verbally, but from his heart". K found it entirely acceptable with the proviso that eventually the archives of KWINC should go to the new Krishnamurti Foundation and that K's personal correspondence and unpublished manuscripts should now be handed over to him, which Noyes found reasonable.

That afternoon K asked Noyes to ring up Rajagopal in Ojai to ask whether he would accept the proviso. K was doubtful about this offer made only two days after Rajagopal's telegram threatening legal action of which Noyes had not been told by Rajagopal. To Noyes's intense chagrin and disappointment, Rajagopal declared that he would have to talk to K personally before anything could be settled, that K had repudiated, insulted and slandered him and that a public retraction would be necessary before he could come to terms with him. A totally wasted effort, a wasted journey for Noyes.³³

Instead of the threatened action, Rajagopal wrote on 16 September, again urging K to meet him personally. Only in a private, face-to-face meeting could their differences be resolved, otherwise "a public airing will inevitably result".

K set out his position clearly in a reply to Rajagopal from New York on 28 September, opening with the words, "This is not a personal matter between you and me". He reiterated that he knew absolutely nothing about the affairs of KWINC, not even the names of its trustees, and that he had been denied access to the archives and to his own manuscripts. He reminded Rajagopal that in 1966, in Ojai, he had shouted at K, violently abused him, and stated that the Board of KWINC was merely a façade which allowed him, Rajagopal, to function entirely alone, K having no say in its affairs and no responsibility.

K also referred to Gérard Blitz's visit to Rajagopal when he had been shown a paper which K "had trustingly signed [in 1958]". This dissolved the Star Publishing Trust of Holland, which K had founded and controlled, and

transferred all its assets and activities to the Ojai Star Institute which Rajagopal controlled completely, the two organizations now being known as KWINC.

K continued that, since he was barred from any say in the affairs of KWINC, although it bore his name, he had decided early that year to have nothing to do with it. He had received a four-page telegram from Rajagopal threatening him with legal proceedings for defamation and he was now being asked to meet Rajagopal alone. This he refused to do, or to go to Ojai, “because you have always been violent and abusive... and discussion with you is impossible”. Rajagopal’s reply to this letter was in the form of a telegram dated 4 October describing K’s letter as a “xerox circular” (copies had been sent to the new KWINC trustees) and “a tissue of misrepresentation, falsehood and distortion”. But it was by the final sentence that Rajagopal hoped to frighten K. “Are you,” he asked, “forcing me to make known all the real facts?”³⁴

RS writes (p. 297) that Rosalind made one more futile attempt to reconcile K and Rajagopal. She went to Malibu where K was staying. K had said that “he would allow her a half-hour only of his time” and “also insisted that his hostess should remain in the room”. Mary Zimbalist has a different version of this which happened, according to her, on 2 November. She showed Rosalind into the living room and was planning to withdraw when Rosalind pointed to a chair and told her where to sit—in her own house. Rosalind came at ten and left at one-thirty.

Next day Rosalind wrote to K (pp. 297–298), repeating, apparently, much of what she had said to him at the interview and ending by harking back to her “pledge” to Nitya to care for K and the “great sense of responsibility” towards K that this gave her. Did she think she was keeping her “pledge” to Nitya when she banished K from Ojai? And did it ever occur to her that Nitya might not have approved of her physical relationship with K?

TWENTY-NINE

Two more of K's "new friends", left anonymous in RS's book, now come into the story—Erna and Theodor Lilliefelt. They had heard K speak in India in the 1950s and after Theo's retirement from the United Nations they had decided to make their home in Ojai, principally in order to be able to hear K's annual talks there. It was a dreadful disappointment to learn that he would no longer be coming to Ojai, but it was not until they heard of the break and received an appeal for support for the new school in England that Erna wrote to K in Gstaad on 10 August, 1968, introducing herself and her husband and offering whole-hearted support. She asked, though, whether it was the intention "to abandon the very valuable assets in the hands of KWINC" and suggested that K had a responsibility towards those who had provided them for his work. She pointed out that unless some action were taken to recover them, friends who were deeply interested in the work would find it difficult to support it. K replied suggesting a meeting when next he went to Malibu but because of her letter and the research she had already done into KWINC's financial position she was invited to a meeting in New York in October with K, Mary Zimbalist, Alain Naudé and Michael Rubinstein, who had flown over specially from England, to discuss the possibility of taking legal action against Rajagopal for the recovery of the assets.

While Erna was in New York, K asked her if she would set up an American Foundation on the lines of the English one. With the co-operation of her husband Erna agreed and the Krishnamurti Foundation of America (KFA) was established in 1969 with the Lilliefelts and Mary Zimbalist as three of the original trustees. A similar Indian Krishnamurti Foundation was set up in 1970.

