Chapter 14: The Training of Krishnamurti

Most members of the TS viewed the momentous potential of their work with grave seriousness and great enthusiasm, and approached Leadbeater and Mrs Besant with religious awe. As George Arundale wrote to the members of the ES:

You know the level reached by our Chief [Mrs Besant] - for members of our Group she and Mr Leadbeater represent to us the ideals of life in the world, and the more we trust and follow them the quicker progress shall we make and the better service shall we render....We are face to face with the world's most stirring period, a period which occurs but once every few thousand years; we are living in the midst - in the very midst so far as the Group is concerned - of all the preparations which are to precede the central point of the period; we meet in the flesh member of that great Fraternity whom two thousand years ago we should have called Apostles; we have our John the Baptist and other disciples of the beloved Rishis...[1]

The central point was, of course, the Coming of the World
Teacher, known also as The Christ or the Lord Maitreya, into the body of Krishnamurti, the chosen Vehicle. Krishnamurti's training for this role had very inauspicious beginnings. After discovering his "transcendently interesting" past lives, Leadbeater made arrangements for the boy to be given some special attention in regard to his education.

Ernest Wood recollected:

When we first knew Krishnamurti he was a very frail little boy, extremely weak, all his bones sticking out and his father said more than once that he though probably he would die, and he was having a bad time as school because he did not pay attention to what his teachers said. He was bullied and beaten to such an extent that it seemed the boy might fade away from this life and die, and the father came to Mr Leadbeater and said: "What shall we do?" Mr Leadbeater said, "Take him from school and I will inform Mrs Besant." [2]

Leadbeater hoped to have Krishna and his brother, Nitya, removed both from school and from their father's control so that he could implement the instructions he had received from the Masters regarding their training and preparation.
However, Narayaniah was reluctant to allow the boys' education to stop; although Krishna was doing badly at school, it would have been impossible for him to obtain a reasonable job without a government school education. It was Leadbeater's suggestion that Mrs Besant would assist with, and possibly provide for, their education in England that encouraged Narayaniah's interest in this radical step.

After a brutal caning of both boys in October, 1909, which Leadbeater said had "very much disturbed their astral bodies", Narayaniah was persuaded to remove both boys from school. Their private education on the Theosophical Estate was supervised by Leadbeater and undertaken by seven or eight members of the community. The training seemed to consist mainly of lessons in English, physical exercise and a change of diet, accompanied by considerable concern for cleanliness and physical appearance. Leadbeater taught them history, when he had the time; John Cordes, an Austrian, instructed them in physical culture; Don Fabrizio Ruspoli, an Italian naval officer, gave them lessons in cycling; and Dick Balfour-Clarke, Ernest Wood and Subramania Iyer assisted with English, composition and other subjects. [3]

The whole process was centred on strict regimentation, as Jinarajadasa, who was present at the time, recalled:
Everything was by schedule - meals, study, games - to teach both boys alertness to time and circumstances. [4]

The reasons for this were clear:

The boys came from a family without a mother, with most things needing to be done in a most slipshod manner. The first essential was scrupulous cleanliness - not ceremonial cleanliness; finger-nails and toes had to be kept without a speck of dirt. The body, including the head, was well washed with soap, and each day the hair dressed with oil. [5]

Even those things which seemed to be recreation - Indian clubs, parallel bars and cycling - were intended to produce precise effects on the boys:

Bicyling was not for the sake of mere exercise; its aim was to teach self-reliance and quick reaction (most needed on Indian roads where men, carts and animals are "all over the shop", and nobody knows if he will go on the right side of the road or the left or the middle). There was
also developed a slowly increasing resistance to fatigue as the outings (in which Hubert van Hook often joined) were slowly lengthened, once to Chingleput, 66 miles there and back. [6]

Dick Balfour-Clarke was responsible for the cleanliness of the boys, and Leadbeater took a special interest in this. He supervised their washing, making sure that they did not neglect to wash between their legs. He disapproved of the typical, and ceremonial, Hindu way of bathing by merely pouring water over the body, still clad in a loin cloth. His interest in washing was to cause considerable trouble in future.

Each day Krsihna and Nitya were involved in a busy programme of activities. They rose at five o'clock in the morning; after the usual Brahmin ablutions they performed a morning meditation, and then went to meet Leadbeater in the octagonal room. There they had hot milk, served by a caste servant so as not to offend orthodox feelings. After this Leadbeater encouraged them to recall things which they had experienced in the night whilst out of their physical bodies, trying thereby to develop their consciousness of the astral and higher planes. By seven o'clock they had set out on a bicycle ride, often accompanied by Leadbeater, though he was less expert in this
activity than his young pupils. They returned to warm baths, followed by academic studies, in which great stress was placed on correctness in all things, including handwriting, punctuation and grammar.[7]

The afternoons were devoted to physical exercise, usually ending with swimming, and concluded with another bath. The evening meal separated Leadbeater and his pupils, as Krishnamurti and Nitya at this time were still complying with caste regulations, and unable to eat food cooked by, or served in the presence of non-Brahmins. The evening meal was followed by meetings on the roof of the headquarters building at which Leadbeater, or occasionally Mrs Besant, lectured on occult matters. [8] The select few then retired to the Shrine Room for meditation and the chanting of a mantra by Sitaram Shastri. [9] The boys were then supposed to go to bed, but more often spent some time with Leadbeater, who inevitably devoted long hours of the night to his literary work, answering letters, and correcting proofs for his numerous books - things which had to be put aside during the day because of the attention he was obliged to give to the training of Krishna and Nitya.

Leadbeater was very concerned to eliminate any trace of fear from the boys, and he did this by recounting frightening stories of ghosts, vampires and such things, and
by obliging the boys to deliberately face anything of which they were afraid. On one occasion Leadbeater noted that Krishna, whom he was teaching to swim, avoided a particularly deep hole in the bathing area. Later that day he took the boy back and made him find, and swim in, that hole.

Despite the promise of Krishna's past lives and the great position that he was to occupy in the future, Leadbeater was often quite impatient with his pupil's apparent stupidity. His found the boy's habit of standing with his mouth open especially annoying. On one occasion it so annoyed Leadbeater that he slapped Krishnamurti quite sharply on the chin; this cured Krishnamurti of the habit, but permanently changed his relationship with Leadbeater, for whom he never again felt the same affection. Having been taken from the dirt and squalour of his home, and the cruelty and loneliness of school, Krishna found this violent act, in the midst of otherwise excessive kindness and concern, incomprehensible. [10]

At this time Krishna was still technically living with his father, in what Leadbeater described as their "hovel", but apart from the two main meals of the day, and sleeping at night, he and Nitya spent almost their entire day with Leadbeater in a strange mixture of orthodox Hindu
practice, English education and occult discipline. In the middle of November, Mrs van Hook and her son, Hubert, had arrived at Adyar, and both took an instant liking to the two Indian boys, and, for a time, Hubert joined in their educational programme.

Mrs Besant finally returned to Adyar on November 27, 1909, after a seven month tour and met Krishna for the first time. Both he and his brother were at the railway station to meet her, and afterwards returned to Leadbeater's bungalow to be formally introduced. Krishna later recalled:

After reaching Adyar we went back to Mr Leadbeater's bungalow and waited there for a long time while he was talking to Mrs Besant in the main building. At last we heard the peculiar coo-ee by which Mr Leadbeater often called us. He was standing on the Shrine Room Verandah which looks down upon his bungalow, and he told my brother and myself that Mrs Besant wished to see us. We both felt very nervous as we went upstairs for although we were very eager to meet her, we had heard how great she was. [11]

Leadbeater introduced the two Indian boys to Mrs Besant, and they prostrated before her. A few minutes were spent in
conversation before she went off to a meeting at which their father was also present. Until her departure for Benares, and the annual TS Convention in December, the two boys visited her every day, and on December 5th she initiated them into the ES. [12]

The Esoteric Section (or School as it was sometimes called) had originally been established by HPB, and after her death leadership was divided between Mrs Besant in England, and W.Q. Judge in the USA. When Judge broke with the Adyar-based TS in 1895, Mrs Besant assumed sole authority over the ES. In 1898 she closed it, and called in all the teaching papers which HPB had issued to members of the group. In the following year Mrs Besant opened what she called the Eastern School of Theosophy with herself as Outer Head (in contrast to the Inner Head, who was the Master KII). For the next few years she gave close attention to the organization and work of the ES.

When, in 1907, she was elected President of the TS, she thereby came to hold the highest offices in both the exoteric and the esoteric organizations, whereas previously these had been divided between Olcott, as President of the TS, and HPB as leader of the ES. Under Mrs Besant the authority of the ES was diffused throughout the world via a number of Corresponding Secretaries, usually one in each
country. [13] As Outer Head of the ES Mrs Besant was assumed to be in direct communication with the Inner Head, and with the Occult Hierachy. She proclaimed that the TS and the ES were "the immediate instruments of the Leaders of Evolution", and

The E.S. is the heart of the T.S....the groups are to be channels through which the influence shed by the Masters may be passed on to the outer Society, and through it to the world. [14]

The ES was, despite repeated claims that it was simply the private school of the Outer Head (with the usual Theosophical proclivity for initials, the OH), the elite, inner organization which actually wielded power in the TS, and progressively ES members were placed in all positions of authority within the Society. This was increased under Leadbeater's influence as he declared that only those spiritually advanced enough to be members of the ES should be office-holders in the TS. Jinarajadasa and Leadbeater both believed that the ES also had an important role in both the Coming and in the emergence of the new Root Race.

The ES was open only to members of the TS of good standing for several years, who pledged themselves to abstain from meat, alcohol and tobacco, and from sexual
relations outside marriage. [15] They were also required to make a pledge of obedience to Mrs Besant as OH:

I pledge myself (a) to support before the world the Theosophical Society, and (b) in particular to obey, without cavil or delay, the orders of the Head of the Esoteric Section in all that concerns my relationship with the Theosophical movement, (c) to work with her, on the lines she shall lay down, in preparation for the Coming of the World Teacher, and (d) to give what support I can to the Society in time, money and work. [16]

In introducing the concept of the Coming into the ES Mrs Besant met some opposition, and therefore she provided a probationary order for those who were unable to accept the idea. The Esoteric School, the probationary order, constituted a preliminary group, members of which could join the Esoteric Section after a year's satisfactory membership. Whereas in the ES prior to the discovery of Krishnamurti there were various disciplines which members might follow — including a Pythagorean, and a Christian Gnostic path — the whole Section was now restructured on eastern lines, with three disciplines: Jnana Marga, Bhakti Marga and Raja Yoga. The ES was further divided into a number of degrees, and great importance was placed within it.
upon past lives, as revealed by Leadbeater, and upon spiritual status, on which he was also regarded as an infallible authority. It incorporated ceremonial admissions, and included badges and ribbons of different colours to enable members to identify one another's different spiritual status. [17]

Much material brought from the inner planes or teachings direct from the Occult Hierarchy via Leadbeater were distributed throughout the ES, as was some material produced by Mrs Besant, and members of the ES were inevitably privy to the secrets of what was happening in the unseen worlds long before the ordinary members of the TS. These teachings were communicated through small, privately printed pamphlets, reports of oral instructions given by Mrs Besant or Leadbeater, and copies of The Link, a quarterly journal for members of the ES only. Some national ES groups also published journals. Members were provided with portraits of the Masters, upon which they might meditate; these were copies of the portraits found in the Shrine Room at Adyar. [18] Members were also given a mantra upon which to meditate, and were required to keep a daily record of their meditational practices, and to submit quarterly reports to the Warden of the group to which they belonged. [19] The Wardens were more experienced members who were to advise and guide those under their jurisdictions in the
Having admitted Krishna to the ES, Mrs Besant departed for Benares. Leadbeater was receiving messages from the Masters regarding the training of Krishna and Nitya, and said he had been ordered to instruct Narayaniyah that his sons no longer belonged to him, and therefore he must no longer interfere in their lives. Further, the Masters had ordered that the two boys were to be isolated from others boys, and to associate only with those who were under "Theosophical influence". Leadbeater was most concerned about the influences affecting the boys, and would not even allow Hubert van Hook or anyone else to handle Krishna's bicycle or tennis racquet lest bad vibrations should pass into the objects and thence to Krishna.

