

## Krishnamurti: Ninety Years of Theosophical Ripples<sup>1</sup>

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A young Krishnamurti, 1910

Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought – Godward – he is a Theosophist; an original thinker, a seeker after the eternal truth with “an inspiration of his own” to solve the universal problems.

H. P. Blavatsky, ‘What Are Theosophists?’, *The Theosophist*, October 1879

We seek, inquire, reject nothing without cause, accept nothing without proof: we are students, not teachers.

H. S. Olcott, Inaugural Address, 17 November 1875

In one of many conversations with Radha Burnier, former President of the Theosophical Society, she mentioned the circumstances surrounding Krishnamurti’s departure from Adyar. Dr Annie Besant had a flat built for him on top of the Russak Wing, adjoining the Headquarters Building at Adyar. It was her wish that he would live in that flat for life. At every International Convention of the TS, besides visiting Dr Besant’s Room and the Museum and Archives, delegates can also visit Krishnaji’s flat. It has a wonderful view of the Adyar River flowing towards the sea.

Krishnaji had seen Dr Besant for the last time in May 1933 (she would pass away on 20 September). Sometime after that, and after returning from a trip, possibly in India, Krishnaji went to his flat only to find the door locked and two suitcases containing his clothes, plus a note instructing him to leave Adyar. This incident may have happened sometime after

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Krishnaji's last visit to Dr Besant and 29 December 1933, when Krishnaji was invited to come to Adyar by the Vice-President of the TS, Mr A. P. Warrington, and give a series of talks. He was associated with Adyar since 1909, when his father, G. Narianah, brought him and his brother Nityananda to live in a nearby house. Krishnaji's forced departure from Adyar represented one of the numerous fault lines between him and some Theosophists.

Rewind to 3<sup>rd</sup> August 1929, at the Order of the Star in the East Camp, at Ommen, The Netherlands. That date entered the history of the Theosophical Society as a not so small earthquake. The Order, which had been created in Benares, India, in 1911, for the preparation of the work of Krishnamurti as the vehicle of the World Teacher, would be dissolved by him on that day.

It is unnecessary to go into the details of that historical event as they have been the subject of numerous books, essays and articles. A number of them carry an ideological bias in favour of Krishnamurti, while showing a clear bias against the TS. What seems to be necessary is to dwell on the reactions by well-known Theosophists to what happened in Ommen, in August 1929, for they helped to create some ideological fault lines which contributed towards a quasi-orthodox mindset which still exists today. Krishnaji resigned his membership of the TS in 1930.

In 2008 I had the opportunity of interviewing the late Rt. Rev. Christopher Bannister, a former Regionary Bishop of The Liberal Catholic Church in Australia. When he was a teenager in Sydney he used to visit The Manor, in Mosman, and came to know Bishop Leadbeater and the other members of the household, including Dora van Gelder, later on Dora van Gelder Kunz. He told me that after Krishnamurti dissolved the Order of the Star and left the TS, many members in Australia also left the organization. As a result, between 1929 and 1931 the Society lost around 15,000 members worldwide. Its membership at the end of 1928 was 45,000. This is what Bishop Bannister said:

I remember, clearly, that they built the Star Amphitheatre at Balmoral, in Sydney, and I was there for the laying of the foundation stone, which Bishop Leadbeater did. Afterwards Krishnamurti, when he was in Sydney, gave a series of afternoon talks there. I went to one of them, and I remember distinctly thinking at the end of the talk, 'I wonder if you are the World Teacher', because what he said didn't appeal to me on that level at all. With a lot of things, you know, I was the same, I still am. But a lot of people had pinned all their hopes on this clairvoyant revelation and when it was proven to be wrong, they said, 'Well, probably everything else that was said is wrong too', and off they went.

His views probably reflected the attitude of many of those who left the TS at that time but also some of those who stayed and became critical of Krishnamurti.

### **Geoffrey Hodson**

One of the Krishnamurti's critics was Geoffrey Hodson (1886-1983), a well-known author, clairvoyant and lecturer on Theosophy for many decades. He wrote a number of popular books, including *The Kingdom of Gods*, *The Pathway to Perfection*, *The Miracle of Birth*, *Basic Theosophy*, among many others. Mr N. Sri Ram, the fifth President of the Theosophical Society, invited Mr Hodson to conduct The School of the Wisdom at Adyar a number of times, and his talks there were included in two volumes: *Lecture Notes of the School of the Wisdom*, volumes I and II, published by TPH Adyar. A number of

posthumous books by him were also published including his personal diary, *The Light from the Sanctuary*, compiled by his wife Sandra Hodson, in which, among other things, he declares his occult status on the Path. He also wrote a small book entitled *Krishnamurti and the Search for the Light*, published by St. Alban Press, Sydney, in 1935. This book was and still is accepted by many of Mr Hodson's admirers as containing the most reliable view of the relationship between Krishnamurti and the TS. In the Introduction to his book Mr Hodson establishes the ground for his personal – and strong –criticism of Krishnamurti:

Krishnamurti is the personification of simple-mindedness. He is sincerity incarnate, and is clearly inspired with a selfless desire to lead humanity to its own light. He concentrates on individual self-knowledge, individual perfection and enlightenment. Up to now he has seemed to ignore, even to deny, the value of the path of action, of deliberate self-training, study and ministration to the world.

Unfortunately, he proclaims his to be the only way and the equally certain and most glorious path of selfless service an illusion, a way of cowardice, of escape from reality. In him, singleness of purpose has developed into intolerance. Unique individuality has become a fetish, worship of which produces narrow-mindedness and causes him to display distinct signs of intellectual arrogance. He alone is right. Everyone else, from the Lord Buddha down to the latest teacher of the Law, is wrong, criminally wrong.

Krishnamurti's utterances are an extraordinary blend of rare flashes of transcendental wisdom, penetrating intelligence, incomprehensibility, prejudice, intolerance and vituperation. In these chapters I offer some thoughts upon his various teachings.

I am moved to do so partly because after arrival in Australia I became aware of the influence of the teachings of Krishnamurti upon the membership of The Theosophical Society. One Lodge had just sustained severe losses in the resignation of some of its most talented and promising students.