RS states (p. 298) that in January, 1968, K went to the Attorney-General's office in Los Angeles. This is not so. (As has been seen, K was in Bombay in January.) It was not until 9 December, 1968, that K and Mary Zimbalist went with an old friend, Sidney Field, to talk to a friend of Field's, a former Attorney-General for the State of California, and were advised by him to present their case to the present Attorney-General, and not until the end of February, 1969, seventeen months after the break, that they went to the Los Angeles office of the Deputy Attorney-General, Laurence Tapper. After going into the matter, Mr Tapper, in his official capacity, had meetings with Rajagopal's lawyer. By March, 1971, Tapper was convinced that the KFA charges against Rajagopal were justified and he became a co-plaintiff in the suit, going so far as to write to Rajagopal's lawyer of Rajagopal's "misconduct as trustee over \$1m in charitable assets".

James Vigeveno, who was Jewish, felt a great sense of loyalty to Rajagopal for encouraging him and his wife to leave Ommen where they had been working for K and offering them work in Ojai at the approach of war. Vigeveno was at the same time devoted to K. In July, 1969, he wrote a long, open letter addressed TO FRIENDS OF MINE AND THOSE WHO ARE HURT which was circulated through the KWINC mailing list and is quoted in the Sloss book (pp. 298–301). Gabriele Blackburn, the Vigeveno's daughter, remembers being asked to lunch at

Tannegg and being greeted by K with her father's letter in his hand and his "saying it was the most terrible thing—but he told me: 'Your father did not write it'". Later Gabriele asked her mother about the letter and was told that her father had made notes for it the day after major surgery in hospital and that she had shown the notes to Rajagopal who had "edited" them and she had typed them and given her husband the typescript to sign. In a second letter of 1972 Gabriele told me that her father was so sad about not being able to help bring K and Rajagopal together that he had a serious heart attack on top of cancer. From that time onwards no one talked to him about the situation until his death in 1977. When he died K said to Gabriele that he had been the kindest man he had ever known. Gabriele added that both her parents remained completely convinced that K's teachings were the most important thing in their lives.

Gabriele also wrote in this letter, "Raja had the very unusual ability to get otherwise intelligent, self-thinking people to agree with him. He made a study of how to manipulate and control others, having many books on black magic and witchcraft; and also by the way on sex. This he kept very secret, but he showed them to my husband, Al, at one time and talked at length about it. He certainly had the power to make people think that they wanted to do certain things, or that some actions were entirely their own."

RS is again mistaken in saying that K refused to meet Rajagopal. He met him several times in the hope of not having to go to law but to no avail, since Rajagopal, instead of discussing the real problem of KWINC's finances, would return to the affair with Rosalind about which there was nothing more to say. And RS's statement (p. 302) that Rajagopal had offered terms of settlement of the case "which four years later would be accepted" is also mistaken, and she repeats this on p. 305. Rajagopal had indeed offered such a settlement through Colonel Noyes, as we know, but had withdrawn it.

Rosalind is talking nonsense when she tells her daughter in June, 1971, as quoted on p. 302, about her past relations with K because she did not want her "to hear it for the first time in a court room" and she feared "the privacy of her life would be invaded" and that "she was still not prepared to reveal publicly" their relationship. RS adds that "it would take yet another lawsuit to wrench that from her". There was not much "wrenching" needed for the present book. It must be repeated that no one would ever have brought the affair into the case except Rajagopal or Rosalind, for it had nothing at all to do with it. Rosalind, we are told, "then appealed to the attorneys on both sides, telling them how disastrous a trial would be, most of all for Krishna, only hinting at possible scandal".

RS seems unaware of K's real complaint against Rajagopal. Her statement (p. 305) that Rajagopal was trying to protect K is also nonsense. Both Rajagopal and Rosalind did their best to bring her past relationship with K into the case and their daughter uses it in an attempt to exonerate her father's handling of a charitable organization. When K told the trustees of KFA and their attorney that this old relationship would probably be used to embarrass him and stop the Court action, it was completely discounted by their lawyer as being irrelevant.

The legal action mentioned by RS (p. 304) to claim Vasanta Vihar in Madras was necessary because KWINC were claiming it as their property. This matter

was not settled in the Madras High Court until March, 1976, when the property was regained by the Indian Foundation for K's use, the purpose for which it had been built in 1934.

The formal complaint was served on Rajagopal and KWINC on 9 November, 1971, after all attempts at a settlement had failed; and in March, 1972, an answer was filed denying all allegations, and a cross-complaint made for breach of contract, fraudulent interference and slander. The plaintiffs did not include K; they were Mary Zimbalist, Erna and Theo Lilliefelt and Ruth Tettermer as trustees of KFA, and Sydney Roth, who had made generous contributions to KWINC, and most importantly, the Attorney General of California. The defendants were all trustees of KWINC: Rajagopal and his wife Annalisa, the Vigevenos, Mima Porter, Austin Bee, Byron Casselberry and William Weidemann, Rosalind's brother-in-law. The process of taking depositions then began. During Rajagopal's deposition it was learnt that \$370,000 was held in a Swiss bank which no longer appeared in the KWINC books. K also had to make a deposition since he was included in the cross-complaint.

