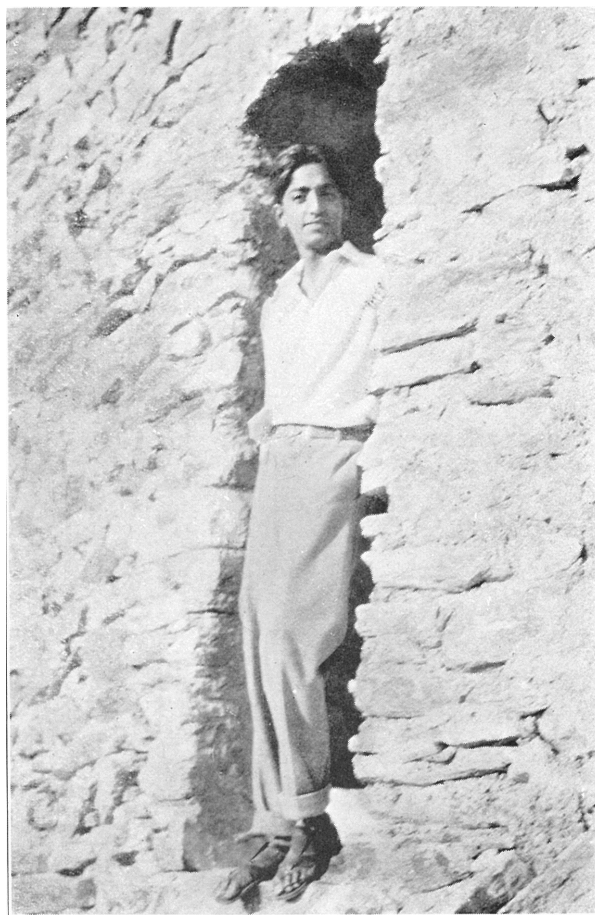


Krishnaji and CWL

Compiled by Pedro Oliveira



J. KRISHNAMURTI AT PERGINE

The received tradition about Charles Webster Leadbeater, which begun in 1906, maintains that he was a pedophile, a child molester, a Black Magician, a sex magician as well as a Tantric magician. This tradition is at variance with and ignores the testimonies of many people that worked with him and knew him well for many years, in different countries.

One of the elements of the received tradition about CWL is that J. Krishnamurti regarded him as 'evil'. The evidence contained in this article shows that, once again, the statement ascribed to Krishnamurti seems to be at variance with what Krishnamurti actually said about the man who discovered him in 1909, at Adyar.

Krishnamurti and CWL: a Brief Timeline

1909 - One day in the second half of April 1909, while walking back from the beach with his assistant Ernest Wood, CWL told him that one of the boys he had seen on the beach [Krishnamurti] had “the most wonderful aura he had ever seen, without a

particle of selfishness in it". He predicted that the boy one day "would become a spiritual teacher and a great orator." "As great as Mrs Besant?" asked Wood. "Much greater" replied CWL.

1910 – After received help from CWL in preparation for his first Initiation, Krishnamurti wrote about the experience:

'The next night I was taken to see the King, and that was the most wonderful experience of all for He is a boy not much older than I am, but the handsomest I have ever seen, all shinning and glorious, and when He smiles it is like sunlight. He is strong like the sea, so that nothing could stand against Him for a moment, and yet He is nothing but love, so that I could not be in the least afraid of Him.'

1914 to 1922 – Corresponds with CWL, who had moved to Australia. Grows more independent as an individual and declares not be interested in ceremonies, including those of the Liberal Catholic Church.

1922 – Visits Sydney and participates in the TS Convention, during which CWL was the target of violent attacks. This is how Krishnamurti described his intervention at the Convention:

'There were those who spoke for C.W.L. and those against him. He was there all the time. The storm of accusation & defending went on for about 2 ½ hours. [T.H.] Martyn spoke & said C.W.L. could not be trusted because he was associated with Wedgwoode [sic]. Then Fritz Kunz, Nitya & I finally spoke. We thundered at them. I said that I knew C.W.L. better than most of them & so I could speak with some authority. I declared he was one of the purest & one of the greatest men I had ever met. His clairvoyance may be doubted but not his purity. As to his style Bishop, a man can call himself what he liked, etc.'

(From Mary Lutyens' 'Krishnamurti – Years of Awakening', Shambala, Boston, 1997, p. 143.)

1925 – At the Ommen Camp of the Order of the Star in the East, there were some personal proclamations by individuals who had claimed to have achieved higher Initiations, including that of an Arhat. Some of them were anxiously expecting C.W.L. to confirm those so-called advancements. However, no confirmation came from him. But when C.W.L. met Krishnamurti in December he greeted him saying: 'Well, at least you are an Arhat.'