As Mrs Besant's instructions, following Leadbeater's directions from the Masters, the boys were now sleeping in her room, with their father's permission, and their lives were coming more and more directly under Leadbeater's control. Their training kept them busy, and apart from each other, Hubert was the only boy with whom they were allowed to associate. Leadbeater was still determined to gain yet further control over them, and to rid himself of the interference of their father. He persuaded Narayaniyah to allow the boys to eat at a new kitchen built
especially for Mrs Besant and her friends, and he was also preparing to move the boys into a specially built room at Headquarters when Mrs Besant returned to Adyar.

These plans caused considerable tension between Narayaniyah and Leadbeater. Both Krishna and his father were shocked by Leadbeater's bluff, insensitive manner, his frequent rudeness, especially to women, and his use of language considered improper in polite company. Mrs Besant, however, employed a greater measure of diplomacy and tact in her relations with Narayaniyah, who had a great respect for her and was much less antagonized by her requests than he was by Leadbeater's demands. She had an opportunity whilst she was at Benares to convince Krishna's father that he should obey the Master's instructions received via Leadbeater. These detailed all manner of things for the boys to do or not to do, and included a requirement that they should only be away from the TS Estate for an hour for the traditional ceremony on the anniversary of their mother's death, and that they must never again participate in this rite. Even in this, Narayaniyah agreed to follow Mrs Besant's direction.

On December 31, 1909, Leadbeater telegraphed Mrs Besant at Benares informing her that the Master KH was going to accept Krishna as a pupil that night, and requested her
to be present at the ceremony in her astral body. In a short letter to her written the same day, Leadbeater noted that it had been the shortest period of probation of which he had ever heard (only five months) and referred her to an article in *The Theosophist* by the astrologer, G.E. Sutcliffe, in which an unusual conjunction of stars and planets was predicted for January 11th, and it was suggested that this might foreshadow the birth of Christ on that day. Leadbeater commented:

*If it were a little later might it not be the second birth of the body which the Christ will take? But I suppose it is too soon to hope for that. Still, things are moving with such a marvellous rapidity that nothing seems to good to be true.* [20]

The promise of Krishna's role as that "body" was finally and irrevocably settled by the events of December 31st - Krishna's acceptance by the Master KH - of which he and Mrs Besant all had recollections.

*In his characteristic style, Leadbeater's description was detailed and dramatic:*

*Going as usual to the house of our Master Kuthumi,
we found the Master Morya sitting in earnest conversation with Him. We naturally stood aside for a moment, but the Master called us forward with His dazzling smile of welcome, and we made the customary salutation. The first of our candidates, whom the Master had once called "an ever-glowing Love-Star", is so full of love for his Master that he looks upon him as an Elder Brother, and is absolutely free and at home with Him, though he never speaks to Him without deep reverence. It is indeed beautiful to see them together. On this occasion our Master smiled kindly upon him and said: "Have you finally decided that you will work under me and devote yourself to the service of humanity?" The boy replied very earnestly that he meant to do so. [21]

This was followed by a lengthy speech on unselfish love, kept pure from exaction or jealousy. The Master then laid his hands on the heads of each of those who were present, saying: "I accept you as my chela according to the ancient rite," drawing each into his aura, from which they emerged "looking inexpressably happy and noble, showing forth the special characteristics of the Master".
And then speaking to all together: "Come with me: I must present you in your new character for official recognition and registration." So He took them to the Mahachohan, who looked them over keenly, and said: "You are very young. I congratulate you on reaching such a position so early. See you live up to the level which you have attained." And He entered their names in the imperishable record, showing them the columns opposite their names which had still to be filled, and expressing a hope that He might soon have other entries to make for them. [22]

On their way back from the visit to the Mahachohan, the boys were taken to the cave near the Master's house, and "watched Him dissolve into thin air the living images of themselves which He had made a short time before", since he no longer needed them. Thus the boys had become outposts of the Masters' consciousness, as Leadbeater put it, extensions of him.

Upon returning to the physical world, Leadbeater entered their names in the less imperishable record he kept of such matters: both he and Mrs Besant possessed identical bound volumes, each known as "The Golden Book", in which they inscribed the names of accepted pupils and entered
details of their continuing occult advancements. [23]

Krishna's memories were less detailed, and he seemed rather confused about which of the Masters had been present, adding the Master DK to the two mentioned by Leadbeater. Mrs Besant wrote only to express her apologies for being "of so little use" and commented:

...I am happy that [Krishna] is in such strong and loving hands as yours. I should not be surprised if the initiation follows very quickly, perhaps on the 11th. [24]

This intimation proved to be correct. On January 8th telegrams flew back and forth from Adyar to Benares. Leadbeater telegraphed: "Initiation ordered for eleventh. Surya [Maitreya] in person will officiate. Ordered afterwards visit Shamballa. Involves thirty-six hours seclusion." [25] To which Mrs Besant replied: "Close Shrine and my verandah locking stair door for time required. Use my room, my secretary's and Mrs Lubke's as needed. You hold my authority for everything." [26]

And so, from the evening of Monday, January 10th, until the morning of Wednesday, January 12th, Leadbeater and Krishna were shut up in Mrs Besant's bedroom. Nitya, Dick
Balfour-Clarke and others kept a watch outside the bedroom door to prevent any disturbance. Mrs Lubke, whom Leadbeater did not like, and whom he had been trying for some time to have removed from her room next to Mrs Besant's, had been evicted, and her room cleaned and whitewashed for use as a preparatory chamber for Krishna and Leadbeater. Balfour-Clarke recorded that they were away from their bodies during the best part of two nights and a day, but they did come back occasionally and then only partially, though sufficiently to absorb nourishment in the way of warm milk which we administered at their bedsides. [27]

Krishna lay on Mrs Besant's bed and Leadbeater lay on the floor, occasionally breaking the silence with a few hints of what was happening on the inner planes.

On the 12th they emerged and Leadbeater wrote down an account of the events, as did Krishna:

When I left my body the first night, I went at once to the Master's house and I found Him there with the Master Morya and the Master Djwal Kul. The Master talked to me very kindly for a long
time, and told me all about the Initiation, and what I should have to do. Then, we all went together to the house of the Lord Maitreya, where I had been once before, and there we found many of the Masters - the Venetian Master, the Master Jesus, the Master the Count, the Master Serapis, the Master Hilarion and the two Masters Morya and K.F. The Lord Maitreya sat in the middle and the others stood round Him in a semi-circle. Then the Master took my right hand and the Master Djwal Khul my left, and they led me in front of the Lord Maitreya, you [Mrs Besant] and uncle [Leadbeater] standing close behind me. The Lord smiled at me, but He said to the Master: "Who is this that you bring before me?" And the Master answered: "This is a candidate for admission to the Great Brotherhood." [28]

KH vouched for Krishna's worthiness, and he was supported in this by DK. Leadbeater and Mrs Besant undertook "to take charge of him and to help him on his upward way" in the outer world. Then Krishna was shown, and had to identify a number of astral objects, and cases of difficulty in which he might be called upon to help. His answers were satisfactory, and he was then shown an image of his schoolmaster, "my worst enemy, a cruel man whom I hated".
Asked if he would help even this man, he replied that he would.

All the Masters agreeing to his admission into "the Brotherhood which exists from eternity unto eternity", one further approval was required:

Then the Lord turned away from me and called towards Shamballa: "Do I this, O Lord of Life and Light, in Thy Name and for Thee?" And at once the great Silver Star flashed out over His head and on each side of it in the air there stood a figure—one of the Lord Gautama Buddha and the other the Mahachohan. And the Lord Maitreya turned and called me by the true name of my Ego, and laid His hand upon my head and said: "In the name of the One Initiator, whose Star shines above us, I receive you into the Brotherhood of Eternal Life; see to it that you are a worthy and useful member of it. You are now safe forever, for you have entered upon the Stream; may you soon attain the further Shore!" Then He gave me the Key of Knowledge, and showed me how I might always and everywhere recognize any member of the Great White Brotherhood when I met them; but these things, He said, I must not repeat. [29]
The following night Krishna was taken to see the Lord of the World, the King, also known as Sanat Kumara, "the ever virgin youth", who represents on this planet the Solar Logos, "acting as his Viceroy". According to Leadbeater, he is one of the Lords of Flame who came to earth long ago from Venus.

He is the Supreme Ruler; in His Hand and within His actual aura lies the whole of His planet. He represents the Logos, as far as this world is concerned, and directs the whole of its evolution—not that of humanity alone, but also the evolution of the Devas, the nature-spirits, and all other creatures connected with the earth. He is, of course, entirely distinct from the great Entity called the Spirit of the Earth, who uses our world as a physical body. [30]

To Krishnamurti this meeting was a wonderful experience:

...for He is a boy not much older than I am, but the handsomest I have ever seen, all shining 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. [31]

Leadbeater said that he had assisted Krishna in writing down the memories of his Initiation, but only by correcting his tenses where they were wrong, and supplying a word here and there when he could not express himself, but carefully not adding anything from my knowledge, or in any way modifying his expressions. [32]

And of Krishna himself:

He is tired with the strain of it all, but very well and radiantly happy. [33]

Even Krishna's father was overwhelmed by the occasion, and momentarily forgot his hostilities:

The father behaved capitally, embraced [Krishna] affectionately, prostrated himself before me, rejoiced exceedingly and generally acted like a human being. [34]

Following the greeting of the new Initiate, his garlanding
with flowers, and numerous prostrations before him and his mentor, the small group processed down to the sea-shore to hear an account of Krishna's inner plane adventures, returning to Headquarters for lunch.

Leadbeater, in his account of the Initiation, noted that Krishna had forgotten to mention that "the Master admitted him to Sonship" which implied an even closer relationship than that between Master and pupil. He concluded: "We have very great cause for rejoicing all round." And on the same day, Mrs Besant was writing to Leadbeater with her own memories of the occasion, vague and imprecise though they were in comparison with the detailed recollections written by Leadbeater and Krishna; she concluded by foreshadowing the direction the boy was now to take.

So it is definitely fixed that the Lord Maitreya takes this dear child's body. It seems a very heavy responsibility to have to guard and help it, so as to fit it for Him, as He said, and I feel rather overwhelmed, but we are together in it and your wisdom will illuminate. [35]

Mrs Besant was going even further than her colleague, for he had only hinted about the Coming and the Vehicle until now.
Writing to Mrs Besant, Krishna expressed his delight in the "new world" he had discovered - "it is a different world for me," he wrote, "Even my father is different now, and everything is beautiful."

But the difference in his father was short-lived, and Narayaniyah began causing trouble as soon as he had recovered from the excitement of his son's initiation. He disliked and distrusted Leadbeater, and knew something of his past, which was hardly likely to reassure him as the father of Leadbeater's closest pupil. And his concern was encouraged by one of Mrs Besant's servants, Lakshman, who brought him stories of finding Krishna naked in Leadbeater's presence - an outrage for Hindu orthodoxy and a serious breach of caste rule. Leadbeater was also seen, according to the servant, in a state of semi-nakedness, washing Krishna's hair while the boy was naked. [36]

These stories, and the likelihood of trouble, reached Mrs Besant, who was determined that the solution was to have Krishna removed from his father's custody. A document to this effect was drawn up by the Vice-President of the Society, Sir Subramania Iyer, and signed by Narayaniyah, apparently without great persuasion. He obviously believed that by placing his sons in the legal guardianship of Mrs Besant they would be removed from the
influence of Leadbeater. Little did he know that this was the exact opposite of Mrs Besant's intention. She, wisely, remained in India for the rest of 1910, and the boys shared a room next to hers, the unpopular Mrs Lubke having now been permanently removed. This room was also occupied by Dick Balfour-Clarke.