Interested to know more about Mr Hodson's annoyance at Krishnamurti and his teaching I asked, a number of years ago, one of the stalwarts of the Australian Section of the TS at that time, the late Miss Shirley Macpherson, about her views on the subject. She, who had joined the TS in 1936, smiled and said that Geoffrey Hodson lived in Auckland, New Zealand, and used to lecture throughout Australia in practically all its Lodges on a regular basis. He was a charismatic speaker and as a result of his talks a number of people would join the Society.

However, Miss Macpherson said, in the intervening years Krishnamurti would also visit Australia and give talks in different places. During his talks Krishnamurti would say: "Question everything!" As a result, a number of those would had joined the TS would resign or allow their membership to lapse. She said that it was this which infuriated Mr Hodson.

In this regard, it is interesting to note what C. W. Leadbeater, highly regarded by Mr Hodson as a true Theosophical teacher, had to say about Krishnamurti. This was included

in CWL's book review of Sir Cyril Scott's *The Initiate in the Dark Cycle by his Pupil*, published in *The Australian Theosophist*, August, 1933, p. 123, entitled 'Has Krishnaji Failed?':

The point which is arousing some controversy is that he has a good deal to say about Krishnaji also, with much of which I cannot agree, though there is some truth in it. He seems to think that Krishnaji has failed in his mission, has been largely left to himself, and will soon be superseded by a female teacher, who is to draw the whole world into her train. I do not know anything about this lady, but I do not consider that Krishnaji is a failure. I admit that some of his statements have been inaccurate, a little fanatical, and not always tactfully put; but he is doing a difficult and important piece of work to the best of his ability.

### Geoffrey Farthing

Geoffrey Farthing (1909-2004), T.D., C. Eng., M.I.E.E., was a distinguished member of the Theosophical Society in England and its one time General Secretary. He was a member of the Executive Committee of the European Federation for a number of years. Mr Farthing was also a director of the European School of Theosophy. He co-founded, in 1974, with Christmas Humphreys and Graham Nicholas, the Blavatsky Trust. He was awarded the Theosophical Society's highest award, 'The Subba Row Medal' in 1996 for his outstanding contribution to theosophical literature. His books include *Deity, Cosmos and Man; Exploring the Great Beyond; Theosophy – What it is All About; When We Die; Life, Death and Dreams; Theosophy, the Wisdom Religion; After Death Consciousness and Processes*, among others.

In his Manifesto to the General Council of the TS (1996), Mr Farthing stated, among other things, 'The Society has its own special message to promulgate. This message only exists in the writings of HPB [H. P. Blavatsky] and in the Mahatma Letters. This message in its completeness (as far as it was given out) is unique.' He further said:

'The eradication of the 'make-believe' Leadbeater influence – in all departments including literature, and severance from the Society of all other organizations, i.e., the Liberal Catholic Church and Co-Masonry.'

[The TS was never officially or corporately connected with any of these two organizations, although some of its members were under the policy of Freedom of Thought. PO].

'A thorough examination of all literature purporting to be 'theosophical', and a brave declaration, and no further promotion, of any which is not wholly consonant with the original teachings.'

'This is no proscription but all books purporting to be theosophical which strictly are not should be clearly labelled or marked that they are the author's views on the subject and not necessarily authentic. Members are, of course, free to read what they like but they can be warned, if not guided.'

'In any Theosophical Society library or bookstore the 'authentic' classics (H.P.B./Masters) and works properly consonant with them should be clearly distinguished, i.e. separately

displayed, from ‘personalized’ views, expositions and/or explanations, clearly marked and given prominence in displays, on book lists and in catalogues.’

The following was the official response of the General Council of the Theosophical Society to Mr Farthing, at its meeting in December, 1996:

The consensus was that freedom of thought necessarily implies a wide horizon of thought and perception. Belief that the writings of H.P.B. and the Mahatma Letters constitute the only source of the message the T.S. should promulgate cannot be imposed on members, as such limitation goes against the grain of that freedom of thought. Each one must have the freedom to decide what best helps understanding of oneself and provides inspiration to work for the ideal of human progression and perfection.

In his manifesto, Mr Farthing makes a number of statements about Krishnamurti, his discovery and upbringing. We include some of them below with my brief responses between brackets.

Those who had his upbringing and education in hand, notably C.W.L. and Dick Balfour-Clark, were very much second generation theosophists. Krishnaji therefore probably never knew anything of the H.P.B./Masters teachings.

[Krishnamurti himself has said that he was not fed Theosophy. The only book Annie Besant asked him to read was the King James Version of the Bible in order to improve his English. He underwent a physical training under C. W. Leadbeater, including exercises and diet, but he, by his own admission, was never indoctrinated.]

It is also very doubtful whether Krishnaji himself ever had a first-hand ‘Master’ experience although he did describe once having seen three Masters in a vision. Had he had a real experience, however, he could neither have forgotten it nor thereafter have doubted their existence and later have repudiated them.

[As Radha Burnier, who knew him well, said (see page 16 in this article) he was in contact with the Masters throughout his life. He even said that they had told him when he was going to die. But Krishnamurti repudiated the ideology created around the Masters’ names, including of individuals who were claiming, publicly, successive ‘initiations’. He called that a ‘circus’. There are descriptions of lofty states of awareness in his Notebook, which sometimes he refers to as ‘Benediction’ or the ‘Sacred’.]

Furthermore, as Krishnaji’s teachings of freedom, self-reliance, non-dependence on authority and institutions and so on, are all virtually in proper accord with the ‘Master’ Theosophy, there would not have been any reason for him to repudiate it, nor his connection with the Society.

[Again, he repudiated the ideology created around the Masters’ names, not their essential sacredness.]

His loss was that he never became acquainted with the sea of theosophical knowledge which would to a large extent not only have justified his views but provided him with relevant data

for use in his teaching, e.g. the difference between the personality and the individuality, the essential idea of Unity, and had he been interested, the proper nature of the Self, the total cosmic structure and processes.

[Those who studied his teachings without prejudice have said that there are real Theosophical depths in what he says. He spoke about the need to see conditioning for what it is; the sacred unity of all life; Nature as a vast self-regenerating process; about the complete ending of thought and a boundless field of sacred silence.]

The second coming of the Christ was at that time (1920's) being regarded as imminent whereas, according to the Masters and theosophical teaching, such a 'second coming', i.e. the advent of an Avatar, was not expected for millennia. In any case the severance of the Society from the Masters made such a 'coming' into it extraordinarily unlikely.