1928 – In a letter to Lady Emily Lutyens, Krishnamurti wrote:

'I had a long talk with him [C.W.L.] for an hour and a half. He agrees with me to an astonishing extent. He asked me what I felt like & and I told him there was not Krishna – the river & the sea. He said yes, like the books of old, it's all true. He was nice and extraordinarily reverential.'

1934 – Harold Morton, one of the pupils of CWL in Sydney, writes the following in March 1934, following CWL's death"

The next important thing is that we are at last having the long promised visit from Krishnaji. Owing to my absence in Perth, I have tonight met him. He is certainly a most fascinating figure, and I am looking forward to a conversation with him. He has very kindly asked me to visit him to tell him all about Bishop Leadbeater's last days in Perth. (See www.cwlworld.info)

CWL was cremated on 17th March 1934 at the Northern Suburbs Crematorium in Sydney. Harold Morton added the following in his report:

There was seating accommodation for 200 people, but the crowd that gathered stood all around in the aisles and up in the organ loft. I was told that there were close to 500 people present (I think the 300 mark might be nearer, but we could not estimate properly from inside). It was especially pleasing to note that Krishnaji and Rajagopal were present at the cremation. Some have suggested that Krishnaji was unfriendly towards Bishop Leadbeater because of his changed view on discipline, ceremonial, discipleship, etc. But (though it ought not to be necessary to say such a thing) I am glad to report that this is far from the facts, and is borne out by the fact that Krishnaji sent for me to tell him about C.W.L.'s passing.

Krishnamurti and Group at Pergine, Italy



AT THE FOOT OF THE CASTLE WHERE IN THE MORNINGS
KRISHNAJI GAVE HIS TALKS

The extracts that follow are from the little book Towards Discipleship – A series of informal addresses for aspirants for Discipleship by J. Krishnamurti, The Theosophical Press, Chicago, 1926. In the summer of 1924 Krishnaji and a group of friends stayed in the Castle of Pergine, in the region of Trento in Italy. Krishnaji at that time was 29 years old and had come into his own profound understanding of life, following life-altering experiences in Ojai, California, in 1922. Nityananda, his younger brother, would pass away the next year, which turned out to be another profound experience in Krishnaji's life.

KRISHNAJI: We are all so ambitious. We want so much to see the Masters. But what have we done to deserve that They should show Themselves to us? Look at Amma [Annie Besant] and C.W.L. Look at what they have suffered, and what they have gone through in life; and it is only then that they realized the Masters.

KRISHNAJI: Take C.W.L., for instance. Do you think that he ever waited for us to make up our minds? He said: "Look here, whether you like it or not, I am going to help you; I have this piece of work to do for you." And there was no question of our decision. He just drove us into it. He insisted on making a background for us. It is the same with you here. You may go from here and become multi-millionaires, or anything else you like, as long as you have the background. But I think you are too far away from the background as yet to fit into it. I have been wondering for the last two or three days who is going to give to each one of us the inspiration which will make us go and switch on that light?



THE GROUP AT PERGINE

Back Row: N. S. Rama Rao, D. Rajagopalacharya, J. Cordes, V. C. Patwardhan

Middle Row: Helen Knothe, J. Nityananda, Lady Emily Lutyens

Front Row: Mrs. Malati Patwardhan, Betty Lutyens, Mary Lutyens

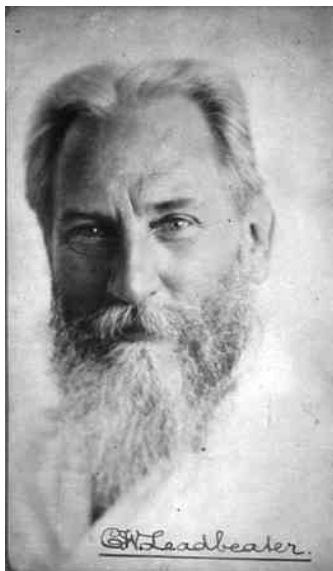
Mrs. N. Sivakamu, Ruth Roberts

KRISHNAJI: C.W.L. just drove us like mules. He will not do that with you, because you are much more grown up, much more individualistic. Therefore, we have to have the desire and the urge ourselves. Why do you want to go to C.W.L. or A.B., when you have something here, when every morning you have meditation here, when every morning you think of the Buddha? Why do you not get sufficient desire and impulse here? C.W.L. and Amma might put you off, for all you know.