Leadbeater had moved from his octagonal bungalow, but was careful to occupy a room as far away as possible from that in which the boys slept. The octagonal bungalow was still used by him as an office, and by the boys as a classroom. During Mrs Besant's stay the boys' lives were quietly ordered; the emphasis on English and composition continued, they still undertook early morning bicycle rides, played tennis and went swimming in the evenings. And they were still completely under Leadbeater's control.

The question of the extent of his dominance over the boys, and in particular over Krishnamurti, is an important one. There is no doubt that, in following the orders of the Masters (which always coincided with his own wishes) he felt justified in doing virtually anything that would accomplish the required ends. His strong Victorian sense of duty as the ultimate virtue did not leave room for personal wishes and feelings, either on his part on the part of his pupils. There was some suggestion that he attempted
to dominate Krishna by psychic means, thereby opening the boy to the influence of the Lord Maitreya, and breaking down the individual will which might otherwise have got in the way. And he made sure he was fully informed on the boy's innermost thoughts and feelings, as Ernest Wood recalled:

In the early mornings, Krishnamurti was encouraged to write down his dreams, partly for practice in English, and partly for the sake of psychic training. He had a little black book and also some exercise books in which he used to write. I never looked into these, but it was said that the dreams were very coherent and of great interest.

Sometimes also Mr Leadbeater would experiment with thought-transference, putting his hands on Krishnamurti's temples and asking him what he saw, with, I understand, very interesting results.

[37]

Krishnamurti also experienced the appearances of the Masters regularly and listened to them as they taught him. In later years he was asked about this by a close friend. After a long time, he said, he had grown curious, and one day stood up, and walked towards the form of the Master who stood before him talking. The Master continued talking, and Krishna walked straight through the form. It disappeared, and he never saw the Masters again. Leadbeater said that it
was possible for a trained psychic to project thought, either consciously or unconsciously, with such strength that it assumes the quality of physical reality:

As a matter of fact, occultists of both the white and black schools frequently use artificial elementals in their work and few tasks are beyond the powers of such creatures when scientifically prepared and directed with knowledge and skill. [38]

Mrs Besant went to Benares in April, 1910, and Narayamiah, who had been quiet and not interereed until then, took the opportunity to make trouble. Leadbeater wrote to Mrs Besant suggesting that the man had lost his sanity, and fallen under the influence of "the Blacks". He also provided her with a message from the Masters regarding the situation:

The work you are doing for me is of such importance that you cannot hope it will escape the attention of the darker powers, and the nominal father by his anger and jealousy offers them a convenient instrument. I regretfully reiterate...the less he sees of the boys for the next few years the better. He must kindly but
firmly be made to understand that he must no more interfere with them in any way whatever than with their brother Hubert....I approve the careful arrangements you have made with regard to bathing, eating and sleeping; when any change is needed I will myself tell you. [39]

And again, within a few months, the Master ordered:

They have lived long in hell; try to show them something of Paradise. I want them to have everything the opposite of those previous conditions. Instead of hostility, distrust, misery, squalor, irregularity, carelessness and foulness, I want them to be surrounded by an atmosphere of love and happiness, confidence, regularity, perfect physical cleanliness and mental purity...Keep them as far as you can within your aura and Annie's, so that they may be protected from all evil and carnal thoughts...I want you to civilize them; to teach them to sit at ease upon chairs instead of crouching on the ground, to sleep rationally on a bed, not in corner like a dog. Long hours of sleep are especially necessary, but take care that they do not sleep in pyjamas that are responsible for so
much evil in your civilization. Underclothes must always be of silk, linen or cloth and no wool or flannel must touch the skin. No undue tightness must be permitted anywhere, and the shape of the foot must on no account be spoiled. Keep their heads always cool, and wherever possible uncovered. [40]

This may well have been the Master's will, but it is strangely similar to Leadbeater's own attitude, strongly Victorian, with ideas of what constitutes civilization strangely different to those one would expect Indian masters to hold. The boys were to become English gentlemen because, in Leadbeater's scheme of evolution, English gentlemen represented the pinnacle of human development. These detailed instructions were implemented to the very letter - notwithstanding the hostility of the boys' father, who was outraged at the European custom of bathing naked and washing between the legs.

In September, 1910, Mrs Besant took the boys to Benares, where they met George Arundale, Principal of the Central Hindu College there. Krishna selected him and four other close followers of Mrs Besant as the nucleus of the "Yellow Shawl Group", which he constituted the first group of his disciples. He wrote to Leadbeater asking him for
notes of his own teachings for the period between his probation and his acceptance, based on Master KH's instructions. Leadbeater's manuscript of these notes was despatched, and reached Krishna while he was on a brief tour of Lahore and Delhi with Mrs Besant, Nitya, Mrs van Hook and Hubert.

Leadbeater later described how the notes came to be made:

Every night I had to take this boy [Krishna] in his astral body to the house of the Master, that instruction might be given him. The Master devoted perhaps fifteen minutes each night to talking to him, but at the end of each talk He always gathered up the main points of what He had been saying into a single sentence, or a few sentences, thus making an easy little summary which was repeated by the boy, so that he learnt it by heart. He remembered that summary in the morning and wrote it down...The boy wrote them down somewhat laboriously, because his English was not then very good. He knew all these things by heart and did not trouble particularly about the notes that he had made. A little later he went up to Benares with our President. While there he wrote to me, I being down at Adyar, and asked me to
collect and send to him all the notes that he had made of what the Master had said. I arranged his notes as well as I could, and typed them all out. Then it seemed to me that as these were mainly the Master's words I had better make sure that there was no mistake in recording them. Therefore I took the typewritten copy which I had made to the Master Kuthumi and asked Him to be so kind as to read it over. He read it, altered a word or two here and there, added some connecting and explanatory notes, and a few other sentences which I remembered having heard Him speak to Mr Krishnamurti. Then He said: "Yes, that seems correct; that will do"; but He added: "Let us show it to the Lord Maitreya." And so we went together, He taking the manuscript, and it was shown to the World-Teacher Himself, who read it and approved it. It was He who said: "You should make a nice little book of this to introduce Alcyone to the world." We had not meant to introduce him to the world; we had not considered it desirable that a mass of thought should be concentrated on a boy of thirteen, who still had his education before him. But in the occult world we do what we are told, and so this book was put into the printer's hands as soon as possible. [41]
Mrs Besant, upon receiving the manuscript of the book and Leadbeater's comments about the Master's instructions, replied enthusiastically:

We are so delighted about the approval of the Master and the Lord Maitreya of the first literary effort of Alcyone. We must print and bind it very prettily - his first gift to the World. [42]

She had already read the text of the book to a private meeting on November 27th, and George Arundale had been using it as a text for talks at special meetings of the ES in Benares in October.

The first edition of the book, entitled, at Mrs Besant's suggestion, At the Feet of the Master, appeared in December, 1910, bound in blue cloth, and with the latest photograph of Krishna as the frontispiece. At his request all proceeds from the book went to Mrs Besant. The cover bore the symbolic design of a path leading through an Egyptian gateway. A copy of the first edition, specially bound in blue leather, was sent to the Master KH to be placed in the occult museum; Krishna placed it under his pillow one night before going to sleep, and by morning it had disappeared.
At the Feet of the Master expounded a pleasant occult-spiritual morality, and was seen as a guide for the pupil seeking spiritual and occult development; in this regard it fitted in with Light on the Path and The Voice of the Silence. [43] It began with the statement:

These are not my words; they are the words of the Master who taught me. Without Him I could have done nothing; but through his help I have set my feet upon the Path. [44]

And it concluded with the poem:

Waiting the word of the Master,
Watching the Hidden Light;
Listening to catch His Orders
In the very midst of the fight;

Seeing His slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song. [45]

The body of the book is essentially a commentary on the opening statement, which summarizes its theme:
Four Qualifications there are for this pathway:
Discrimination
Desirelessness
Good Conduct
Love
What the Master had said to me on each of these I shall try to tell you. [46]

At the Feet of the Master was an immediate success, sold thousands of copies, and passed through five English and twenty-two foreign language editions in its first year.

Numbers of people, literally thousands, have written to say how their whole lives have been changed by it, how everything had become different to them because they read it... A wonderful work has been done by it. Above all, it bears the imprimatur of the coming World Teacher, and that is the thing that makes it most valuable - the fact that it shows us, to a certain extent, what His teaching will be. [47]

The book remains in print in numerous editions and in many languages, and continues to sell well.
The question of the authorship of *At the Feet of the Master* is a vexed one. Mrs Besant was certain that it was indeed Krishna's work, but others suggested that Leadbeater was responsible for it. Krishna's original notes did not survive, and accordingly there was no way of measuring to what extent Leadbeater had revised or altered the original words. Ernest Wood had been present at Adyar when Leadbeater typed up the manuscript, and was the first person to see it. Leadbeater asked him to take it home with him, to read it and deliver an opinion.

I delivered my opinion — a delightful little book, but extremely simple. Would the instructions contained in it be sufficient to bring one to the "Path proper", to the First Initiation, which Mrs Besant had described in her book (*The Path of Discipleship*)? Yes, said Mr Leadbeater, more than that, if completely carried out these instructions would lead one to Adeptship itself. I remarked that there were one or two curious things about the manuscript. It was very much in Mr Leadbeater's own style, and there were some sentences which were exactly the same as in a book of his which we had already prepared for the press [i.e. *The Inner Life*]. He told me that he wished
indeed that he might have been able to write such a book himself. As to the sentences I mentioned, he had usually been present when Krishnamurtio was being taught, and had made use of them in meetings with Theosophists; I had noted them down and incorporated them into the material of his book. As to style, it was but natural that he himself should have adopted something of his own Master's style after himself being taught by him for so many years. [48]

One of Wood's friends at Adyar later stated that he was present when Krishna's father questioned him about the book. The boy, it was said, denied writing it, and had said, in his native language, Telugu: "The book is not mine; they fathered it on me." The witness, having repeated this story until it reached Mrs Besant, was told by her that he must either recant, since Krishna would never have said anything so false, or leave the TS Estate. He regretted that he could not deny what he had heard, and left. [49]

The boy's father also denied that his son could have written the book, given his poor English, even had he said he had done so. Lady Emily Lutyens, who was probably closer to Krishna than anyone else for most of his early years, was sure that Leadbeater was the "real inspiration"
for the book:

...I am equally convinced that Krishna himself never understood all that was being claimed for him. There is no doubt that he firmly believed in the Masters and in the fact of discipleship, and it would have been easy for C.W.L. to impress upon the mind of the dreamy boy sentences which the Master was supposed to have given him. [50]

Dick Balfour-Clarke, one of Krishnamurti's companions at the time the book was written, believed At The Feet of The Master was based on the Viveka-Chudamani, or Crest-Jewel of Wisdom, an Indian text on the Vedanta by Sri Samkaracarya (or Sankara)(788-838), which Leadbeater had adapted. The Viveka-Chudamani had been translated by Mohini Chatterji (1858-1936) in the early days of the TS, and the translation was first published in The Theosophist between 1885 and 1888. It was not published in book form until 1932. [51]

But, regardless of who wrote it, the book developed into something of a cult focus, selling hundreds of thousands of copies, being translated into more than twenty-seven languages, and passing eventually through more than forty editions. At The Feet of The Master is currently available in a number of editions, and numerous languages,
throughout the world.

While Leadbeater remained at Adyar, Krishna and Mrs Besant returned to Benares, and Krishna continued teaching his "Yellow Shawl Group", within which he had now developed an inner group, known as the "Purple Order", because its members wore purple shawls, purple sashes, heavily embroidered with gold and with the letters "J.K." inscribed on them, and a silver badge suspended round their necks on a purple ribbon. [52] Mrs Besant and Leadbeater were the Protectors of the Purple Order, and Krishna was its Head.