[A highly respected Tibetan Buddhist Lama, the Ven. Samdhong Rinpoche, once told me, in Sydney, in 2001, that according to the Tibetan Buddhist tradition, Maitreya Buddha will manifest in a million years from now. But, he said, between now and a million years there would be partial manifestations. When put the question 'Was Krishnamurti a partial manifestation?' his answer was: 'Yes.']

In any case in the nature of Karma his upbringing and earthly surroundings would have all been in proper accord without the interference of C.W.L.

[Krishnamurti told a number of people over the years that if C.W.L had not discovered him he would be dead. While in school, prior to April 1909, he was being wacked on the head with a cane by his teacher every day. He was also malnourished and had lice in his hair.]

The 'finding' of Krishnaji, his upbringing and then adoption as a vehicle for the Lord Maitreya was virtually the culmination of the 'split' from Master Theosophy.

[Many students who consider HPB's teachings, together with the *Mahatma Letters*, as the only authentic sources of real Theosophy, have declared that the departure of HPB from Adyar, in March 1885, represented the end of the Masters' influence in the TS with Headquarters at Adyar. However, Col. Olcott, whose loyalty to the Masters and their work cannot be questioned, recorded this in his diary for 1892 (*Old Diary Leaves*, Fourth Series 1887-1892, The Theosophical Publishing House, Adyar, Madras, 1975, p. 442):

"Just before daybreak, on the 10th of February [1892], I received clairaudiently a very important message from my Guru [Mahatma M.]: its impressiveness was enhanced by the fact that he told me things which were quite contrary to my own belief, and hence it could not be explained away as a case of auto-suggestion. He told me (a) That a messenger from him would be coming, and I must hold myself ready to go and meet him; (b) That the relationship between himself, H. P. B., and myself was unbreakable; (c) That I must be ready for a change of body, as my present one had nearly served its purpose; (d) That I had not done well in trying to resign prematurely: I was still wanted at my post, and must be contented to remain indefinitely until he gave me permission to abandon it; That the time was not ripe for carrying out my scheme of a great International Buddhist League, and that the Mahâ-Bodhi Society, which I had intended to use as the nucleus of the scheme, would be a failure; (f) That all stories about his having cast me off and withdrawn his protection were false, for he kept constant watch over me, and would never desert me."]

## Ommen Star Camp, August 1925

The following passages are taken from *The Herald of the Star*, Vol. XIV, No. 9, September 1925. This magazine was the organ of the Order of the Star in the East of which J. Krishnamurti was the Head and Annie Besant was the Protector. The statements took place during the August 1925 camp of the Order in Ommen, The Netherlands.

The several excerpts which follow are reproduced without any comments. It is not difficult to understand why they may have played a crucial part in Krishnaji's future decision of dissolving the Order as most of them betray a form of belief-centred attitude regarding the work before the Order and the TS. Another extraordinary feature in some of the statements is that some of the speakers seem to be speaking on behalf of the Order, of the Masters, and superior Adepts, and even of Krishnaji himself, who was not there but in Ojai, California, nursing his brother, J. Nityananda, who was suffering from tuberculosis and who would eventually die in November that year, when Krishnaji was on his way to Adyar.

From Dr Besant's address:

Then He will choose, as before, His twelve Apostles — a significant number, “the twelve”— and their chief, the Lord Himself. He has already chosen them, but I have only the command to mention seven who have reached the stage of Arhatship, which seems to be the occult status for the small circle of His immediate disciples and messengers to the world. The first two, my brother Charles Leadbeater and myself, passed that great Initiation at the same time, together because of our future work together, at the time that I became President of the T. S. Our younger brothers here, who were living through the stages, as it were, of discipleship, at certain points have passed the four great Initiations, and others were welcomed a little later by the King as among His Arhats, and one will be a few days later. They are, first: one whom you know, I think, well, that disciple of beautiful character and beautiful language, C. Jinarajadasa, who must be known to very many of you, and to know him is to love him. My brother Leadbeater and myself were of course present at this Initiation, and also at that of Krishnaji and welcomed the new additions to our band. Then my brother, George Arundale, whose consecration as Bishop was necessary, as the last step of his preparation for the great fourth step of Initiation; and my brother, Oscar Kollerstrom, not so well known, perhaps, to you, but beloved for his character and his wisdom by all who know him well, as I am thankful to say I do; and then one whom I have called my daughter Rukmini Arundale, this Indian girl of a glorious past, will be one in a few days, who, hearing the call of her Master very very early in life, will be the Rishi Agasthya's messenger to the women and young ones in India, taking up a large part of the work there I have been carrying on for years. Young in body, yet she is old in wisdom and in will-power; “child of the indomitable will” is her welcome in the higher worlds.

Now, it is entirely a new thing that the names of people should be announced in this fashion, but there can be no hesitation to those who are His servants in carrying out the will of the Lord; it is not for them to judge, it is for them to obey. As He said, it may cause to us a certain amount of trouble and ridicule, but we are accustomed to that, and what matter? It

matters nothing at all. The only thing that matters is the will of the King, and the doing service to His great Messenger, the Bodhisattva.

I left out one and must leave out another. Naturally, our Krishnaji was one, but he is to be the vehicle of the Lord. And the other is one who is very dear to all of us, as to the whole Brotherhood: Bishop James Wedgwood. He had borne his crucifixion before the seal of Arhatship was set upon him by his King.

(pp. 307, 308)

From George Arundale's speech:

You have had on this most memorable morning the great privilege of listening first to the representative in the outer world of the world's greatest KING [Annie Besant]. As His representative, she has given to you His message. Not often is it given to the great KING'S messenger to convey to the outer world His order and commands. And then you had the great privilege of listening to my beloved Brother Oscar, a great representative of the coming Lord. And so I stand before you, and I would like you to think of my dear Brother, Bishop Wedgwood, as standing by my side to-day, as he will be tomorrow. We two stand before you as humble representatives of the third great department of which our Mother has spoken to you. The first, the ruling department, with our Chief as its messenger here today; the second, the great department of wisdom and of teaching with my Brother Oscar as its representative here today. And now with the power and the fire comes the need of the third great department, that of the Maha Chohan, the great Organiser of the world's forces, whose pupils my Brother Wedgwood and myself have the infinite privilege to be.