Those who are selfish have not usually sufficient desire to become unselfish; it is the same with other failings. Just imagine if we went to C.W.L. as we are, what would he find in us? He would not think: "By Jove, here is someone whom it is worth while to help."

KRISHNAJI: There is another thing. You notice how any stranger who came to the Buddha sat respectfully at a distance on one side, and not right in front. That is the Eastern way of showing respect. Personally, I feel awkward when sitting in front of Amma [Annie Besant]. In the West that reverence is lacking. If you have that true reverence in your heart, you can never be unkind to anybody. You notice when you are with Amma how reverent she is to you, and so kind; she treats you as if you were some big person. When a person of that height can do it, it is still more important for us to do it to an even greater extent.

You want to make progress, and you want everybody to evolve. It is like looking at that beautiful Castle and wanting everybody to come and look at it. Look at Amma or C.W.L., they are unconquerable in their happiness. They are true disciples.



Do you not see what a thrill it gives to be in such a position that you can honestly say that from every avenue which is open before you the self is absent? We ought to examine every avenue, take it in turn, and destroy the self in that avenue. You have got to fight it out. But if you are a real devotee, sitting at the feet of the Master, then there is no need to explore any avenue, because you do not recognize any other avenue except the one, that of a disciple; and nothing else matters.

E. L. Gardner's Criticism of CWL and Krishnaji's Response

Edward L. Gardner was a distinguished member of the Theosophical Society in England and a profound student of H. P. Blavatsky's *The Secret Doctrine*. In

1963 he published a booklet entitled *There is No Religion Higher than Truth: Developments in the Theosophical Society*. In it Gardner presents a strong criticism of CWL's perception of the Masters, encapsulated in the following statement:

‘With the advantage of forty years perspective, plus the letters to Annie Besant and the events of 1920-30, it is now clear (as some have long known or suspected) that the Lord Maitreya and the Masters with whom Leadbeater was on such familiar terms were his own thought-creations.’

He also stated that the World Teacher movement was a creation of CWL – who was, according to Gardner, self-deluded – and that the supposed manifestation through Krishnamurti had gone wrong. He said that what had happened to CWL was a ‘projection ... a vivid example of the phenomenon of ‘unconscious kriyāsakti’, the power of thought to create vivid images in the mind.

I quote an extract from my article on the subject:

http://www.cwlworld.info/There_is_No_Religion_Higher_than_Truth.pdf

It may prove interesting to compare Gardner's above statement that ‘that the first letter of C.W.L.'s to A.B. in 1916, introduces the ‘Lord Maitreya’ so abruptly and easily as to imply a long familiar topic between them. Looking back at all the happenings I feel certain that the source and only source of the COMING was C.W.L.'s ‘Lord Maitreya’, with the following passage of Mary Lutyens' book *Krishnamurti: Years of Awakening* (1975). It contains an account by C.W.L. to Fabrizio Ruspoli, who was at Adyar, of an event that took place on 28 December 1911 in Benares, when Krishnaji, as the Head of the Order of the Star, was handing over certificates of membership to new members. Approximately 400 people were present, including Mrs Besant [President of the TS], C.W.L., Miss Francesca Arundale, J. Nityananda and a number of European members, besides many others:

All at once the hall was filled with a tremendous power, which was so evidently flowing through Krishna that the next member fell at his feet, overwhelmed by this mighty rush of force. I have never seen or felt anything in the like of it; it reminded one irresistibly of the rushing, mighty wind, and the outpouring of the Holy Ghost at Pentecost. The tension was enormous, and every one in the room was most powerfully affected. It was the kind of thing that we read about in the old scriptures, and think exaggerated; but here it was before us in the twentieth century. ... At a meeting [of the Esoteric Section] the President said for the first time that, after what they had seen and felt, it was no longer possible to make even a pretence of concealing the fact that Krishna's body had been chosen by the Bodhisattva, and was even now being attuned by Him. (p. 55)

From 1983 until shortly before her passing in 2013, I was privileged of having had a number of conversations with Mrs Radha Burnier, who was the President of the Theosophical Society. Some of them were included in an article in *The Theosophist*,

January 2014 issue. This was the episode she mentioned to me at Adyar before my return to Australia in September 2011.

Following the publication of Gardner's booklet on CWL, she went to Saanen to meet Krishnaji as part of her European visit. She said someone present described to Krishnaji the nature of the central claims in E. L. Gardner's booklet and asked him for his views. Krishnaji replied: 'Give me a minute.' He then said: 'This man does not know what he is writing about.' The same person then asked him: 'How do you know that?' To which Krishnaji replied: 'I can see. It is all there.'