It eventually developed into the Order of the Rising Sun which was made public in January, 1911, and had as its aim the drawing together of all those in India who believed in the Coming of the World Teacher, and intended to work to prepare the country for his Coming. A journal, The Herald of the Star, appeared in January, 1911, with Krishna as its nominal editor, and by July, 1911, Mrs Besant had taken the idea of the Order of the Rising Sun and extended it into an international movement, the Order of the Star in the East. This was quickly established throughout the Theosophical world, with national representatives and organizing secretaries in all countries which had active Theosophical Societies.
Although some nominal distinction was always maintained between the Theosophical Society as such and the Order of the Star in the East (which quickly came to be known as the OSE) and the occult adventist activities associated with Krishnamurti, the movements were virtually one and the same. The same people held high offices in both of them, the same people attended meetings, and the meetings tended to be held in the same premises.

In response to objections from those Theosophists who held that Mrs Besant had no right to impose such opinions upon the Society, she declared that HPB had regarded it as the mission of the T.S. to prepare the world for the coming of the next great Teacher, although she put that event perhaps half a century later than I do. [53]

Some members, indeed whole sections of the Society, disagreed, and departed.

Leadbeater was now determined that Krishna should be educated in England. The Masters, who spoke through him, agreed, and within six months Krishna and Nitya were in England.
CHARLES WEBSTER LEADBEATER 1854-1934

A BIOGRAPHICAL STUDY

by

Gregory John Tillett

Volume II

A Thesis submitted in fulfilment of the requirements for the degree of Doctor of Philosophy

Department of Religious Studies
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Chapter 15: Conflict Over Krishnamurti

The year 1911 began with enthusiastic activities for the Order of the Star in the East. Ostensibly it was only vaguely Adventist, looking for the Coming of a Great World Teacher, and preparing for that event. In fact, most of the Order's members were aware of the Vehicle's identity and the nature of the World Teacher who was to come.

Each member received a certificate of membership, and could purchase the badge of the Order, a silver five-pointed star. The National Representatives and other high officials of the Order were permitted to wear gold stars, and all badges were, at Leadbeater's suggestion, suspended from a ribbon of the same shade of blue as the aura of the Lord Maitreya. Only Leadbeater could identify this highly spiritual colour and a considerable number of samples had to be submitted to him for examination and comparison; it was not until he had spent eighteen months looking for the right shade of blue that a ribbon purchased in Paris was approved.

An Order of the Servants of the Star was also, established for members of the OSS (as it inevitably, and to Leadbeater's horror, became known) under twenty-one years of age.
The enthusiasm of Theosophists for this new activity was dampened only slightly by the considerable dissension it caused throughout the Society. This was nowhere more evident than in Germany, and most of the German lodges eventually broke away from Adyar under the leadership of Dr Rudolph Steiner and formed the Anthroposophical Society. [1] The loss of Steiner and his followers meant the loss of 55 lodges and 2,447 members in Germany, together with smaller losses elsewhere. [2] But the TS quickly recovered from this loss, re-established the "loyal" Germany Section, and gained members rapidly. The world membership increased from some 16,000 in 1911, to over 36,000 in 1920, reaching its highest ever with 45,000 in 1928.

But Leadbeater and Mrs Besant had to concern themselves not only with critics of the OSE but also with a number of personal attacks. The Hindu newspaper, one of the largest and most influential in India, and published in Madras, began what appeared to be a campaign against the two Theosophical leaders. Representatives of Hinduism, Buddhism, Zoroastrianism and Islam wrote to the paper condemning Theosophy, and noting that while in theory members of any religion could join the TS and continue to practice their faiths, in fact they were obliged to adopt a collection of doctrines and ideas which were inconsistent with any of them. There was also reference to "the preaching and
practice of the sin of Onan by a high initiate". [3]

More alarmingly, the former physician of Colonel Olcott, Dr M.C. Nanjunda Rao, wrote a letter presenting a vitriolic attack on Leadbeater, Mrs Besant, Krishnamurti and the OSE. He revived the story of the Coulombs and their allegations against HPB, the investigation of the Society by the Society for Psychical Research (the Hodgson Report), and mentioned the scandalous material that was published in Theosophic Voice. Leadbeater's "troubles" of 1906 and their aftermath were mentioned. Dr Rao also dismissed the "Adyar manifestations", the alleged appearances of the Masters to Olcott on his deathbed, saying that he (the Doctor) had been in attendance at the time and saw nothing. He swept aside Mrs Russak's evidence as a story spread by an emotional and hysterical person. Letters for and against everything Dr Rao had written appeared in subsequent issues of The Hindu.

Mrs Tingley in California, hearing of these attacks on her rivals, quickly stirred her own forces into action, and Joseph Fussell, Secretary of The Universal Brotherhood and Theosophical Society, and formerly private secretary to W.Q. Judge, produced a lengthy pamphlet headed "Unofficial", but clearly representing the views of the Point Loma Theosophists. [4]. It was titled Mrs Annie Besant and the Moral Code. A Protest, and was "Addressed to the..."
public: to fathers and mothers: to all lovers of the home: to all self-respecting men and women - lovers of decency and saneness of life". [5] It began:

There are certain matters, from dealing with which decent people shrink with disgust. Our minds turn away from them revolting; although they may be perils that are a present menace to society, society will neither, if it can help itself, name or notice them. Such a matter is unnatural sexual vice. [6]

It stated that Leadbeater was "teaching boys, under a pledge of secrecy, a private vice", and that he was endorsed and defended in this by Mrs Besant. Lengthy quotes were made from some of the documents in the original 1906 charges, and Fussell noted carefully that in his letter to Alex Fullerton, and in his evidence before the Committee of enquiry, Leadbeater had admitted teaching boys masturbation.

Fussell paralleled Mrs Besant's rejection of Leadbeater and his teachings in her letter to the ES - in which she declared the teachings "earthly, sensual and devilish" - and her announcement that "Any proposal to reinstate Mr Leadbeater... would be ruinous to the Society"
with later declarations that "The Theosophical Society has no moral code" and that Leadbeater was her "Friend and Fellow-Initiate". She had further originally stated that she would oppose his reinstatement in the TS until and unless he said publicly that "the teaching is wrong". And, as Fussell noted, Leadbeater had never made this statement; at most, he had said that, since other people found it inappropriate, he would not longer teach it.

Fussell concluded his attack by declaring:

These teachings thus put forward by Mr Leadbeater, supported by Mrs Besant, are the more subtle, the more devilish, because these people profess "Theosophy", which stands for everything that is clean and pure. Finally: it is as a student of Theosophy, as an humble disciple of H.P.Blavatsky, of William Q. Judge, and Katherine Tingley that I make this protest: and more than all as a man, a lover of HOME and all that this sacred word implies. [7]

A copy of this pamphlet was directed to the Editor of The Hindu.

Mrs Besant declared, with her inevitable
confidence, that these attacks were equivalent to children throwing mud, or snakes hissing at the base of the Himalayan peaks. But the mud-throwing and the hissing continued. The Hindu included an article entitled "Psychopathia sexualis in a Mahatama", an article based on material published in a Madras medical journal, the Antiseptic, by T.M. Nair, a Madras doctor. Nair's interest in the TS had been aroused after he received copies of The Theosophic Voice from the USA. He claimed that Leadbeater has been "initiating" selected pupils into the "mysteries of Onanism", and declared that the cypher letter was evidence of homosexual tendencies in him.

After a consideration of the nature of "auto-eroticism", psychologically and physiologically, Nair concluded by asking whether Leadbeater, in his explorations of his own past lives, had perhaps discovered that he had been "Onan the son of Juda and Sua and grandson of Israel". [8] Dr Nair accused Mrs Besant of supporting "the Leadbeater practice of carefully selecting boys who were satisfactory subjects for receiving instruction in the practice of 'masturbation'". Mrs Besant, not unexpectedly, denied this.

The Editor of The Hindu, Srinivasa Iyengar, took up the theme and considered sexual aberrations in the
religious traditions of India, especially Tantrism, together with the opinions of authorities like Krafft-Ebing and others. He noted that only Theosophy appeared to advocate "pathological conditions to be adumbrations of future morality." [10]

Whilst Mrs Besant was endeavouring, unsuccessfully, to deal with the Indian attacks, John Bull in London had also decided that there was good copy in Leadbeater. In 1909, Mrs Besant's former friend and the editor of John Bull, Horatio Bottomley had run headlines reading "A Teacher of Filth. Pitiful Degradation of the London Theosophical Lodge". This was followed by details of Leadbeater's resignation and arguments over his re-admission to the TS. Bottomly described Leadbeater as

an individual who, instead of being permitted to work with decent men and women, should be tied to a cart tail and flogged from Temple Bar to Aldgate pump. [11]

Bottomly announced that he was directing the attention of the Director of Public Prosecutions to the matter, alarmed that the TS was gathering into its ranks an army of morbid moral
degenerates, whose teachings are calculated to undermine the character and sap the manhood of our race. [12]

This was followed in the next issue by "Plain Words to Mrs Besant. The Theosophical Society Scandal". Bottomley proclaimed that Leadbeater was

polluting the morals and undermining the character and latent manhood of youths... Mrs Besant must either prove herself a pure woman, or stand condemned as an avowed ally of a dangerous sex pervert – a loathsome moral degenerate. [13]

This campaign was maintained, on and off, for several years, along with exposés of various religious movements, speculators and business frauds, culminating in 1912 with the headlines: "Deified and Defiled. Two Boys and a Beast". The two boys were Krishna and Nitya; the identity of the beast was not difficult to guess. The article puritanically declared that "Details of his precepts cannot, of course, be set forth in the public press", and concluded:

Leadbeater, in our opinion, is not a fit person to be the guardian of a pig; and so long as Mrs...
Besant thinks fit to associate herself with him, she cannot expect the tenets of which she is so eloquent and exponent to make progress in a civilized country. [14]

Even the devoutly loyal Theosophists were causing trouble unintentionally. George Arundale, at the Central Hindu College, had enthusiastically, adopted the Order of the Star as an extracurricular activity for the students, and also declared the College as an instrument in the work of the Coming. He distributed badges of the Order of the Rising Sun, which became the Order of the Star in the East, and established a group of students who were instructed to concentrate on him each morning as a focus for combined spiritual force. It was alleged that many pupils were neglecting their studies, and staff and parents protested to Mrs Besant, as President of the Trustees of the College. Arundale was given leave to accompany Mrs Besant to England, and about half of the College staff resigned. [15]

Leadbeater remained aloof from all this controversy, continuing his work of preparing the Vehicle, and communicating with the Masters on their wishes in the matter. These included, as he had previously intimated, an education in England, and on April 22, 1911, Mrs Besant, Krishna, Nitya and George Arundale sailed from Bombay for
London. Leadbeater received regular reports on their progress thereafter.

The reception in London was, not unexpectedly after the the details of the lives of Alcyone published in The Theosophist, very enthusiastic. The boys began preparation for Oxford University under Arundale's supervision, studying arithmetic, algebra, Sanskrit, essay writing and English literature. In addition, they attended innumerable meetings of the TS and the OSE, and continued their rigorous physical training programme.

In June they went to Paris with Mrs Besant, and it was from that city that Krishna wrote to Leadbeater recording his journey (on the astral plane) with Arundale to the Madster's house where Arundale was accepted as the Master's pupil. Leadbeater's confirmation of this event was promptly given by cable. After lectures and meetings, and the laying of the foundation stone of a new TS headquarters in London, the party returned to Adyar, arriving on October 7th.

In December, the leading Theosophists travelled to Benares for the annual TS convention, "the highlight" of which was the first public intimation of the Lord Maitreya's "overshadowing" of his chosen Vehicle. Leadbeater, in
writing to Fabrizio Ruspilí, described the OSE meeting on December 28th at which Krishna was to hand out membership certificates. The simple ceremony turned into an emotional proclamation of Krishna's semi-divinity. The hall was crowded with about four hundred people, including Leadbeater and Mrs Besant. Krishna, standing at the front, was to hand out certificates to new members as they filed past him.

Leadbeater wrote, "l'Homme propose et Dieu dispose."