(p. 314)

From George Arundale's speech:

I have a somewhat difficult, though marvellously fascinating, task to take up this morning. I do it with a certain amount of diffidence, because I am speaking here to you this morning by command of my own great Master, the Mahachohan who represents so wonderfully the Activity department of the Logos, and one can only very feebly reflect in human speech the instructions that He has given.

Now, briefly put, it is the desire and intention of the Elder Brethren that with as little delay as possible there should be established a great Theosophical World-University with stress on the word Theosophical. And when I use the word Theosophical, I want you to realise that I naturally include in it the word Star. I make no distinction myself between the Star and Theosophy, because the Star is all-embracing and Theosophy must inevitably therefore come within its enfolding rays. Nevertheless, speaking as I am, to a Star audience, I want you to realise to the full that this Theosophical World-University is essentially and definitely a Star activity; the more so is it definitely a Star activity as it happens, as no doubt many of you know, that our beloved Head, Krishnaji, has in the past been associated with Universities. (...)

My Master said only the other day that He would Himself guide and control this University. When about the same time we had the privilege of an audience of the Lord Maitreya Himself, alluding to this University, He said, that it would have His own great benediction,



so that we start under the most wonderful auspices.

(p. 318)

From Dr Besant's address:

And the Liberal Catholic Church should be the very heart of the teaching that the Christ will give. The T. S. was called by a Master the cornerstone of the Religion of the future, where all the religions will meet together in that Church Universal...

(p. 339)

When Bishop Leadbeater, who was in Sydney at that time, was made aware of the several announcements, including reports of initiations, apostles, etc., which took place at Ommen, in August 1925, this was his response:

When Leadbeater heard from Mrs Besant about all these pronouncements he was 'visibly distressed', according to Ernest Wood who happened to be with him in Sydney at the time. He did not believe in any of it and said to Wood, 'Oh, I hope she does not wreck the Society.' (Mary Lutyens' *Krishnamurti – The Years of Awakening*, John Murray, London, 1975, p. 214)

From George Arundale's communication:

The Camp broke up on the 14th and the party who had been at Huizen before it opened returned there. George kept saying excitedly all day, 'I know something else has happened but it seems impossible!' But the impossible had happened, for the next morning Mrs Besant called Lady Emily, Esther Bright, Rukmini and Shiva Rao into her room and told them very shyly that she, Leadbeater, K, Raja, 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 to be treated. (Rukmini later told Lady Emily that she had become an Adept—that is, taken the fifth Initiation—at the same time as the others. She had taken three Initiations in three days!) (Mary Lutyens' *Krishnamurti – The Years of Awakening*, John Murray, London, 1975, p. 214-215)

Below is Krishnaji's response to the developments at Ommen:

Lady Emily had written 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 asking whether Leadbeater had confirmed all these happenings. She had cabled back that Mrs Besant herself was making the announcements, and added, 'Put your trust in her'. When she arrived in London she found a letter from him awaiting her full of a most unhappy scepticism.

(*Krishnamurti – The Years of Awakening*, p. 215)

### **Krishnamurti: Excerpts of his First Public Talk at Adyar, 29<sup>th</sup> December 1933**

Mr. Warrington, the acting President of the Theosophical Society, kindly invited me to come to Adyar and to give some talks here. I am very glad to have accepted his invitation and I appreciate his friendliness, which I hope will continue, even though we may differ

completely in our ideas and opinions.

I hope that you will all listen to my talks without prejudice, and will not think that I am trying to attack your society. I want to do quite another thing. I want to arouse the desire for true search, and this, I think, is all that a teacher can do. That is all I want to do. If I can awaken that desire in you, I have completed my task, for out of that desire comes intelligence, that intelligence which is free from any system and organized belief. This intelligence is beyond all thought of compromise and false adjustment. So during these talks, those of you who belong to various societies or groups will please bear in mind that I am very grateful to the Theosophical Society and its acting President for having asked me to come here to speak, and that I am not attacking the Theosophical Society. I am not interested in attacking. But I hold that while organizations for the social welfare of man are necessary, societies based on religious hopes and beliefs are pernicious. So though I may appear to speak harshly, please bear in mind that I am not attacking any particular society, but that I am against all these false organizations which, though they profess to help man, are in reality a great hindrance and are the means of constant exploitation.

Now the beliefs, ideals, virtues, and sanctified ideas which you are pursuing, and which you call knowledge, prevent creative thinking and thereby put an end to the continual ripening of thought. For thought does not mean the following of a particular groove of established ideas, habits, traditions. Thought is critical; it is a thing apart from inherited or acquired knowledge. When you merely accept certain ideas, traditions, you are not thinking. and there is slow stagnation. You say to me, "We have beliefs, we have traditions, we have principles; are they not right? Must we get rid of them?" I am not going to say that you must get rid of them or that you must not. Indeed, your very readiness to accept the idea that you must or must not get rid of these beliefs and traditions prevents you from thinking; you are already in a state of acceptance, and therefore you have not the capacity to be critical.

So when the mind is accustomed to opposition, when it has been carefully trained, through so-called education, through tradition and belief, through religious and philosophical systems, to acquire this attitude of opposition, it naturally does not have the capacity to criticize and to doubt truly. But if you are going to understand me, this is the first thing you should have. Please don't shut your minds against what I am saying. True criticism is the desire to find out. The faculty to criticize exists only when you want to discover the inherent worth of a thing. But you are not accustomed to that. Your minds are cleverly trained to give values, but by that process you will never understand the inherent significance of a thing, of an experience, or of an idea.

To me, then, true criticism consists in trying to find out the intrinsic worth of the thing itself, and not in attributing a quality to that thing. You attribute a quality to an environment, to an experience, only when you want to derive something from it, when you want to gain or to have power or happiness. Now this destroys true criticism. Your desire is perverted through attributing values, and therefore you cannot see clearly. Instead of trying to see the flower in its original and entire beauty, you look at it through coloured glasses, and therefore you can never see it as it is. My purpose during this series of talks is to awaken your own true critical capacity, so that teachers will become unnecessary to you, so that you will not feel the necessity for lectures, for sermons, so that you will realize for yourself what is true and live completely. The world will be a happier place when there are no more teachers, when a man no longer feels that he must preach to his neighbour. But that state can come about only when you, as individuals, are really awakened, when you greatly doubt, when you have truly begun

to question in the midst of sorrow. Now you have ceased to suffer. You have suffocated your minds with explanations, with knowledge; you have hardened your hearts. You are not concerned with feeling, but with beliefs, ideas, with the sanctity of so-called knowledge, and therefore you are starved; you are no longer human beings, but mere machines.