Moves to reach a settlement still continued, including a proposal by Rajagopal which failed because he would not agree to an independent audit, a failed attempt by him to have the complaint thrown out under the Statute of Limitations and a direct appeal to K by Vigeveno for a settlement without going through the lawyers. This was impossible at such a stage. Frank Noyes later tried again to come to an agreement that would exclude the lawyers. More serious negotiations between the lawyers and various applications to the Court went on until 30 September, 1974, when a settlement was at last agreed and approved by the Court in December. Only by agreeing to this settlement did Rajagopal succeed in avoiding answering the questions put to him about the disappearance of shares and of money which should have entered the KWINC account but which, through the most complicated transactions, had ended under Rajagopal's personal control.

Under the settlement Rajagopal agreed that KWINC should be dissolved and all its assets transferred to KFA except for certain publication rights which were to go to another trust called K & R. Rajagopal had formed K & R in 1967 without K's knowledge and some of KWINC's assets had already been put into it. On the death of Rajagopal all K & R's assets were to pass to KFA. The cash and securities to be handed over to KFA amounted to over \$400,000 (although other missing funds were not accounted for). The land, which included the Oak Grove and 150 acres, Arya Vihara and its surrounding land and Pine Cottage were also included. It was agreed that Rajagopal's costs should be paid by KWINC and that he should be allowed to remain in his house for life; this had been bought by KWINC and still remained as an asset in its books although ownership had been transferred to Rajagopal's name. He had built a vault in this house for which KWINC had paid \$40,000 and he now agreed to reimburse \$30,000 of this to KWINC. It was in this vault that he kept the archives which he later refused to hand over, claiming that they belonged to him personally.

Thus, after seven years, K and his trustees thought they had recovered most of what Rajagopal had improperly taken and refused to give up or account for. (The

case was not settled out of Court as RS states, p. 304. The settlement was heard and approved by Judge Richard Heaton of the Superior Court of the County of Ventura on December 26, 1974.)

THIRTY

Almost as soon as the settlement had been approved it became clear that Rajagopal would do everything possible to prevent its being implemented. He made difficulties in giving access to archives that had not been handed over and made unauthorized changes to a book of K's poems which he was about to publish which were discovered just in time. He also failed to hand over a large part of the archives on the grounds that it was his personal property, not KWINC's. This unsatisfactory situation persisted until 1980 when the KFA trustees learnt that Rajagopal had been transferring Krishnamurti archives to the Huntington Library, claiming that they belonged to him personally and calling them "The Rajagopal Historical Collection" (and, as it later turned out from his own plea in the third lawsuit, gaining a "business advantage", no doubt in the form of tax relief). When KFA trustees consulted their Ventura lawyer, Stanley Cohen, as to what should be done, they were told by him that if they continued to allow violations of the agreement to take place they could lose the legal rights it had taken them seven years to obtain. This left the trustees with no alternative but to apply to the Court for performance of the agreement. The second lawsuit began with this application in December, 1980. Little progress was made during 1981 on account of Rajagopal's pleas of ill-health.

Since K's activities and move back to live at Ojai are described in detail in the last volume of my biography, *The Open Door*, I shall not repeat them. It need only be said that RS's comment (p. 312) that Pine Cottage had been "transformed beyond recognition into a luxurious domicile with tiled floors and modern kitchen" is misleading. The cottage itself had not been changed outwardly; a beautiful little house connected to it on the far side, invisible from the approach, had been built by Mary Zimbalist in place of her house at Malibu which she had sold. This house, built on KFA land, will go to KFA on Mary's death.

The papers from the Adyar archives which Rajagopal had claimed as his own property turned out to be, when eventually recovered: miscellaneous manuscripts handwritten by K and those concerning K; letters from Mrs Besant to K and K's letters to Mrs Besant; letters from K to Leadbeater; letters from Jinarajadasa to K; letters from Nitya to Mrs Besant and Leadbeater; letters from K to Nitya; letters from K and Nitya to Lady Emily; letters from Lady Emily to K; K's and Nitya's diaries.

That Rajagopal should have had the gall to claim these as his own and not part of the archives is almost unbelievable. Inquiries by the KFA to the Secretary of the then President of the TS showed, from the post office receipts, that all this personal material listed above had been addressed to Mr Krishnamurti, though sent to the then KWINC office. RS's opinion (pp. 313 and 314–315) is equally preposterous: she was "convinced... that the basis of all Krishna's action against Raja was his fear of what the archives contained, of what would happen to his public image if letters and statements in his own handwriting should ever come to light". She either ignores or is ignorant of the fact that K never went alone to

try to see the archives; the trustees of KFA were always with him and sometimes went at his behest to try to see them without him.

In March, 1982, K had agreed to meet Rajagopal at Mrs Vigeveno's house for a final discussion of the archive problem. On 20 February he had had a painful operation for hernia with a spinal injection at the UCLA Medical Centre in Los Angeles and had nearly "slipped away". (As he grew older it became more and more difficult for him to stay alive.) He was allowed to return to Ojai four days later but was still in some pain and had to stay in bed. He was to give public talks in New York at the end of March and Mary Zimbalist, who had stayed with him in the hospital, feared there was not sufficient time for him to regain his strength. Nevertheless, he got out of bed to go to Mrs Vigeveno's house for the meeting because he had promised RS to do so.