All at once the Hall was filled with tremendous power, which was so evidently flowing through Krishna that the next member fell at his feet, overwhelmed by this marvellous rush of force. I have never seen or felt anything in the least like it; it reminded one irresistibly of the rushing mighty wind and the outpouring of the Holy Ghost at Pentecost. The tension was enormous, and everyone in the room was most powerfully affected. It was exactly 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. After that, each one prostrated himself as his turn came, many of them with tears pouring down their cheeks. The scene was indeed a
memorable one, for the stream of devotees was remarkably representative in character. There were members from almost every country in Europe, from America and from all parts of India, and it was most striking and beautiful to see white and dark alike, Brahmins and Buddhists, Parsis and Christians, haughty Rajput princes and gorgeously apparelled merchants, grey-haired men and young children, all prostrating themselves in rapt devotion at our Krishna's feet. The blessing poured forth was so obvious that every one present yearned to have a share in it, and those who had no certificates with them tore off their Star badges and handed them in, so that they also might receive something at his hands. [15]

Nitya also threw himself prostrate at his brother's feet, provoking an enthusiastic applause from the "whole congregation".

Finally, at Mrs Besant's request, Krishna held out his right hand over the heads of the audience and pronounced a benediction: "May the blessings of the great Lord rest upon you for ever."

And so we came down to the ordinary world again,
and left the Hall, feeling that we had passed through one of the greatest experiences of our lives, and that indeed it had been good for us to be there, for that this had been for us none other than the house of God and the gate of heaven.

[16]

The inner side of the event was even more splendid and wonderful as Leadbeater described it:

I have seen many things in occultism, but never on the physical plane an outpouring of force as this, nor anything which moved all present so profoundly. I suppose most of them saw nothing, but what they felt shook them to their very souls. It is not easy to expressed it in words, but the sense of a mighty living Presence was unmistakable and overpowering. The occult side of the phenomenon was wonderfully beautiful. A great circle of the characteristic blue fire of the Lord Maitreya appeared some feet above our Krishna's head and then stretched down into a funnel. Just above the funnel floated the rosy cross of the Master Jesus, and high above all, near the ceiling of the lofty Hall, flashed the Star of the Lord of the World. Down through the funnel poured a
torrent of blue fire tinged with rose, and all permeated by the indescribable electric glow of the Star. This stream rushed into our Krishna's head through the highest of the force centres, and poured through his hands upon each person he blessed. Round the Hall stood a circle of great green devas, with forms twenty feet high, and as Krishna gave that final blessing the Bodhisattva Himself stood in the air above him, smiling benignly on those who had done him reverence through the person of the disciple. [17]

Of course, this description was not available to the ordinary members of either the TS or the OSE. Members of the ES were able to read Mrs Besant's account of her clairvoyant perception of the event. This agreed with Leadbeater's, complete with the "great, green Devas, a quadrangle of coruscating light and colour, glorious, ever enriching the ranks of beauty and joy", providing a guard against the forces of evil.

It was not true, however, that all present were overwhelmed by the power and significance of the occasion. Bhagavan Das, for example, suggested that most of those present noticed nothing at all, except a "very embarrassed Indian boy handing out slips of paper to a crowd of..."
strangely behaving people". [18] He was also disconcerted by
the fact that although Mrs Besant forced Miss Arundale,
George's elderly aunt, to prostrate neither she nor
Leadbeater did so, and refused to provide reasons for thus
remaining aloof. [19]

The following day, December 29th, Mrs Besant
addressed a meeting and declared that it was no longer
possible "to make even a pretence" of concealing the fact
that Krishna was the chosen Vehicle of the Lord
Maitreya/Christ. It was also announced that Krishna had
been awarded the Subba Row Medal for At the Feet of the
Master, however curious it might seem for the Theosophical
award for outstanding literary work to go to someone for a
book of which he had declared, "These are not my words".
[20] The 28th of December became a special day for the OSE.

The events of the 28th were repeated on the 30th,
on a lesser scale. It included the prostrations of Mrs van
Hook and Hubert, the latter by now completely deprived of
his promised role as Vehicle. Narayananiah neither joined in
the prostrations at the feet of his son, nor approved of
them.

Returning to Adyar via Calcutta, Mrs Besant
received a letter from Krishna's father threatening legal
action for the recovery of his sons' custody. At Adyar, she confronted him, in the presence of witnesses, regarding his wishes for his sons, and he insisted on a complete separation from Leadbeater, and that even correspondence between Krishna and Nitya and Leadbeater should cease. He was later to claim that Mrs Besant agreed to this, and on January 19th, 1912, he signed a document giving his consent for Krishna and Nitya to go to England with Mrs Besant to be educated. He was torn between his suspicion and hatred of Leadbeater and the hope that his sons might receive an Oxford education, even if this meant breaking caste.

Narayaniyah's wishes or opinions were never allowed to stand in the way of what Leadbeater declared to be Master's wishes for the boys. Believing that Krishna was due for his Second Initiation, Leadbeater wanted to take him into the Nilgiri Hills for some months to prepare. The boy's father had now made this impossible, Leadbeater went to Europe to find some suitable, isolated location there to enable the necessary preliminary training to be undertaken without interference, physical or psychical. Narayaniyah and his porters declared that Leadbeater had fled the country to avoid arrest, and no doubt felt relief at being rid of him.

Krishna and Nitya were taken by Mrs Besant to
England on February 16, supposedly to remain there for their education. They were accompanied by Jinarajadasa and Dick Balfour-Clarke, and, after a few weeks of continued study and exercise, they moved to Holland. Mrs Besant, meanwhile, had written to Narayaniah, and ordered him to leave the TS Estate.

On March 25, accompanied by Jinarajadasa and Balfour-Clarke, the boys left Holland, and went via Paris to Taormina at the foot of Mount Etna in Sicily, where Leadbeater was awaiting them at the Hotel Naumachia. [21] They remained in Sicily for four months, and Mrs Besant was with them from May until July.

On the night of the full moon of May 1st, Krishna and Jinarajadasa took their Second Initiations, for which they had to cast off the Three Fetters: delusion of self, doubt or uncertainty, and superstition.

The ceremony of the First Initiation takes place in the astral body, but the Second in the mental body. On this occasion the Initiation was to take place at the house of the Lord Maitreya, and Master Morya had issued an instruction that those concerned should be present no later than ten o'clock. So Mrs Besant, Leadbeater, Krishna, and others, travelling in their mental bodies, visited the house
of the Master KH, where the Master M joined them, and then went to the Lord Maitreya's residence. This lay on a southern slope of the Himalayas overlooking the vast plains of India, sheltered by a pine forest behind it, beyond which lay the ancient stone house of the Lord Vaivasvata, the Manu.

At the appointed time, the Lord Maitreya and the other Masters came out of the house and gathered in the garden. Masters KH and DK stood beside the two candidates for Initiation, with Leadbeater and Mrs Besant in the background as "the appointed guardians of the younger candidates in the lower world". The Manu and the Bodhisattva sat side by side, and above them floated the figure of the Lord Gautama Buddha, and near him the Mahachohan, "and between Them and a little above Them flashed out later in answer to the solemn invocation of the Bodhisattva the Blazing Star of the One Initiator, the Mighty König of the Occult Hierarchy, the Lord of the Lord". "Such," commented Leadbeater, "was the exquisite setting of the ceremony of Initiation".

KH and DK presented the candidates to the Bodhisattva, and promised to continue to guide them, as did Leadbeater and Mrs Besant. However,
Before the man can proceed to the second Initiation, the Initiator chosen by the King demands evidence as to how the candidate has used the powers acquired by him at the first Initiation, and one of the most beautiful features of the ceremony is the part when those who have been helped by the candidates come forward to give their testimony. [22]

Ample witness was given of Krishna's work through At the Feet of the Master:

"And many voices cried: "We bear witness," and the very air seemed vocal, so multitudinous were the testimonies. And the smile of the Bodhisattva grew sweet beyond expression as He, the Saviour of the world, listened to the answer He had evoked." [23]

Some of those who had been helped by Krishna's little book came forward to speak personally of their experiences, but "Some who had been much helped...could not be brought on this occasion because they were awake and engaged in their ordinary vocations", and so were represented by "living images" made by the Masters.

The candidates were then further examined, both
by questioning and by tests with work on the mental plane, and with cases of people in the "heaven world" such as might be placed under their care in future.

One case was that of a medieval monk, very full of devotion, but with exceedingly limited ideas concerning God and the Saints and the Church, and the Lord questioned them as to what they would do to help his growth. [24]

After the testing was completed, the candidates knelt and the Lord Maitreya, turning towards Shamballa, cried aloud:

"Do I this, O Lord of Light and Life and Glory, in Thy Name and for Thee?" Then over Him flashed out the Blazing Star, giving the consent of the One Initiator, and the august figure of the Lord Gautama Buddha shone out with more blinding brilliance, while He raised His right hand in blessing. The Mahachohan also rose to add His benediction, as the Bodhisattva laid His hand in turn on each bowed head, and all bent low in reverent homage before the Mighty Ones; and then there was silence. [25]
OSE, expressed his hope that Arundale and Nitya would pass their First Initiations shortly, giving the TS seven Initiates: Mrs Besant, Leadbeater, Krishna, Jinarajadasa, Nitya and Arundale, and a seventh who was not identified. Following Krishna's Second Initiation, Leadbeater received yet further instructions from the Master on his training:

I must again emphasize special care of the feet....there is even a slight commencement of distortion...Dress them always in material of the best...and remember that both head and feet should be uncovered when possible. Do not allow your original watchfulness in these matters to diminish....Do not let yourselves regard anything as insignificant which helps provide a perfect vehicle for the Lord. [26]

Following the departure of Mrs Besant for London, and Arundale for India, the rest of the group travelled to Villa Cevasco near Geneva, to stay with some old friend of Leadbeater's, Mr and Mrs Kirby. Krishna, Nitya, Jinarajadasa and Balfour-Clarke returned to England at the end of July, and Leadbeater remained in Genoa - frightened, so his enemies said, of a possible prosecution if he returned to England. This, however, seemed improbable, since he had remained in England after the 1906 scandals without being...
arrested.

On July 30th, Mrs Besant wrote to Leadbeater from London informing him that Narayaniah had written to her demanding the return of his sons. [27] This letter was subsequently published in *The Hindu*, and followed by a renewal of the campaign against Leadbeater, Mrs Besant, and the OSE. Narayaniah had now been informed of the continuing association of his sons with Leadbeater, and regarded this as a direct breach of Mrs Besant's agreement with him when he gave consent for the boys to go to England.

Fearing that some attempt might be made to kidnap Krishna, the boys were placed with dedicated Theosophists in England, and remained for five months under the close guard of Balfour-Clarke, Basil Hodgson-Smith and Reginald Farrer. [28] The last two were former pupils of Leadbeater's.

In September, whilst staying at Genoa, Leadbeater was introduced to a leading English Theosophist, Lady Emily Lutyens, grand-daughter of the author Edward Bulwer-Lytton (with whom Leadbeater had claimed a childhood meeting), and daughter of Robert, Earl of Lytton, a former Viceroy of India. [29] Lady Emily's recollections of this period, and her correspondence with Leadbeater, constitute one of the best sources of material on the development of Krishna in his
role as Vehicle for the World Teacher, and the numerous movements associated with it. [30]

Lady Emily's first impressions of Leadbeater were highly favourable. On September 19th, 1912, she wrote to her husband, the architect Edwin Lutyens:

...he is in appearance of course like his photographs - a very big, heavy man - and yet wonderfully active considering his age - up very early and seemingly never tired. He has a rather funny mincing walk, a rather drawly parsonic voice, but talks a great deal - very agreeably and naturally. He has a very courteous manner and has been most cordial to me, but under all one feels a mild contempt for all women, and I am only tolerated as the mother of Robert...He has quite a polite way of making one feel small and ridiculous, which is not pleasant. To the children he is perfect - charming to both - and particularly careful that Barbara shall not feel out of it. He is very affectionate - reads to them - talks to them - takes a great deal of trouble to draw them out and make them at their ease - and is evidently really devoted to children, though bored with grown-ups. [31].
In the light of Leadbeater's later Masonic and ecclesiastical activities his attitude to ritual was interesting:

One thing agreeably surprised me - that while all his followers talk a great deal about magnetism and vibrations and how you musn't wear this or that, he seems singularly unfaddy. He belongs to none of the offshoots of the TS except Star in the East, and pours scorn on badges and ritual and dressing up. [32]

And she rejected the accusations made by his enemies, although she didn't see him as a Theosophical saint:

It is not that I believe the stories of C.W.L. I think they are probably horrible libels got up by the people whose feelings he has hurt. I feel him to be big, but I don't feel him to be spiritual or a bit on a level with Mrs Besant - and I realize that both can be very foolish on the physical plane. [33]
distrust he showed for her judgment.