There is no resting place in life. Thought can have no resting place. But you are seeking such a place of rest. In your various beliefs, religions, you have sought such a resting place, and in this seeking you have ceased to be critical, to flow with life, to enjoy, to live richly.

The unknown is not your concern. Beware of the man who describes to you the unknown, truth, or God. Such a description of the unknown offers you a means of escape – and besides, truth defies all description. In that escape there is no understanding, there is no fulfillment. In escape there is only routine and decay. Truth cannot be explained or described. It is. I say that there is a loveliness which cannot be put into words; if it were, it would be destroyed; it would then no longer be truth. But you cannot know this loveliness, this truth, by asking about it; you can know it only when you have understood the known, when you have grasped the full significance of that which is before you.

(The full text can be seen at <https://jkrishnamurti.org/content/adyar-1st-public-talk-29th-december-1933/adyar%20talk%20december%201933>)

### **Madame Blavatsky on the Essential Work of the TS**

Belief in the Masters was never made an article of faith in the T.S. But for its Founders, the commands received from Them when it was established have ever been sacred.

H. P. Blavatsky, *The Original Programme of the Theosophical Society* (1886)  
Online text: <https://www.theosophy-nw.org/theosnw/theos/th-origp.htm>

The above statement from the principal Co-Founder of the TS is relevant because it is an expression of truth. There is no official, institutional belief in the Masters in the TS nor is it a requirement for membership. The TS policies in fact forbid the imposition of any such beliefs on its members. The Society is not a belief-based organization but an enquiry-based one. But there were and there are members for whom the reality of the Masters and their work is an inwardly-centred realization which has made all the difference to their lives. It is also the result of their deep study and assimilation of Theosophy as a Wisdom teaching. However, this is a private matter and not an institutional one. The Theosophical Society was and remains free from organizational beliefs.

In the following statement, HPB suggests that the efficient work of the TS involves a “process of inner enlightenment” which is brought about by the weakening of the “feeling of separateness” in ourselves, points which were also taken up by Krishnaji in his writings:

It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social “hurricane” to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of inner enlightenment. It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and “food

for all,” to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men’s inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the “Universal Brotherhood of Man,” without distinction of race, colour or creed.

*H. P. Blavatsky Collected Writings*, vol. 10, pp. 74-75

## The Mahatma Letters

The following passages from *The Mahatma Letters to A. P. Sinnett* show similarities with the teachings of Krishnaji in what concerns the timeless nature of intuitive perception, the disastrous results of self-centredness and the age-old conditioning of the human mind.

(Source: <https://www.theosociety.org/pasadena/mahatma/ml-con.htm>)

Believe me, there comes a moment in the life of an adept, when the hardships he has passed through are a thousandfold rewarded. In order to acquire further knowledge, he has no more to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth. ... the adept sees and feels and lives in the very source of all fundamental truths. (ML 31)

The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity, then, alone is the true source of evil. Evil is the exaggeration of good, the progeny of human selfishness and greediness. Think profoundly and you will find that save death — which is no evil but a necessary law, and accidents which will always find their reward in a future life — the *origin* of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature. It is not nature that creates diseases, but man. (ML 88)

As for human nature in general, it is the same now as it was a million of years ago: Prejudice based upon selfishness; a general unwillingness to give up an established order of things for new modes of life and thought — and occult study requires all that and much more —; pride and stubborn resistance to Truth if it but upset their previous notions of things, — such are the characteristics of your age... (ML 1)

The following quote provides evidence of how loose talk about the Masters hinders their essential work:

The cant about “Masters” must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work. (Master K.H. to Annie Besant, August 1900, in *Letters from the Masters of the Wisdom*, First Series, Letter no. 59, TPH Adyar)

## N. Sri Ram on Krishnamurti

Writing to a TS member in India, in July 1953, N. Sri Ram, the fifth President of the TS, said:

Our late President, Dr. Besant, hoped for certain great events to take place, but it could not be said even at that time that they would take place in the exact manner in which the expectations were framed.

I personally feel that there is an intimate connection between Krishnamurti and the Great Teacher, but also believe that the message which comes through him is put in form which is Krishnamurti's own, so that we need not think that every word is literally "inspired", as devout Christians think of the words in the Bible. I have a very great respect for Krishnamurti and have also been influenced in my thoughts by what he says.

(TS Archives)

Writing to another correspondent in December 1953, Sri Ram addressed the criticism of Krishnamurti within the TS:

I do not know how the report started that "the Theosophical Society is about 'to make peace' with Krishnamurti". I have great regard for him, and also affection. I believe there is a profound value in what he says, but at the same time I also think that in what we call "Theosophy" there is a magnificent conception, which in truth does not contradict what Krishnamurti says. So I do not think in terms of conflict and making peace. (...)

I know that in the past there have been misunderstandings between those who are ardent supporters of Krishnamurti, and those who are partisans of the Theosophical movement. But in a cosmopolitan organization there is no room for any kind of partisanship. (TS Archives)

In my book *N. Sri Ram – A Life of Beneficence and Wisdom* (The Theosophical Publishing House, Adyar, Chennai, 2009), I included an interview with Sri Ram, conducted by the Nehru Memorial Museum and Library in India. The interview was published in the December 1989 issue of *The Theosophist*, the N. Sri Ram Centennial Issue. A few excerpts, which relate to the relationship between the TS and Krishnamurti, are given below.