As we shall see, Krishnaji's last statement seems to indicate a discrepancy between Mr Gardner's reasoning regarding CWL's perceptions and the depth of Krishnaji's experience.

Krishnaji's last statement

Below is the verbatim transcription of Krishnaji statement from 7th February 1986, recorded in his residence at Ojai, California. It was published in Mary Lutyens's book Krishnamurti – The Open Door, London, John Murray Publishers, 1988, pp. 148-149.

'I was telling them this morning—for seventy years that super energy—no—that immense energy, immense intelligence, has been using this body. I don't think people realise what tremendous energy and intelligence went through this body—there's twelve-cylinder engine. And for seventy years—was a pretty long time—and now the body can't stand any more.

Nobody, unless the body has been prepared, very carefully, protected and so on—nobody can understand what went through this body. Nobody. Don't anybody pretend. Nobody. I repeat this: nobody amongst us or the public, know what went on. I know they don't. And now after seventy years it has come to an end. Not that that intelligence and energy—it's somewhat here, every day, and especially at night. And after seventy years the body can't stand it—can't stand any more. It can't. The Indians have a lot of damned superstitions about this—that you will and the body goes—and all that kind of nonsense. You won't find another body like this, or that supreme intelligence operating in a body for many hundred years. You won't see it again. When he goes, it goes. There is no consciousness left behind of that consciousness, of that state. They'll all pretend or try to imagine they can get into touch with that. Perhaps they will somewhat if they live the teachings. But nobody has done it. Nobody. And so that's that.'

Mary Lutyens adds:

When Scott [Forbes] asked him to clarify some of what he had said in this statement for fear it might be misunderstood he became 'very upset' with him and said, 'You have no right to interfere in this.'

As I said earlier, K knew far more than anyone else can ever hope to know about who and what he was, and in this last recording he ever made was he not sharing with us all something of what he did know which he had never revealed before? This sharing is surely an ineffable privilege. Did he not intend this message to be for all of us? Is he not telling us that the work is done, that it will not, and does not need to, be done again—at any rate not for a very long time? Nor is he taking away hope from us, for he tells us again, as he had maintained most of his life, that if we live the teachings we may be able to touch 'that'. If. The teachings are there. The rest is up to us.

Annie Besant's Vision

In a note in *The Theosophist*, February 1926, Dr Annie Besant stated:

Last summer, in Holland, I mentioned to a large audience (in a Camp held by members of an Order to which only those are admitted who believe in the Coming of the World Teacher) that J. Krishnamurti was the chosen vehicle, a fact already largely recognised among them in consequence of his speeches and writings. I suppose this was the basis of the inaccurate statements made subsequently in the London papers. I have never had any idea of "proclaiming him as Messiah". Modern psychology recognises some of the subtler and rarer aspects of consciousness, from the cases of the influence of one mind over another through higher cases of inspiration – such as those of "prophets" – to complete temporary change of "personality". I believe, with many of the early Christians, that the World Teacher, named by them the Christ, assumed, at the stage of the Gospel story called the Baptism, the body of a disciple, Jesus, to carry on His earthly work at that time. A similar event is to take place among us. Without inflicting the reasons for my belief on this occasion – I have given dozens of lectures on the subject – I will merely add that which may have given rise to this telegram.

Mr. Krishnamurti was lecturing, on December 28th, to a very large audience under the Banyan Tree. He was concluding his lecture, speaking of the World-Teacher, with the words: "He comes to lead us all to that perfection where there is eternal happiness: He comes to lead us and He comes to those who have not understood, who have suffered, who are unhappy, who are unenlightened. He comes to those who want, who desire, who long, and –

There was a slight start, and a Voice of penetrating sweetness rang out through his lips:

"I come to those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform, and not to tear down: not to destroy, but to build."

The meeting shortly after broke up in silence. Probably some account of this filtered out. That the World-Teacher spoke through the then speaker I believe. Since 1909, as said above, I have known that he was chosen as the vehicle, and I expect an ever-increasing tenancy of the selected body by Him for whom it has been prepared. I believe that we are at the beginning of a New Age, a new civilisation, as has occurred five times already in the Aryan race – in Central Asia, Egypt, Persia, Greece and Palestine – as well as before in human evolution.

* * *

This compilation would not be complete without her testimony. She – and CWL – endured widespread ridicule because of their faith that Krishnaji had been chosen to give to the world a new wisdom-teaching and be the embodiment of that compassionate intelligence that has never abandoned the world. Theirs was a job well done.