I was also shocked and distressed by the way in which C.W.L. and the Kirbys discussed and criticized Mrs Besant. They gave instances of her complete lack of judgment in the choice of the people around her, and of how she was constantly deceived by unworthy people whom she had taken into her confidence. I felt very miserable at what I considered to be disloyalty to Mrs Besant on the part of her closest friend and colleague. [34]

However, as she spent more time with him, and watched him teaching her children about the occult, and became more accustomed to his critical manner, Lady Emily grew to like him more and more. She wrote again to her husband on September 21st:

...I am struck by his wisdom and level-headedness...He is full of joie de vivere and has absolutely no cant or sham about him.
[35]

After her return to London, and his to India, Leadbeater wrote to Lady Emily regularly, and in October informed her...
Krishna's objectionable old father has at last filed the suit against Mrs Besant which he threatened, professedly in order to recover possession of his sons and remove them from my evil influence. It is of course a farce because it is brought when he knows that they are actually separated from me for a period of four or five years because of their university education in England. The truth is that the man is a tool of that political party here in India which is disaffected to the British government, and he is simple being used as a weapon of attack upon Mrs Besant and upon the Theosophical Society, because that organization has always stood for loyalty and order. [36]

On October 4th, 1912, Narayaniah had submitted a written statement to the Court of the District Judge of Chingleput in which he had made a number of accusations against Leadbeater, and stated that he had frequently made complaints about him to Mrs Besant, and been given assurances that she would prevent any further contact between Leadbeater and his sons. [37] His charges ranged from accusations that Leadbeater had sexual relations with Krishna, to imputations of fraud regarding the authorship of
At the Feet of the Master. In this original statement, he also claimed to have actually witnessed an "unnatural act" between Leadbeater and Krishna.

In or about the latter part of March 1910 the plaintiff [Narayaniah] discovered that his son J.Krishnamurti was being led into improper habits by C.W.Leadbeater, who held a very high position in the Theosophical Society; and on one occasion the plaintiff himself saw Leadbeater committing an unnatural offence with the first minor [Krishna]. [37]

However, also according to his own statement, Narayaniah had not been prompted by what he claimed to have seen to take any action.

A few days later, the plaintiff strongly remonstrated with Mr Leadbeater and made preparation for leaving Adyar with his sons but on the persuasion of Sir Subramania Iyer, the Vice-President of the Theosophical Society, agreed to stay until the return of the defendant [Mrs Besant], who was then on tour, and in deference to the request of the defendant by wire, the plaintiff did not carry out his intention. [38]
Narayaniyah related how he had been told by Mrs Besant that the boys would be moved away from Leadbeater. Then, when in fact Leadbeater had moved closer to them, she told him she was taking the boys to Benares where they would have nothing to do with Leadbeater. But Narayaniyah claimed:

In spite of this, they were again being allowed to associate with the said Leadbeater, and it was about this time that [Narayaniyah] heard from other Theosophical friends that one Luxman [sic], a personal attendant, had seen C.W. Leadbeater and J. Krishnamurti in the defendant's room engaged in committing an unnatural offence. [39]

Yet again, the statement gave no indication that Narayaniyah had taken any action as the result of this alarming revelation, other than a further discussion with Mrs Besant, who this time promised to take the boys to England.

Narayaniyah summarized his feelings of loathing for Leadbeater in submitting that:

having regard for the filthy and unnatural habits, character and antecedents of the said Leadbeater, it is extremely undesirable that the boys should be allowed to associate with him, or that he
should be allowed to have access to them. [40]

Narayaniah then recounted the occult aspects of the case, beginning with Krishna's Initiation:

In or about November 1911 the defendant told the plaintiff that the boys were making rapid spiritual progress and were approaching initiation by the Masters (a set of superhuman gurus living on the eastern slopes of the Himalayas) believed in by the Theosophists. She therefore proposed to keep the boys with Mr Leadbeater at Ootacamund preparatory to their initiation. On the plaintiff's objections the boys were not sent to Ootacamund. The plaintiff met the defendant in Benares in December 1911 and insisted on an absolute separation of the boys from Mr Leadbeater. But for the first time, to the plaintiff's great surprise, the defendant refused to adopt such a course, and alleged that the boys and Leadbeater was an Arhat or Saint [sic], "who is on the verge of divinity". [41]

Narayaniah then turned his attention to the suggestion that Krishna was to be the Lord Maitreya (a popular misconception of what Leadbeater and Mrs Besant...
actually claimed for the youth) and stated that:

...the defendant has been stating that the first boy [Krishna] who is named Alcyone, is, or is going to be, the Lord Christ, and sometimes he is the Lord Maitreya, and she has induced a number of persons to believe in this theory, with the result that the boy is deified, and that a number of respectable persons prostrate before him and show other signs of worship. [42]

And he submitted that the alleged authorship of *At the Feet of the Master* was fraudulent:

It is also given out that the elder boy wrote a book called *At the Feet of the Master*, which the plaintiff has reason to believe to be a compilation made by Leadbeater. In any case, the boy who is not capable to write a decent English letter is absolutely incapable of producing such a work. [43]

To round off his allegations, Narayaniyah implied that Leadbeater, Mrs. Besant, and their colleagues, were all part of a plot to corrupt his sons.
The plaintiff submits that this course of conduct is calculated to warp the moral nature of the boys and to make them moral degenerates. [44]

And he suggested that his own failure to take action in the past was a direct result of the power Mrs Besant held over him.

...the plaintiff believed the defendant to be superhuman and was completely under her influence and control, and he took her to be his preceptress who should be obeyed implicitly and make any sacrifice demanded...[45]

He stated that it was not until he received the letter of February 7th, 1912, from Mrs Besant, in which, so he said, she threatened to keep the boys away from him until their majority, that he "awoke" to what was really happening. He even admitted sharing the "illusion" that Krishna was in some way divine, and claimed to have been misguided by this.

The plaintiff's delay in taking action against the defendant has, been due only to the faith which until recently he shared with many other persons that the defendant was semi-divine and that the
plaintiff was exceptionally fortunate in getting the defendant to take charge of the boys. The plaintiff was also led to believe that the boy Krishnamurti was also possessed of divine attributes, and the plaintiff had to change his belief only on discovery of the circumstances connected with Leadbeater's connection with the boys and on the confession of the boy himself that the boy *At the Feet of the Master* was not written by Krishnamurti and on the discovery of the present imperfect state of their education. [46]

Narayaniah sought judgement from the court declaring that he was entitled to the guardianship of Krishna and Nitya, and to their custody, and that Besant was not so entitled, or was unfit to have charge and guardianship of them. He also sought a court order for the return of his sons to him, and costs against Mrs Besant.

Mrs Besant took her own defence, as she had done previously in the case for the custody of her own daughter thirty-six years previously, and Krishna, writing from his "hideaway" in England, gave her his support, suggesting that the whole affair was part of her "trials for the 5th Initiation", and promising never to abandon her. Krishna, at the Master's directions, as communicated through
Leadbeater, had now parted his hair in the middle, and had begun underlining his name whenever he signed it — both invariable practices of Leadbeater's to which he attributed deep esoteric significance. The hair style was in imitation of the Lord Buddha, and a considerable number of Krishna's disciples, eastern and western, adopted a similar coiffure.

The case suffered delays and postponements, but eventually came up in the High Court of Madras on March 20th, 1913, before Mr Justice Bakewell. Narayaniah's case was, simply, that having transferred guardianship of his sons to Mrs Besant by the document dated March 6th, 1910, he had transferred it to her alone, and it could not be given to someone else. He further argued that the boys were being morally corrupted, and not properly educated. Mrs Besant countered this by pointing out that the boys were in England, far away from Leadbeater, that Krishna was only five weeks away from his eighteenth birthday when Indian boys came of age and he would be free to decide whether or not to return to India, and that their education would never be completed if they were returned to Madras. She further suggested that the civil case was being used as a criminal trial of Leadbeater, Krishna and herself, on a number of serious charges. She placed all documents relating to Leadbeater, including those of the 1906 "troubles", before the court, and suggested that the charges against him were
contradictory and highly improbable, with different stories being presented as concerning the same event.

Leadbeater, in giving his evidence, stated that Mrs van Hook and Dr Mary Rocke had been in his room every morning from October 1909, to the end of April, 1910, at the times Krishna was supposed to have been involved in sexual relations with him. [47] In cross examination, somewhat more interestingly, he stated that he had seen the Solar Logos and the Lord of Evolution, and said that he could see thought forms. He also admitted teaching masturbation to adolescent boys on the basis of a theory learned whilst a clergyman of the Church of England. But, unlike his evidence in the 1906 enquiry, he denied any physical contact with the boys. However, he almost immediately contradicted this statement by admitting that, in one case, he had sought to help a boy overcome the necessity of circumcision by "indicative action". [48]

The witnesses for the plaintiff included Bertram Keightley, now a disciple of Mrs Besant's former guru, Chakravarti, and Bhagavan Das. Keightley recounted some of the 1906 hearing and stated that he had left the TS when Leadbeater was readmitted, Mrs.Besant's servant, Lakshman, told of seeing Leadbeater and Krishna in "semi-nakedness", but did not commit himself to seeing an "unnatural offence".
For the defence, Mrs Besant gave evidence herself, declaring that "as Initiates, no sexual activity is possible", and called as witnesses Ernest Wood, George Arundale, Mrs Van Hook and B.P. Wadia. Of his own evidence, Leadbeater wrote to Lady Emily:

I had an opportunity not only of denying these recent falsehoods, but also of clearing up some of the unpleasant matter of 1906. The report of that London Advisory Board was cast aside as obviously valueless, though the opposing counsel asked me two or three questions about it, which I answered very plainly. The forged cypher letter was put into the hands of our opponents by the President, but they were afraid to produce it in Court, so did not get an opportunity of actually repudiating it. The general impression seems to be that this evidence has cleared up matters a good deal and put a much better complexion on them.[49]

This was not exactly an objective view of the proceedings.

Mrs Besant submitted to the Court that its duty lay towards the boys and their welfare, and argued that, if the suit was granted, Krishna would be effectively found
guilty of the sexual crime alleged to have been committed. Leadbeater was especially impressed with Mrs Besant's handling of the case, and wrote in his letter to Lady Emily:

She...took up the evidence, and told the whole story as it appears to her, unravelling one by one the threads of the whole skein of falsehood which the plaintiff's malignance had constructed. This was done with wonderful cleverness, for she had the whole matter at her finger's ends; my only doubt was whether the judge's mind was quick enough to follow her through all the intricacies....He specially gave her an opportunity to speak about me and she took advantage of it to deliver a most eulogistic little speech intended to undo the effect of her E.S. pronouncement in 1906. Then she wound up with an eloquent appeal to the justice of England to save her ward from the stigma cast upon him by the wickedness of an unnatural father. This was in her best style, and produced a tremendous effect upon the crowded audience in the Court. [50]

The case was thus over, and they anxiously awaited the judgment of the Court. It was given on April 15th.
The Judge dealt with the allegations against Leadbeater, and generally concluded that the charges of sexual immorality with Krishna were unfounded, pointing out the public nature of the room, and the wide discrepancies in the evidence of the witnesses and the failure of the father to take any action or make any complaint at all. However, he held Leadbeater's views regarding the sexual development of children made him an unsuitable person for them to associate with, and denounced him as a man holding "immoral ideas". He suggested that these ideas, "taken in conjunction with his professed power to detect the approach of impure thought forms renders him a highly dangerous associate for children".