*Mr Sri Ram, what was in Dr Besant's mind when she declared Krishnamurti as the coming Teacher?*

NSR: Mrs Annie Besant believed that she was in touch with certain great beings whom the Hindus would call *rishis* or *mahatmas*, that is, *jivan-muktas*, liberated beings. She accepted the idea from Madam Blavatsky when she joined the Theosophical Society in 1889. And Mrs Besant practised certain forms of meditation and went in for rigorous self-training and in that way she came, inwardly, not outwardly and physically, into touch with more than one of those *rishis* or *mahatmas*. Their names are mentioned in theosophical books. They are usually referred to by their initials: Mahatma M. and Mahatma K.H. As she was in contact with those beings, she would receive certain instructions from them. I think she came to understand through this contact that the world was at a critical stage and the world teacher who is also one of the great beings called by the Buddhists, the *bodhisattvas*, was in all probability going to take a physical form in order to help humanity through this crisis. She believed that if Mr Krishnamurti grew up and proved worthy, he might become as it were, linked with the consciousness of the great World Teacher. So she believed that Krishnamurti had a great mission to perform. This was round about the year 1909 when

Mr Krishnamurti was only fourteen years old but both Mr Leadbeater and Dr Annie Besant, who were in touch with these Mahatmas, believed that Krishnamurti would probably grow up to be a channel for the teaching of the supreme World Teacher, who, as I said, was one of the liberated beings and that was the reason why she took charge of him from his father. His father was a Theosophist. She told the father about the possible destiny of his son, and the father gladly gave her the charge of Krishnamurti to be looked after. His father lived in poor circumstances. She could give many opportunities that he could not. She wanted him to be very well brought up, perfectly healthy, well-developed physically, have a good education, not in India, but perhaps in Oxford or in some places like that and in every way helped him to fulfil his mission, and that was the reason why she took over charge of Mr Krishnamurti. I was myself at Adyar at that time. I remember seeing him as a boy in 1910, walking about these grounds along with his younger brother, Nityananda who passed away later on. (pp. 180-182)

Q *Did you also see some promise in Krishnamurti at that time?*

NSR It was difficult for anyone to see the kind of promise, perhaps, which one would expect. He was not academically brilliant at that time. He was dreamy and mystical. He was not particularly interested in his studies. He did not do well as a comparatively small boy or as a child in his studies. So it is all the more surprising that Mr Leadbeater and Dr Annie Besant should have seen something remarkable in him when no one else could see anything of that sort. (p. 182)

In my article ‘There is No Religion Higher than Truth’ – Views on E. L. Gardner’s criticism of C. W. Leadbeater (published in [www.cwlworld.info](http://www.cwlworld.info)) the following was mentioned:

In November 1963 E. L. Gardner, a former General Secretary of the English Section of the Theosophical Society and respected student of Madame Blavatsky’s writings, 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 which is encapsulated in his 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.

In the February 1964 issue of *The Theosophist*, in his column ‘On the Watch-Tower’, N. Sri Ram, as President of the TS, addressed the controversial matter of E. L. Gardner’s booklet. Below are some extracts of what he wrote:

It is stated in the pamphlet, “Obviously there has been no Coming”. I would add to this sentence the words: “as expected”. Krishnaji is giving a teaching, message or whatever else we may call it, which is of unique value and importance. He is himself quite an extraordinary person, unlike anybody else in so many respects. May it not be that he is fulfilling the mission to which the prophecy really referred? Even after breaking from the Society and with the

traditional lines of Theosophical thought, Krishnaji in 1928-1929 did claim to have reached complete identification with the Truth. He used the words, “One with the Beloved”, and explained — this explanation is printed in Mr Gardner’s pamphlet — “To me it is all, it is Sri Krishna, it is the Master K.H., it is the Lord Maitreya, it is the Buddha, and yet it is beyond all these forms. What does it matter what name you give?”

Dr. Besant started her political work in 1913, and it was then that she said she put aside the use of her clairvoyant faculties. The proclamation as to the Coming was made by her in a Convention lecture at Adyar, entitled “The Opening of the New Cycle” in December 1910, three years after she became President, and while she was still obviously in the plenitude of her powers. It is difficult to imagine that in a matter of such tremendous importance, she could have made the proclamation without any grounds of her own. She spoke with great assurance and as if she knew, and not as if she had been told by a colleague.

It is quite possible that both Dr Besant and Brother Leadbeater understood what was hoped for and expected according to their own ideas of the form it should take, but based the central idea on what they had learned through contact with the higher Sources.

There is the statement in Mr. Gardner’s pamphlet that “The Lord Maitreya and the Masters with whom C.W.L. was on such familiar terms were his own thought-creations”. This is a statement which the world at large would readily believe, but in the form in which it is made it may not coincide with the truth. Brother Leadbeater through the faculties he had probably got a great deal that is valuable and correct, yet there might be mixed with it certain of his personal ideas and the influence of his personal predilections.

I feel that no one — and not only Brother Leadbeater — should be considered infallible, and such a view is consistent with the highest respect to the person concerned, and with faith in his integrity. As H.P.B. says in *The Secret Doctrine*, there are “enormous mysteries connected with the mind”. Something might easily go wrong in the process of translation from a higher to a lower plane, in one’s recollections of what he had heard or knew inside himself. The only safe rule for all of us is to consider for oneself impersonally every statement, from whatever source it may come, and act according to one’s own understanding, not imagining that one’s understanding and judgment must be absolutely correct.

### **Radha Burnier on Krishnamurti**

In an interview at the San Rafael Theosophical Centre, Argentina, in April 2004, Radha Burnier, then President of the Theosophical Society, answered questions from young Theosophists. The full text can be seen here: <https://theosophicalsociety.org.au/articles/j-krishnamurti-theosophy-and-the-theosophical-society>. Below are a couple of excerpts:

*Many people say that, when he left the TS, Krishnamurti betrayed the TS and the Masters who instructed him. What do you think about this?*

Not many people, but some people say this. I think it is a wrong idea. There was no question of Krishnamurti betraying the TS or the Masters who instructed him. In the TS at that time, there was a group of people who claimed to have contact with the Masters, and who assumed authority for themselves. They believed they were in a position to declare: ‘You have been put on probation; someone else has become a pupil of the Master’, or ‘Now you are an Initiate’. But it could be seen by the behaviour of these people that they did not fulfil the

qualifications which are described in *The Masters and the Path* and other books about what a true disciple of the Master or Initiate would be like. So it became like a drama, a farce, and Krishnamurti disliked all this very much.