Mary Zimbalist described this meeting in her diary. K also described it over the telephone to RS (p. 311). The two accounts tally: when K and his trustees entered the room in Mrs Vigeveno's house, K counted the chairs at once and, finding one missing, asked where Rajagopal was to sit. Mrs Vigeveno requested him to sit down and said that Rajagopal was not coming. No apology or explanation was given. K said there was nothing to discuss without his being there, got up and walked out.

K had telephoned to RS two days later because he had promised to tell her if anything had been settled at the meeting. They had quite a long conversation which she quotes (p. 311) and which, she says, she typed from memory immediately afterwards. Why should she have wanted to record what K believed to be a private conversation unless she intended to use it in some way? At one point K said, "Either Rajagopal is completely mad or dishonest or he is playing games." This remark of K's, passed on by RS to her father, was to be made the basis of the third lawsuit, brought by Rajagopal against K, claiming \$9m from him and from each of his trustees for slander.

In May of this year, 1982, while the Oak Grove talks were going on, five boxes of documents were delivered to K on Rajagopal's instructions. These included K's personal letters and manuscripts sent to him from the Adyar archives which have been listed above. In exchange K was asked to announce in the Oak Grove that all was now well between him and Rajagopal. K could not be bribed and within a few days Rajagopal's lawyer, Mr Avchen, demanded return of the boxes, threatening that, if retained, he would start proceedings for the return of stolen property.

A month later Rosalind, according to her daughter (p. 313), decided to make another "final" effort. She dreaded having the whole of her life revealed and knew that a trial "would mean no less". How often does one have to repeat that her relationship with K would never come out at a trial unless she or Rajagopal introduced it?

K was now in Gstaad and she wrote a long letter to him there and sent it in a sealed envelope to Vanda Scaravelli to give to him. She asked Vanda to see that K opened it, read it himself in Vanda's presence, without letting anyone see it, and tore it up. This letter, according to RS, contained an account of her

relationship with K, including abortions and miscarriage and his behaviour “over the Indian affair”.

On 6 July Vanda replied (p. 313): “This morning I handed your letter to K. He said “it was too long” but read it almost all. Then he handed it to Mrs—[name left blank, presumably by RS] saying that there were things concerning the foundation that she should know. In the afternoon he tore it in front of me.” The entry in Mary Zimbalist’s diary for 7 July, 1982 (not 1983, as RS states) does not quite accord with Vanda’s reply:

Vanda yesterday gave K a letter from RR which was to be read by K in her presence and then destroyed. K refused to touch it. Had me open it and tell him what it was. It was a 6-page handwritten account, entitled “A Sad Sad Story”, of her life in relation to K, N and R, the point of it—if there was one—was a justification of anything R may be “driven in desperation” to do in court, defamation of K and entirely self-serving. A clear implication of her helping R. K felt a revulsion at even listening to any part of it and kept asking me to tell him, not read it to him, said it was something unclean. Later we drove to Gsteig in the rain and spoke of it. RR had quoted Lady Emily as saying K was a congenital liar. “Do you consider me that?” he asked me. “I have lied when they attacked me, brutalized me. I am not a violent person and they were. I tried to avoid that.” He appeared shocked by the letter but more concerned that I might be upset by it. I said I wasn’t but one thing was firm—that when all this is over, the case or whatever happens—I will never have anything to do with those two people. K said he felt the same but I pointed out he is forgiving, capable of forgetting. My feelings would not alter. This morning he asked again whether the letter had upset me. I didn’t tell him it sickened me for him—that he should have fallen into the hands of such people—but that is an old feeling, an old question. He said he had awakened in the morning thinking of humility—to examine what one is or had done, without a centre.

A copy of this letter was never kept “to be misused at a later time” as RS suspected (p. 314) it might have been. Who would ever want to use or misuse it except one of the Rajagopals?

Mary heard on 10 July from Erna Lilliefelt that the KFA attorney had heard from Mr Avchen, Rajagopal’s attorney, that Rajagopal would settle if he obtained an apology. When Mary reported this to K, he replied, according to Mary’s diary, ““Are we to go on fighting for years?” Said that R would never give in. ‘Are we to spend all this energy, time, money in this? It keeps us in constant touch with these dirty people. They are dirty; that’s why I didn’t want to read or touch that letter from Rosalind. I never want to see or speak to those people ever, they are evil, dirty. ...I am disgusted. I would do anything to get away from them. I cannot be with that, with having anything to do with them and

we are connected through this case. We were right in the beginning. I felt responsible to those people who had given and it was right that we got the land and all that. But now it goes on and on. Don't you want to be free of it?' I said I had one motive from the very beginning: to protect him and the teachings, to see that what he wants done happens. He said that wasn't enough, 'You are part of me, you must see and feel this in the same way.' He was making it clear that he wants to end the dispute and that in itself counts totally for me. ...At one point he said, 'I would grovel to end this'."

Later Mary telephoned to Erna at Ojai and tried to put into words K's feeling and wish to settle the case quickly. Erna warned that if the case were dropped Rajagopal could counter-sue for false accusations and for his expenses.