In his conclusion, the Judge held that Mrs Besant had broken her understanding with Narayaniah for the welfare of his sons, declared the children to be wards of the Court, and ordered her to hand over custody of them to their father on or before May 26th, 1913. Because of the lengthening of the trial as a direct result of the father's accusations against Leadbeater, costs were awarded against Narayaniah, and he had to bear responsibility not only for his own costs, but for Mrs Besant's as well. She immediately lodged an appeal against the judgment and obtained a stay of execution of the custody order.
Meanwhile, Leadbeater wrote to Lady Emily on April 19th:

The judge's decision in our case was a mixed one as we had expected. We were warned that in order to obtain a full investigation of the facts we must risk adverse inferences on legal points—which, however, could be reversed on appeal; so the President waived various points on which she might have insisted. The Judge absolutely cleared Krishnaji from any imputations of crime, saying most emphatically that the alleged abominations had been invented by the father because of jealousy of men, and that their impossibility was clearly shown. But he said in so many words: "the fact that a man is a liar does not deprive him of his right to his children." [51]

And, he informed her, while the Court had ordered the return of the boys to their father, an appeal had been lodged and victory was certain. Losing the battle was merely a foreshadowing of winning the war.
overweighs for the moment the legal difficulties. We are getting up a big festivity and feeding a vast crowd to celebrate the vindication of Krishnaji. [52]

Leadbeater was not, however, quite so happy with his own treatment in the judgment.

The Judge, by the way, expressed an opinion that my views on sex questions were immoral and dangerous, which I thought an unnecessary remark! The Hindu newspaper suggests that the Government ought to deport me from the country as a dangerous person - which would be an amusing end for the controversy, for I suppose there is in the whole of India no more loyal subject of the King than I, and that law was intended for political offenders! [53]

However, Leadbeater noted, the Judge had stated that the accusations against Mrs Besant constituted perjury "of a most aggravated and infamous nature". That did not encourage either Mrs Besant or Leadbeater to take recourse to law, either against Narayaniah or against The Hindu which had been energetically publishing attacks on them, and had "systematically falsified evidence in the most glaring..."
manner" according to Leadbeater in another letter to Lady Emily.

Mrs Besant had earlier initiated court actions against both The Hindu and the Antiseptic for their accusations against Leadbeater, and both actions had been lost. [54] She had by now presumably learned a painful lesson.

A considerably more respectable newspaper, The Times of London, probably accidentally, also attacked Leadbeater when it reported that the Judge had declared him to be an immoral person, instead of correctly reporting that his ideas had been declared immoral. This was also reported in the Madras Mail, but they published an apology when the error was drawn to their attention. Leadbeater supposed that it was "too much to expect the infallible Times to do likewise". The Times did however publish a letter from Mrs Besant on June 2nd in which she defended Leadbeater and, after drawing attention to the unfortunate error of reporting, commented:

Everyone who knows Mr Leadbeater personally is aware that his conduct is impeccable, whatever his academical opinion may be. [55]
And, while not agreeing with the opinion, she justified his motives in adhering to it, saying that they were founded upon "the desire to shield women from ruin by a sin which destroys the woman for life while the man goes scot free".

Also in England a decidedly less reputable source was using the material from the Court case to attack Leadbeater. Like others before and after him, Aleister Crowley assumed that the "unnatural offence" was sodomy, whereas the most that was ever alleged was mutual masturbation. Crowley had considerable contempt for Leadbeater and his Theosophical friends, and in a speech delivered at Manchester on June 28th, 1913, he declared:

I am no prude. But I am a stickler for the value of words, and I deem that the French slang, "Petit Jesus" is being taken too seriously when a senile sex maniac like Leadbeater proclaims his catamites as Coming Christs. [56]

The truth of the sexual charges against Leadbeater, in this context as elsewhere in his career, have continued to cause controversy. There is no doubt, however, that he had no sexual relationship with Krishna or Nitya, and that the boys' father made these allegations on the basis of rumour and of his personal antipathy to Leadbeater.
There is little doubt, however, that there were "irregularities" in Leadbeater's relationships with his other closest pupils on other occasions, and that Mrs Besant was aware of this fact, but unwilling, or unable, to take any action.

Mrs Besant's biographer, Arthur Nethercot, relates a story told to him by B.P. Wadia, formerly a very eminent Indian member of the TS, which is sufficiently important to quote in full.

Wadia himself, who had observed Leadbeater's initial reaction when first meeting Krishnamurti on the beach, had overseen the other "handling" a boy, and had reported the incident to Mrs Besant. An American woman, Mrs Charles Kerr, had witnessed a similar episode in Leadbeater's room, and reported it. But Mrs Besant would not believe them. Most important, one day about the same time, Johann van Manen, one of Leadbeater's secretaries along with Ernest Wood, had been talking to Wadia outside, then opened the door to Leadbeater's room without knocking, and immediately rushed out, crying in horror to Wadia, "Something terrible has happened!". Hubert Van Hook himself insisted later on swearing to Mrs Besant that Leadbeater had...
misused him, but it was Wadia who first took Van Manen's story to her. She hysterically pleaded with him to keep it a secret, but he would not promise. Then, as she later admitted to Wadia, Van Manen confirmed the story to her. To test the boy, Wadia suggested that the ex-Judge and ex-Vice President of the Theosophical Society, Sir Subramania Iyer, question him at his bungalow. Though Iyer applied his strictest methods of cross-examination to the lad, he could not shake his story. When Wadia informed Mrs Besant of the result, she was "thoroughly shaken", but still pleaded to have the scandal kept secret. She admitted that she knew Leadbeater was using "filthy language" to the youngsters he was always gathering round him, but she could not publicly face the truth. After all, she had to tolerate him because only through him could she meet the Masters and the Higher Hierarchy at Shamballa.

[57]

What was the truth concerning Leadbeater and the continuing rumours and accusations of sexual immorality? The truth, in this matter, like so much else in his life, was veiled in mysteries and occult terms, and had, until the publication of the author's 'The Elder Brother. A Biography of
C.W. Leadbeater in 1982 never been made public. The secret lay hidden in a small circle of Leadbeater's closest and most trusted pupils, and was carefully concealed from other pupils who, however close they were to Leadbeater, were not trusted with the secrets of his most private occult teachings. To gain a true portrait of Leadbeater, this secret should be left hidden until it is discussed in the final chapter.

In April 25th Mrs Besant was informed that her request for a stay of execution pending her appeal had been granted, and the case was to be heard when the High Court re-opened in July. She left Adyar for Europe, accompanied by Arundale who was now to serve as tutor to Krishna and Nitya in their preparation for Oxford. They had moved with Jinarajadasa to Septeul near Paris, and then to Varengeville in Normandy, where their lessons were continued, although in a slightly happier environment now for there was more company of their own ages, including Lady Emily's children, Barbara and Robert. Lady Emily, whose devotion and love for Krishna continued to grow the more she saw of him, was put on probation on the night of August 3rd, 1911, a step taken on Krishna's initiative but confirmed by cable from Leadbeater after Krishna recalled the event.
weekly to both Mrs Besant and Leadbeater - to the latter mainly about The Herald of the Star which was, upon the joint decision of Mrs Besant and Leadbeater, to begin 1914 as an enlarged monthly magazine, and to be printed in England. It was to serve the growing international membership of the OSE, now reaching some 15,000, with 2,000 of them in England, and not all members of the TS. Krishna was the nominal editor of the magazine, but Arundale actually did the editorial work, and stimulated the whole group to a pitch of excitement. Lady Emily recalled:

[The magazine] was to review all the events of the world in the light of the Lord's Coming....George and Dr Rocke also planned to open a Star shop, and George was full of plans for the construction of things to be sold there - Alcyone birthday books, calendars, blue blotting paper, stamp boxes in blue paper with silver stars. All ordinary studies were abandoned. Shakespeare was relegated to the bookshelf and we spent all out time in hectic activity over blue and silver paper. Jinarajadasa was in despair and tried in vain to bring us back to a calmer and more studious atmosphere. [58]
continual conflict between Arundale and Jinarajadasa, and Arundale and Lady Emily, often settled, as far as Arundale was concerned, by his "bringing through" a message supposed to have been received from the Masters. Eventually he and Jinarajaradasa took the boys to Cevasco near Genoa, and it was there that they received news of the outcome of Mrs Besant's appeal.

The Court had spent most of July and August in a review of the original court hearing, but finally the Appeal Court delivered its verdict: it reaffirmed the original judgment, but gave costs against Mrs Besant. She had no alternative now but to appeal to the Privy Council in London. On October 31st she cabled Jinarajaradasa and Arundale, informing them of the decision, and telling them to have Krishna see a Theosophical lawyer, Major David Graham Pole, in London.

Krishna replied with a consoling note to Mrs Besant, and an explanatory letter to Leadbeater. The latter sounded a new note of independence and authority:

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.... I have not been given any opportunity to feel my responsibilities and I have been dragged about like a baby. I have not written about this before because I did not wish to worry Mrs Besant but I think that you both know now the whole position. [59]

He expressed his wish, depending on the outcome of the appeal to the Privy Council, to live in a house on the coast of Devonshire, with Miss Arundale, George's aunt, and Arundale as his tutor, since he had a poor relationship with Jinarajadasa. Krishna now had sufficient income of his own, from a settlement made upon him by a wealthy American Theosophist, Miss Dodge, and could afford to be independent. He concluded:

...I am determined to make it quite clear that I know what I am about, and nothing will induce me to return to my father, nor will Nitya. [60]

It was the beginning of a rebellion that was to alienate him from Leadbeater.

After a tour of Rome, Florence, Venice and Milan, Krishna and Nitya returned to London and saw the lawyer, and spent much time with Lady Emily, whose own lawyer, Francis
Smith, took statements from the boys and from Jinarajadasa, regarding the allegations of misconduct between them and Leadbeater. Lady Emily doubted that the boys even understood the questions.

On December 1st, Mrs Besant lodged her petition in Madras to appeal to the Judicial Committee of the Privy Council; it was allowed, and she then sought to obtain from the Privy a stay of execution of the original judgment until the case was heard. This could have taken several months.

Krishna's letter to Leadbeater led to Jinarajadasa being summoned back to India, and the letter does not seem to have pleased either Leadbeater or Mrs Besant. Krishna wrote to Mrs Besant on December 12th explaining that he was not being ungrateful to them for all they had done for him. However, from that time onwards Leadbeater's role in the development of the Vehicle diminished considerably, as did his interest in the person of Krishnamurti.
Chapter 16: Work for the Advent

While Leadbeater remained at Adyar, brooding on the letter Krishna had written to him, Krishna and Nitya were taken to Taormina by George Arundale on the advice of their lawyers, who feared a kidnap attempt if they remained in England, and were kept in hiding with great secrecy as to their whereabouts. With them went Lady Emily Lutyens, Dr Mary Rocke and Miss Francesca Arundale. On the night of January 10th, the evening preceding the anniversary of Krishna's Initiation, they were all filled with expectation of great occult events, and all hoped to be advanced on the Path. However, as no-one had any clear recollections the following morning, they cabled Leadbeater: "Last night's events vague. Wire event." The cable in reply from Adyar hardly pleased them. The only people who had been advanced were members of the OSE in India and Lady Emily, George and Krishna lapsed into depression. It was almost certainly a deliberate slight by Leadbeater, in response to the letter which had caused him such offence.