I think the idea that he betrayed the Masters is ridiculous. My personal opinion is that he was in constant touch with the Masters. He knew far better what the Masters were than most of the people who talked much about the Masters and claimed to be their agents. According to Krishnaji, the mistake made in the TS at that time was that the sacred and holy were brought down to a personal and material level. Swami T. Subba Row objected even to HPB talking as much as she did about the Masters, because of the danger of degrading the concept of the Masters. God is said to be made in the image of man; similarly people attribute to the Masters what is familiar to themselves, but it has little to do with what they actually are: very holy, pure, wise people. Madame Blavatsky also made it clear that those who want to contact the Masters must rise to their level, it being impossible to bring them down to the worldly level. But the bringing down was what was happening. Krishnaji rejected the ideas about the Masters, but not the existence of liberated ones. (...)

According to Pupul Jayakar's account of Krishnaji's life, when the 'process' was taking place, he sometimes said: 'They are here.' Who are the 'they'? 'They' were doing something to his brain, and so on. Even just before he died, it is reported that he remarked: 'I am ready to go. They are waiting for me.' Another side to the matter was that in the TS too much was made about where the Masters lived, what kind of colour of hair each one had, and that kind of thing. These details, even if accurate, concern only the outer appearance; the Master is really a state of consciousness. He may wear a certain body at some time, and another body at another time. Thinking of the appearance and the physical body as the Master is completely wrong. HPB wrote that the people who say they want to contact the Master do not know what they are talking about, because the body is only a mask, not the real thing. This is true even in our case; the body is a mask, concealing a different reality. In the case of the Mahatmas, the reality is a certain level and quality of consciousness. Perhaps Krishnaji did not like reducing the Masters to these details, and thinking about them as being somewhat like ourselves.

### **Krishnamurti on the Masters**

An article containing some of my conversations with Radha Burnier was published in *The Theosophist*, January 2014. It contains some passages about Krishnaji:

While walking along with her and with others, Krishnaji said to her on seeing the Garden of Remembrance [at Adyar]: 'Something is not right.' He then asked her what kind of ceremonies were being held at Adyar and she told him that only the usual ones were being performed like Masonic rituals, the Ritual of the Mystic Star, ES meetings, etc. He said: 'It is none of these.' He then asked her: 'Has anything been changed here?' Radhaji then told him that during John Coats' administration many changes had been made including the two pillars which were shifted from their original location near the six-pointed star to the entrance. 'That's it!', he said, 'there were magnetized jewels under them. They should not have been moved.' After an absence of forty-seven years from Adyar he was aware of a change that had taken place without his knowledge. After she offered him some orange juice and they talked for a while in her house, Krishnaji left in the car with Radhaji accompanying him. When the



car was about to reach the main gate he asked her: 'What are you going to do now?' Radhaji said: 'I will walk back', to which Krishnaji said: 'No, we will drive you back.' When the car started off from the main gate area Krishnaji asked her: 'Radhaji, do you believe in the Masters?' Radhaji replied: 'Yes.' Krishnaji said, with emphasis: 'What do you mean by saying 'yes'? Do you know that Annie Besant's life was entirely different because of it?' There was silence for some time after which Krishnaji again asked: 'So Radhaji, do you believe in the Masters?' Radhaji replied: 'Yes, Krishnaji, I do believe in the Masters.' 'Good', he said.

Once at Adyar we were having lunch at Mr Ranjit Tolani's house. Several TS members were present. Eventually the conversation moved to an incident involving Krishnaji. Radhaji told us then that she wished she had asked Krishnaji many more questions as she felt he knew so much. But there was one question in particular that she wanted to ask him. She said: 'Sir, in your talks and in your books you have sometimes said that the Masters are not important and that they may not even exist. However, we have documents and letters signed by you when you were younger attesting to the effect that you saw them. What do you have to say about this?' She clarified that she was talking about the two Masters involved in the formation of the TS, M. and K.H. She said Krishnaji was silent for some time and the only thing he said was: 'They were two of many people.'

In her book *Krishnamurti – A Biography* (Harper and Row Publishers, San Francisco, 1986, p. 129), Pupul Jayakar relates an incident with Krishnamurti while he was staying at Ootacamund, South India:

Krishnaji had been suffering excruciating pain in his head and neck, his stomach was swollen, tears streamed down his face. He suddenly he fell back on the bed and became intensely still. The traces of pain and fatigue were wiped away, as happens in death. Then life and an immensity began to enter the face. The face was greatly beautiful. It had no age, time had not touched it. The eyes opened, but there was no recognition. The body radiated light; a stillness and a vastness illumined his face. The silence was liquid and heavy, like honey; it poured into the room and into our minds and bodies, filling every cell of the brain, wiping away every trace of time and memory. We felt a touch without a presence, a wind blowing without movement. We could not help folding our hands in *pranams*. For some minutes he lay unmoving, then his eyes opened. After some time, he saw us and said, "Did you live that face?" He did not expect an answer. He lay silently. Then, "The Buddha was here, you are blessed."

## HPB on Truth

Some have suggested that because his teachings departed, in many respects, from the teachings of HPB, they are not true. In this regard, it is interesting to consider the following statement by Madame Blavatsky on absolute and relative truth:

To sum up the idea, with regard to absolute and relative truth, we can only repeat what we said before. Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND – he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion. Were even the goddess who dwells at the bottom of

the well to issue from her place of confinement, she could give man no more than he can assimilate. Meanwhile, every one can sit near that well – the name of which is KNOWLEDGE – and gaze into its depths in the hope of seeing Truth’s fair image reflected, at least, on the dark waters. This, however, as remarked by Richter, presents a certain danger. Some truth, to be sure, may be occasionally reflected as in a mirror on the spot we gaze upon, and thus reward the patient student. But, adds the German thinker, “I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead.”

(“What is Truth?”, *Blavatsky Collected Writings*, vol. IX)

## HPB on the Torchbearer

In *The Key to Theosophy* by H. P. Blavatsky, at its Conclusion, originally published in 1889, Madame Blavatsky alludes to the coming of ‘the new torch-bearer of Truth’ in the twentieth-century. This is what she had to say:

Theo. ... I must tell you that during the last quarter of every hundred years an attempt is made by those “Masters,” of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality — or call it mysticism if you prefer — has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend.

Enq. But how does this bear on the future of the Theosophical Society?