We now know from Radha Sloss herself (p. 313) that the object of Rosalind's letter to K was to warn him that unless the case were dropped it was the intention of the Rajagopal side to ensure that the relationship with Rosalind should be revealed. When K, as has been said, had told their lawyer and the trustees at the beginning of the first case about his affair with Rosalind and how it might be used, the lawyer had advised that it was totally irrelevant to the case of misappropriation, and it had not been raised by Rajagopal's side; so K's trustees were not deterred by the threat in Rosalind's letter and every attempt continued to reach a settlement, even to agreeing to some form of words which Rajagopal would accept as "an apology". But whenever an agreement was on the point of being reached Rajagopal introduced another demand—such as an undertaking by KFA never to sue Rajagopal again regardless of what he might choose to do.

The case, therefore, proceeded to the deposition stage. At K's deposition at Mr Cohen's office at the end of March, 1983, which had necessitated a special trip from Europe where he was en route for India, he was subjected by Rajagopal's attorney to a brutal and abusive examination about his relationship with Rosalind, which had nothing to do with the archive problem and the violation of the terms of the first lawsuit settlement. Mr Cohen advised K not to answer. Rajagopal's attorney then read a statement to K that on 8 April he would have to appear personally before a judge in the Ventura Court who would decide on the relevancy of the question.

Rather than subject K to the prospect of a series of appearances before hostile examining lawyers, judges and, finally, the trial Court, Cohen was instructed to try to reach a settlement yet again. Rajagopal now tried to impose new conditions which it was impossible to accept and the lawsuit for recovery of the archives was withdrawn on 1 April, 1983. This meant that whatever Rajagopal had given to the Huntington Library would remain there and whatever he considered belonged to him personally would remain with him.

THIRTY-ONE

Six weeks later, on 17 May, 1983, a writ was served on K as he was leaving the Oak Grove after a public talk, and afterwards on all the trustees of KFA. The claim was that the 1974 settlement had been breached by the second lawsuit regarding the missing archives, that Rajagopal's publishing activities had been interfered with, as had his "business" with the Huntington, that Rajagopal had suffered emotional distress and that K had told friends, including Rajagopal's daughter, Radha Sloss, that Rajagopal had "gone mad" or was "slightly defected in the brain" and "dishonest". Damages of \$9m were claimed from K and each trustee.

Since Rajagopal's honesty was an issue, he was asked certain financial questions when the depositions were taken in November, 1983. He refused to answer these on the grounds of irrelevancy and a "motion in court" was brought to compel him to do so. After the first of two hearings Rajagopal amended his complaint of slander to the period after 27 January, 1977 (the date on which there was an amendment to the settlement of the first lawsuit). At the second hearing the Court therefore ruled that he should be compelled to answer questions involving his financial status only after that date. He then demanded that that part of his deposition answering questions regarding his personal financial status should be permanently sealed. One can only guess at Rajagopal's reasons for insistence on this secrecy.

The various legal processes then took their course. Attempts to settle usually failed because Rajagopal continued to change his mind when the attorneys thought a settlement had been reached. Final settlement had not been agreed, although it seemed close, when K left Ojai in May, 1985. A document was agreed by all which Erna Lilliefelt took to England in October for signature by K and Mary Zimbalist: Changes to this, demanded by Rajagopal, were telephoned and the document retyped and signed but on Erna's return to Ojai she was advised that Rajagopal had once again gone back on his agreement and required still more changes. K had meanwhile left for Delhi.

K became ill in India and, in January, 1986, returned to Ojai, where he died on 17 February. RS was in India when she read the news. She "had not expected his death to be such a shock," she wrote (p. 321), "And the wave of grief that came after, was the grief for a lost parent. I had never realized how deeply I thought of him as that..." But "Krishna's death," she added, "did not bring peace to Raja nor a resolution of the strife that had been between them for twenty years. Until the eve of the court trial Raja sought a settlement..." Rajagopal was, of course, the plaintiff and could have dropped the case, and his claim for \$9m, at any time he wished.

The case proceeded until 20 June when a settlement was reached and signed by Judge William L. Peck of the Superior Court of Ventura County. Under this, Rajagopal and the other trustees of K & R resigned and were replaced by the trustees of KFA, and all the assets of K & R, almost \$1m, the publishing rights of old books and the "five boxes" of archives, were turned over to KFA. Rajagopal

retained ownership of other documents in his personal possession and the KFA trustees agreed to say that he and his trustees “had done nothing wrong”. The seventeen years of litigation were at an end. The cost, in effort and anxiety, falling for the most part on Erna Lilliefelt, had been enormous, as well as in money. But virtually all the assets known to have belonged to KWINC had been recovered and could be used for the purpose originally intended for them. Rajagopal was now completely out of the picture and the trustees were concerned only with getting on with their work for K.

RS writes as follows on p. 322 about the settlement:

In other words, Raja had not only been cleared of any wrongdoing, he had been judged correct in his claim for his collection of papers. Above all, his past adversaries now had agreed that they must protect all his life’s work from a potential attack by other parties. That would have been a bitter pill for Krishna to swallow, one which he had fortuitously escaped.

For obvious reasons I make no comment on Rajagopal having been cleared of any wrongdoing, leaving this to the reader. It is true that KFA had agreed to Rajagopal keeping the papers which were in his own possession, although they considered them to be part of Krishnamurti’s archive; this was not a high price to pay to end the nightmare litigation. Having gained this concession, Rajagopal’s lawyers would have been negligent indeed not to protect him from the possibility of some outside party, with or without the consent of KFA trustees, making an attempt to recover the documents and beginning a new wave of lawsuits. Naturally, the KFA trustees had no difficulty in agreeing to do what they could to prevent this.

It is the tone of the paragraph that I leave my readers to consider for it is a clue to the tone of RS’s whole book. After the wave of grief that came over RS after K’s death, the grief for a lost parent, she writes of the bitter pill he would have had to swallow had he lived. That it was not a bitter pill at all, but a legal nicety to which anyone would gladly have agreed, is irrelevant. She thinks, or thought, that it was a bitter pill and relishes her lost parent’s discomfiture. How much with these words she tells us about her true feelings, about her motives in writing the book and about the “spirit of tenderness, fairness, objective enquiry” which her publisher commends; “and no little remorse,” he adds and I hope he is right.

THIRTY-TWO

Two years after the writ was served on K by Rajagopal, 17 May, 1983, K dictated that letter to Mary Zimbalist which was never sent, passages of which have already been quoted. Below are the final paragraphs from it:

You must have schemed for years, concealing, and deceiving everyone. I am sure from what I have known of you that you have not let your friends who call themselves trustees, know all your manoeuvring to get the properties for yourself. Probably you have told them adverse things about me. What you have you hold on to. What you have was not given to you. It was given to the Teachings out of generosity, devotion, and you have exploited those who have sacrificed; you have exploited me and you have the further audacity to blackmail me.

You brought something into the case that had nothing to do with it for the purpose of blackmail. I call you a blackmailer and others have said you are an embezzler, to which you say nothing. Naturally. This morning Mr Bee brought me a letter with a statement for me to sign personally. In that letter there is again the threat that is tantamount to blackmail. Look, Rajagopal, I am really not frightened of your going to court so kindly do not use that threat any more.

You who claim to be a Brahmin have sunk so low that you betrayed everything for your own personal power, secret manoeuvring and egotistic jealousy. This is all I have to say. This letter is not written in any spirit of vengeance or to hurt your vanity. It is written to point out what a deep abyss there is between you and anything sacred and decent. If there were any sense of honesty, fairness you would return everything, behave like a decent, honourable man and become a real Brahmin.

RS seemed shocked (pp. 313–314) when a subpoena was served on her on 22 December, 1983. She had brought this on herself, the third lawsuit being based largely on her passing on to her father the telephone conversation she had had with K which he had believed to be confidential. The second lawsuit against Rajagopal had been dropped on 1 April, 1983, not in the autumn as RS states, and Rosalind's letter, which had been written in July, 1982, was not responsible for the case being dropped as RS likes to think; moreover, it was *not* K who had "set in motion" the present state of affairs; it was Rajagopal by his persistent refusal from 1960 to put K back on the Board of KWINC, to keep him informed of its activities and disclose its financial affairs.

It does seem that the Rajagopals were determined by hook or by crook to make public Rosalind's affair with K, therefore it is ridiculous for RS to write (p. 314) that Rosalind was "moved to allow" her daughter "to use her memory and

her letters in this book. ...It was a painful and terrible decision for her to make and one that involved the intrinsically self-sacrificing nature that those close to her knew so well”.

When K went to India from Brockwood Park for the last time on 24 October, 1985, he had less than four months to live. Although very ill, he managed to fly to Los Angeles on 10 January, 1986, after fulfilling his schedule of talks in India except those in Bombay which he had to cancel. RS happened to be in India very soon after he left for Ojai and heard there that he was very ill. (She believed him to be ninety-two whereas he was in his ninetieth year.) In Adyar, she went to see Rukmini Arundale, a widow since George’s death in 1945, who was also desperately ill (she died soon after K). She told RS (p. 320) how K had been to see her “after forty years of estrangement” (actually fifty-one), how he had made his peace with everyone at Adyar, had wanted to give the Rajghat school back to the Theosophists, and had asked her nephew to run it although “he knows nothing about running a school”. K had not offered to give the school back to the Theosophists, who had never owned it, but one of the first things he had done on arrival in India was to ask Rukmini’s nephew, Professor P. Krishna, to become Principal of Rajghat. Dr Krishna had accepted and since the beginning of 1986 has been running it very successfully. It was he who persuaded K to go and see Rukmini because she was ill. K had found it a very awkward visit for he had nothing to say to her.

Earlier in her book (p. 306) RS states that there had always been a certain rivalry with Rukmini on K’s part. This is quite untrue. K had regarded the short-lived World Mother movement, of which Rukmini was the figure-head as just another of George Arundale’s crack-brained schemes.