Theo. If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body when the time comes for the effort of the XXth century. The general condition of men’s minds and hearts will have been improved and purified by the spread of its teachings, and, as I have said, their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men’s hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path. Think how much one, to whom such an opportunity is given, could accomplish. Measure it by comparison with what the Theosophical Society actually *has* achieved in the last fourteen years, without *any* of these advantages and surrounded by hosts of hindrances which would not hamper the new leader. Consider all this, and then tell me whether I am too sanguine when I say that if the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years — tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!

(<https://www.theosociety.org/pasadena/key/key-conc.htm>)

Also in *The Secret Doctrine*, Introductory, p. xxxviii, originally published in 1888 (facsimile edition, The Theosophical University Press Online Edition), Madame Blavatsky

makes another allusion to the coming of an advanced disciple of the Masters:

In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called Gupta-Vidya; and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found.

### **K on the Benediction**

Below are excerpts from *Krishnamurti's Notebook* in which he alludes to non-ordinary states of consciousness:

But there's a sacredness which is not of thought, nor of a feeling resuscitated by thought. It is not recognizable by thought nor can it be utilized by thought. Thought cannot formulate it. But there's a sacredness, untouched by any symbol or word. It is not communicable. It is a fact. (...)

Our look is as bound by time-space as our brain. We never look, we never see beyond this limitation; we do not know how to look through and beyond these fragmentary frontiers. But the eyes have to see beyond them, penetrating deeply and widely, without choosing, without shelter; they have to wander beyond man-made frontiers of ideas and values and to feel beyond love. Then there is a benediction which no god can give. (...)

It's as though everything stood still. There is no movement, no stirring, complete emptiness of all thought, of all seeing. There is no interpreter to translate, to observe, to censor. An immeasurable vastness that is utterly still and silent. There is no space, nor time to cover that space. The beginning and the ending are here, of all things. There is really nothing that can be said about it. (...)

Last night woke up with that sense of complete stillness and silence; the brain was fully alert and intensely alive; the body was very quiet. This state lasted for about half an hour. This in spite of an exhausting day. (...)

The height of intensity and sensitivity is the experiencing of essence. It's this that is beauty beyond word and feeling. Proportion and depth, light and shade are limited to time-space, caught in beauty-ugliness. But that which is beyond line and shape, beyond learning and knowledge, is the beauty of essence.

### **Adyar Day 1924 – Adyar Day, 17 February 1986**

This is what Krishnaji wrote about Adyar in 1924:

It is essential for the individual member and for the Society that Adyar, as a great spiritual centre, should be maintained worthy and dignified. The importance of this is so obvious that few can doubt it. Adyar is and always has been a spiritual oasis to which the weary traveler looks for comfort and repose. Though it may not be the privilege of each member in the Society to go there from the world of wilderness, yet the mere existence of such a centre gives hope and encouragement.

I have visited many a wonderful land and seen many a famous sight, but there is none to equal the extraordinary intangible something of our Adyar. There is an atmosphere there that

does not exist in many a church and temple, and there is a Presence there that we expect to perceive in a sacred shrine. One can become either a God or a pitiful sinner at Adyar. It is a wondrous spot, and it must be maintained as though it were a holy temple.

Adyar Day exists to remind the members of the glorious place and to urge them to do their best to make Adyar a worthy and dignified shrine for the Masters<sup>2</sup>.

(From *Adyar – Historical Notes and Features up to 1934*, compiled by Mary K. Neff, The Theosophical Publishing House, Adyar, Chennai, 1999, pp. 45, 46)

Much before the diagnosis of pancreatic cancer was made upon his return from India to California, to his residence in Ojai, in early 1986, Krishnamurti had told some of his close friends, including Mary Lutyens and Mary Zimbalist, that he knew when he was going to die. However, he would never revealed to them or to anyone else the date. He used to say that ‘they’ know it, the beneficent presences that had accompanied him throughout his life and which he had not named. He died on 17 February 1986, which the TS observes worldwide as Adyar Day, when members throughout the world remember Adyar as both the International Headquarters of the Society as well as the home of the Founders. It was also for some years Krishnaji’s home.

But before the physical end came he made a significant statement, on 7 February 1986, which was recorded. It speaks for itself:

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.

(From *Krishnamurti – The Open Door* by Mary Lutyens, John Murray Publishers, London, 1988, pp. 148-149.)

His ashes were distributed among the several schools he had founded, but part of them were immersed in the sea by Prof. P. Krishna, a Trustee of the Krishnamurti Foundation India and one of his close associates, near the spot on the Adyar beach where Krishnaji was

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<sup>2</sup> From *The Adyar Notes and News*, 12 April 1928.

discovered in 1909. That is near the place where the Adyar river merges into the sea, which is also a metaphor for Liberation.

When he dissolved the Order of the Star, in 1929, he shook the TS to its foundations, but more importantly, he caused the Society to question what its purpose was. Was it to create a creed or an army of 'initiates'? To make high sounding statements about the Masters? Or to focus on its Three Objects and its motto, "There is no Religion higher than Truth", helping people know that 'such a thing as Theosophy exists'?

The theosophical ripples about Krishnaji will probably continue in certain quarters. The momentum created ninety years ago is not easy to dispense with. There were also ripples coming from individuals associated with the different Krishnamurti Foundations. But it is a fact that both HPB and the Mahatmas alerted TS members about the conditioning of the mind and how an 'unexamined life is not worthy living'. They also decried any form of speculation about the Masters and their work. One of them wrote to Annie Besant: 'How few are they who can know anything about us.' (*Letters from the Masters of the Wisdom*, First Series, Letter no. 59, TPH Adyar.)

Ripples exist on the surface of the ocean. In its depths there are strong currents that cause the life of the ocean to move. Although Krishnaji ceased to be a member of the TS in 1930 his work was profoundly Theosophical for he was helping people to become aware of their own conditioning and go beyond it.

He probed very deeply into the nature of the mind and showed how an individual can become completely free, thus unfolding love, intelligence and compassion in his or her life. He was convinced that this would change society at a very fundamental level. He said that choiceless awareness effortlessly causes the mind to be silent. In this complete silence, free from any activity of thought, there is an uncreated perception of the all-embracing unity of all life, which is sacred in its incomprehensible newness. Such flowering of goodness transforms the world.

In his mind there were no ripples. After ninety years, it is time for them to end in our minds too.