RS makes another mistake on p. 306: Rukmini’s brother, N. Sri Ram, did not succeed George Arundale as President of the TS. Arundale was succeeded by Jinarajadasa, and Sri Ram became President only after *his* death in 1953. K had written to Leadbeater in May, 1928: “I hear Amma has proclaimed Mrs Arundale as the representative of the World Mother etc. I hear also that I am dragged into it all. It is the work of George, with his messages, the outcome of his fertile brain. His machinations are innumerable. I do not want to be mixed up with any of these things. I am going to be clear of such complications. Only I wish Amma hadn’t mixed me up with it, as she did in the affair of the so-called Apostles.”

As for K’s making peace with the TS, there had been an election for a new President of the Society in the summer of 1980, the two candidates being Rukmini and her niece, Radha Burnier (a first cousin of Dr Krishna and daughter of Sri Ram). K had been a close friend of Radha Burnier for many years and promised her that if she won the election he would visit the TS. She did win it and next time he was in Madras, in November, 1980, he kept his promise and, for the first time for forty-six years, he walked from the gates of the estate with Radha Burnier to her house on the beach, followed by a crowd of welcoming Theosophists. Thereafter he would *drive* through the compound to Radha’s house in order to walk with her on the beach in the evenings whenever he was in Madras.

Rajagopal's claim, according to his daughter (p. 321), that he did not know how ill K was at Ojai is a little strange, seeing that his condition was reported in the local paper. To the very end K remained gentle, courteous and uncomplaining although he was at times in terrible pain. He won the devotion of his doctor whom he grew very fond of and who declared that he was K's last pupil, after K, in a short period of remission, had given him a fifteen-minute exposé of his teaching. The last thing I heard K say to Pupul Jayakar (we were both at Ojai at the time) was "Give my love to Nandini, my real love... there is no real love. My love, profound love to Nandini."

I wonder whether Rosalind ever really loved K. We all know that jealousy is not love. We hear a great deal in this book about his love for her, and his daily love letters to her but not how often she wrote to him or how much she loved him. We are told more than once that she sacrificed her life for him but is there in love any sense of self-sacrifice? She seems far more concerned with his feelings for her and her illusions of his having been in love with her even before Nitya's death. Had she loved him could she have taken him so much for granted and been so totally uninterested in his teaching?

For twenty years Mary Zimbalist cared for K, travelled everywhere with him, acted as chauffeur, secretary and nurse, and for all that time there was perfect harmony between them. She was never jealous of his other friends, never possessive, always gentle and unobtrusive. She attended all his talks and knew and loved him at every level of his being. Her life is still totally devoted to his work.

I now come to the accusation in this book which I find unforgivable—that is, what is said about K's "process". First of all, RS, harmlessly, makes the suggestion (p. 61), which she believes to be original, that it might have been caused by epilepsy. She describes a boy at her school who was subject to terrifying seizures of the complaint, then adds, not quite so harmlessly, that this boy confessed to her that "several times he had faked these attacks to avoid a difficult situation". Epilepsy, schizophrenia, hysteria, migraine, kundalini have all already been suggested to account for the "process" but none of them fits the case. And here I must repeat, in view of what RS writes on this page and the next, that the three-day experience under the pepper tree was *not* the "process" (the "process" did not start until two weeks later), and that if a doctor had been called in during the "process" the phenomenon would have stopped. Dr Mary Rocke was the only medical practitioner who ever witnessed it and she was very impressed but not, apparently, able to give any physical explanation for it.

RS claims (p. 215) that K always wanted a woman to help him through the "process". There are many instances when he suffered it while quite alone, as he describes in his letters to Mrs Besant and Leadbeater. He could not, however, go "right off" and relax to relieve the pain unless he had with him a trusted companion who would see that he did not fall and injure himself. Reverting to a childish state when out of the body, it was natural that he should want his mother with him at such times as any child would when in pain, and he could of course more readily accept a woman as his mother.

It is monstrous to assert, as RS does (p. 316), that the “process” would prove “highly successful in gaining the devotion of a series of women”. Did he want to win the devotion of any other woman when the “process” showed itself in the rented house in Wimbledon? Was there any woman involved when he described the presence of the “process” day after day in his *Notebook*?

What RS relates (pp. 307–308) may not be so much unforgivable as a pitiful example of her unthinking adoption of her mother’s spiteful efforts to discredit K and her glib, shallow obtuseness. When RS and her husband were on their way to India in 1981 they stayed for a few days with Vanda Scaravelli at Il Leccio, and Vanda let them read the description of her experience of K’s “process” (quoted in *The Years of Fulfilment*, p. 112). “This account had occurred in 1961,” RS writes, “at a time when she [Vanda] admitted she was disenchanted with his behaviour.” This last part is completely untrue. In 1961 Vanda and K were probably at their closest; it was in July, 1961, when Vanda had had the experience, that she had rented part of Chalet Tannegg for K for the first time and they were staying there alone together before the first, small gathering at Saanen. RS could easily have checked this. “Vanda’s experience,” RS goes on, “though recorded with utmost sincerity and conviction on her part, struck us as another probable performance by Krishna. In this, as in others, he had attempted to attract to himself the devotion of a particular woman who was important to him at the moment.”

Vanda is a wonderful woman who is incapable of quarrelling with anyone. When I told her what RS had written (I do not think she had bothered to read the book) she merely laughed and said, “Why should he want to attract my devotion when I had already been devoted to him for years?” This was one of two occasions when she put her hand on my knee and said, very earnestly for her, “Take no notice of that book. Rosalind is jealous.”

Vanda’s advice was wise, and I was determined to follow it, though Rosalind’s jealousy did not seem sufficient justification for her daughter’s book. Only when I re-read the word “performance” in the passage quoted above did a compelling force take over: anyone capable, not only of having such a thought, but of writing and publishing it, could not be left without a reply, however inadequate.

On that day in July, 1961, when Vanda was recording what she had experienced of K’s “process”, K was writing in his *Notebook*:

Woke up early this morning with an enormous sense of power, beauty and incorruptibility. ...Why should all this happen to one? No explanation is good enough, though one can invent a dozen, but certain things are fairly clear. 1. One must be wholly indifferent to its coming and going. 2. There must be no desire to continue the experience or to store it away in memory. 3. There must be a certain physical sensitivity, a certain indifference to comfort. 4. There must be self-critical humorous approach. But even if one had all these, by chance, not through deliberate cultivation and humility, even then, they are not enough. Something totally

different is necessary or nothing is necessary. It must come and you can never go after it, do what you will. You can also add love to the list but it is beyond love. One thing is certain, the brain can never comprehend it nor can it contain it. Blessed is he to whom it is given.

ENDNOTES

1. *History of the KFA: Formation of the Krishnamurti Foundation of America and the Lawsuits Which Took Place Between 1968 and 1986 to Recover Assets for Krishnamurti's Work*, by Erna Lilliefelt (Ojai, 1995).
2. *Krishnamurti: The Years of Awakening*, by Mary Lutyens (London, 1975).
Krishnamurti: The Years of Fulfilment, by Mary Lutyens (London, 1983).
Krishnamurti: The Open Door, by Mary Lutyens (London, 1988). An abridgement of the three volumes, *The Life and Death of Krishnamurti*, by Mary Lutyens was published in 1991.
3. The photograph in the Sloss book of Leadbeater, Mrs Besant, K and Jinarajadasa was taken at Benares in 1911. They are wearing the insignia of the Purple Order, an inner core of Mrs Besant's followers, founded before the OSE.
4. The group playing croquet can indeed be dated 1911 because of the length of K's hair. But it is not at Wimbledon for Miss Dodge did not go there until the war in 1914. Miss Bright is on Mrs Besant's left. They are probably in the Brights' garden at Esher.
5. Leadbeater's reply, if there was one, has not come to light.
6. The photograph of Mrs Besant, K and Nitya arriving in Bombay in *The Years of Awakening* is wrongly dated by me 1924. It should be 1921.
7. *Krishnamurti* (New York, 1986) pp. 49–57.
8. The photograph in the Sloss book captioned Raja and Krishna at Arya Vihara, 1925, is in fact Ehrwald, 1923.
9. From a copy of letter in the archives of the Krishnamurti Foundation of America (KFA), Ojai. K's letters to Helen are also in the KFA archives.
10. The photograph in the Sloss book of K and Nitya captioned "place unknown 1924" was taken outside Castle Eerde.
11. I wrote in detail about my relationship with Nitya in *To Be Young*, an autobiography going up to the age of 17. I say lovely things in it about Rosalind when I first met her in Sydney.
12. From copy of a letter in the archives of the KFA, Ojai.
13. The undated photograph in the Sloss book of K, Leadbeater and Mrs Besant sitting on a bench was taken at Adyar during this 1925 Jubilee Convention.

14. In Helen Nearing's memoirs, *Loving and Leaving the Good Life* (Vermont, 1992), there is a chapter on her relationship with K. While I found him much softer after Nitya's death, Helen found him "older, colder, more restrained. The boy in him had gone".

15. See *Years of Awakening*, chapter 29.

16. From copy of a letter in the archives of the KFA, Ojai.

17. *Ibid.*

18. *Ibid.*

19. *Krishnamurti* by Pupul Jayakar, p. 96.

20. *Ibid.*, pp. 125–130.

21. *Ibid.*, p. 157.

22. From copy of a letter in the archives of the KFA, Ojai.

23. *Ibid.*

24. Jayakar, p. 181.

25. *Ibid.*, p. 189.

26. *Ibid.*, p. 200.

27. *Ibid.*, p. 242.

28. Quoted in *The Years of Fulfilment* and *The Life and Death of Krishnamurti*.

29. *Ibid.*

30. *Ibid.*

31. From copy of a letter of 8 June, 1964, from Doris Pratt to Rajagopal in the archives of the KFA, Ojai.

32. This correspondence is given in full in *The Years of Fulfilment*, pp. 145–149.

33. From copy of a letter to K from Noyes, quoting a letter he had written to Rajagopal that evening, and a copy of the memorandum, both in the KFA archives, Ojai.

34. From copies in the archives of the KFA, Ojai.