Still dispirited, the party returned to London for the Privy Council hearing on January 27th. It was heard and quickly settled: a stay of execution of the original Court judgment was granted, and the matter adjourned till May. During the interim the boys were to stay in England.
For the generally unhappy occultists, this added little joy. Lady Emily was reprimanded by Mrs Besant and Leadbeater for leaving her children and going to Sicily to be with Krishna. Arundale was jealous of the influence Lady Emily was having on Krishna, and the affection he held for her. And they were all rather disconcerted that Leadbeater had made another "discovery".

This time it was a thirteen-year-old Indian boy named Rajagopalacharya, an Ayyangar Brahmin from South India, and one of the disciples who have been placed on probation on January 11th. According to Leadbeater, who had thoroughly investigated his past lives, he had a wonderful record behind him, and an even more brilliant future. He had been St Bernard of Clairvaux (1090-1153) in his last life, and was to become a Buddha, probably following Krishna on the planet Mercury. This last piece of information was especially distressing to Arundale, since Leadbeater had previously promised him the position of Mercurian Buddha.

[1] Rajagopal (as he was known) had been "discovered" during the annual TS convention for 1913 held in Benares.

Shortly before the Convention Mrs Besant had initiated the one aspect of her work, or indeed her life, which did not come under Leadbeater's domination, and of which he did not approve. In November she said she had been
brought into contact with the Rishi Agastya, the Master specifically responsible for supervision on the inner planes of the Indian nation. He instructed her to initiate a movement for the reform of various social customs, like early marriage, and this in turn led to her becoming involved in the political arena. She was summoned to Shamballa, and given an interview with the Lord of the World, who ordered her to work for Indian self-government. [2]

Her political activities, like her work for the OSE, brought her considerable criticism from Theosophists who believed that she was using the TS as a part of her political work. Mrs Besant announced that, in order to facilitate her political work, she had cut off her psychic powers so she would not be constantly distracted by the (mainly hostile) thoughts being directed at her. Precisely what this meant — whether she had actually ceased to be psychic, or to be in communication with the Masters, or could no longer visit them in her astral body, or investigate past lives — remained unclear, and she was never specific about it. In later years she did state her confirmation of various of Leadbeater's psychic investigations, which presupposes she was capable of checking them. But she also became increasingly dependent upon others for information about the inner planes and messages.
from the Masters. [3]

Leadbeater did not publicly question, let alone deny the validity of her claims to the approval of the occult hierarchy, but he certainly did not approve of her political work. He believed, firstly, that the worldly powers had been placed in authority at the instigation of the Occult Hierarchy (with a few specific exceptions) and should not be opposed, and, secondly, that the British Empire under the King of England was the culmination of civilization and evolution. Any attempt to disturb its grand design was contrary to his Tory, and he would have said occult, conservatism. Still, he tolerated her political activities, though viewing them as a waste of valuable time which might otherwise have been spent on more important work connected with the Coming. Other Theosophists were less tolerant, and for every one who, like George Arundale, threw himself into the political work at the Hierarchy's command, there were a dozen who claimed that Mrs Besant was misguided and misleading the TS into a sphere of activity from which it ought to be specifically protected.

On February 20th, 1914, Leadbeater left India to undertake a tour of Burma, Java, New Zealand and Australia. His enemies brought up the old claims that he was fleeing utopias, but the fact that he had freely answered from Police investigation, it seems more likely that he was
leaving Adyar in the hope of establishing a new sphere of influence for himself, free from Mrs Besant's political activities. As usual, his lecture tour was a great success, and, accompanied by an eminent Dutchman, J.A. Hazil, he reached New Zealand in July, and settled in Sydney at the end of August. [4] It quickly became his new home and a rival for Adyar in the occult scheme of things.

Meanwhile, in May, the Judicial Committee of the Privy Council heard and allowed Mrs Besant's appeal. The Committee held that the Court should have given more careful consideration to the wishes of the boys, and that Mrs Besant could not have been expected to force them to return to India as the Court had directed her to do. It awarded costs to Mrs Besant, but her delight in final victory was such that she made no claim for them. The arguments were purely on legal grounds relating to jurisdiction, and the appeal was allowed

without prejudice for any application the respondent may think fit to make to the High Court of England touching the guardianship, custody and maintenance of his children. [5]

Since it was later argued, both by Mrs Besant and Leadbeater, that the Privy Council had finally cleared
Leadbeater of all the charges against him in overthrowing the actions of Krishna's father, it is important to note that the Privy Council did not touch upon the questions of Narayanih's claims. It merely held that the lower Court had not acted properly according to the law, but that if the father wished to initiate a new action he could do so. He did not.

For Krishna and Nitya their new freedom meant that they were able to continue studying for University admission. Mrs Besant returned to India to continue her political career in the fight for Indian home rule. Her success in the custody case was complemented by the results of the election for the Presidency of the TS. Although she was the only candidate, she received 16,983 votes, with only 238 opposing her, and 3,970 abstaining.

Leadbeater, meanwhile, was beginning the establishment of an occult community in Sydney. His interest in Krishna had waned, and, although he said there was nothing more he could do in the preparation of the Vehicle, whose duty it was now to study hard in order to enter Oxford, it was obvious that his enthusiasm had passed on to other pupils, and he no longer even wrote to Krishna. But if his interest in the person of the Vehicle had diminished, neither he nor Mrs Besant hesitated in their continuing
proclamation in TS and OSE publications of the imminence of
the advent of the World Teacher, and warnings of the dangers
of failing to acknowledge him when he came.

Away from the esoteric environment of Adyar,
Leadbeater was building an occult domain for himself, and
developing interests far removed from the metaphysical
adventism of the OSE. The success of his work in Australia
and New Zealand had been increased by a continuing round of
activities within subsidiary organizations of the TS — the
OSE, the Lotus Circle, the Servants of the Star, the Golden
Chain, and the Order of the Round Table. Of the latter, an
"order of chivalry" for young people, Leadbeater was Senior
Knight. [6] On Sunday nights in Sydney he gave lectures for
the TS, and on Tuesdays he delivered talks on At the Feet of
the Master for the ES. Once a month he conducted "church
services" for the OSE, suggesting that both he and his
"congregation" missed the pleasant warmth of Sunday morning
church-going they had sacrificed for the more intellectual
activity of Sunday night lecture-attending. Certainly those
who took part in the services interpreted them in terms of
established Anglicanism; one enthusiastic participant wrote
to The Theosophist:

After the address comes the inevitable collection,
and the meeting closes with the Benediction, which
the lecturer intoned in orthodox "High Church" fashion, the audience joining in the final "Amen".

These meetings also included the singing of "hymns" specially composed by Leadbeater, or, more usually, Anglican hymns altered to suit the new theology, much as he had adjusted the traditional versions to suit his Buddhist philosophy when in Ceylon.

From her position "On the Watchtower" in The Theosophist, Mrs Besant commented on the excellent work being done by Leadbeater in Australia, and gave him permission to remain there at the general request of the Theosophists in that country. Certainly his work as a lecturer was impressive. At the Theosophical Convention in Melbourne in May, 1915, he attracted an audience of more than two thousand to hear his Easter Sunday address. In this lecture he commented on the differences - which the uninitiated could be excused for not noticing - between the TS and the OSE.

If Theosophists were almost entirely fascinated with the promise of the Coming, the outside world was more concerned with problems on the physical plane. On August 4th, 1914, the simmering political and military conflict in
Europe was officially declared to be war, and the Great War, guaranteed to end all other wars, began its agonizing course. Those who viewed the War as a wholly undesirable and destructive process could take comfort from Leadbeater's assurance that it was part of the Divine Plan for the Coming:

Realize that this Great War is part of the world preparation and that, however terrible it may be, there is yet the other side — the enormous good that is being done to individuals. [8]

Leadbeater proclaimed that the War was the result of the "Lords of the Dark Face" battling against the Powers promoting evolution, as they had done in Atlantis some 13,000 years ago, and, indeed "those fighting in World War I were the same people who fought in Atlantis". Germany, he proclaimed, was obsessed with evil and controlled by a few of the "Lords of the Dark face", including Bismarck, with whom Leadbeater has spoken at some length on the astral plane. [9] HPB taught, according to Leadbeater, that Bismarck was an occultist, and claimed that he had planted magnetic talismans at the four corners of Germany to prevent resistance to the German armies. [10]
Leadbeater had no time for pacifists or peace-makers, the "well-meaning but ignorant fanatics who talked peace at any price". The Indian doctrine of *ahimsa*, or harmlessness, which inspired Theosophists to become vegetarians, anti-vivisectionists and opponents of the wearing of furs, did not inspire Leadbeater to oppose the killing of Germans. Indeed, he declared:

I am stating facts based on knowledge and not on supposition when I say that it is actually a kindness to these ruffians to kill their bodies, for in that way we can save their souls from this madness; we actually help in carrying out the training which will show them that they must not again let themselves be misled and hypnotized as they have been this time...They are simply dangerous wild beasts who must be sent back into the savage tribes to which they belong. [11]

And it was not only to the advantage of the Germans and their savage allies to die, it was equally advantageous for the Allies: To die thus is to gain, for by that one supreme act of self-sacrifice they make advancement which might otherwise take them twenty lives. [12]
The cause of the War was not, despite popular opinion, political, but a massive example of possession or obsession, the "exorcism" of which was the wholesale slaughter of the enemy:

The kindest thing that we can do for them is to destroy their physical bodies, so that they may be saved from further and still more awful crime, that the devil-ridden egos may be set free after their appalling failure - free to begin again to climb the ladder of evolution from the depths of savagery into which they have allowed their lower vehicles to be cast. [13]

The War, being "one of God's periodical examinations of His people", was to be seen as a challenge and a "wonderful opportunity". If the challenge was not met, the results would possibly follow the dire course which led to the destruction of Atlantis, in which, so Leadbeater discovered from the Akashic records, sixty-five million people died in twenty-four hours. But Leadbeater was confident that the Allies would triumph, proclaiming them to be "in the very truth the Sword of the Lord", because this was a "Holy war". 

Those who died as heroes had the great consolation of knowing that they might be reborn in the new sub-race, and
Leadbeater explained this whenever he expressed his sympathy to Theosophists whose sons were killed.

But his own work was more subtle: he patrolled the battle-fields in his astral body, accompanied by a troop of "invisible helpers", assisting the recently dead. [14] Colonel G.F. Braund, formerly a member of the TS and the ES in Sydney, who had been killed at Gallipoli, was put at the head of the "new department of work", that is, the "invisible helpers" during the War, and assisted in the selection of those amongst the recently dead who would renounce Devachan, or heaven, and be reborn at once. Amongst the other souls who agreed to quick rebirth to assist in the work were King Edward VII (1841-1910), and the British General Lord Roberts of Kandahar (1832-1914); during the War they were reborn as women and joined the Army.[15]

The War became almost an obsession with Leadbeater, and he talked about it at length, fitting it neatly into his scheme for the evolution of the world. Similarly slotted into place was the idea of a new sub-race which was emerging in response to the Coming, and Leadbeater began talking about "Australia and New Zealand. The Home of a New Sub-Race". Not unexpectedly, this was a popular lecture topic in Australia and New Zealand. Leadbeater pointed out that whereas Charles Darwin (1809-82) and Alfred
Russel Wallace (1823-1913) had expounded the theory of physical evolution, and HPB had given the spiritual theory behind the physical process, it had been left to "Theosophical investigators" (a phrase which always meant him and Mrs Besant) to discover the actual process whereby the two are united.

He knew that the world was ready for a new sub-race, and had seen "a large number of specimens" of the new race in parts of the United States, and indeed had already located the major community of the Sixth Root Race, when it emerged, on the west coast of the USA. Now that he was in Australia, he had also discovered specimens of the new sub-race there - "children and young people of a distinctly new type" - and therefore the emergence was not confined to America. He predicted that in two or three generations the whole of Australia would be controlled by the new people, who would constitute "what in Europe we would call the aristocracy of the country: that is to say, the best types...". This new sub-race, whilst still of the Aryan race, would be characterized by the gift of intuition, leading to "wonderful mental development".

The Leadbeater called upon the leaders of Australia to improve the quality of life in their country so that the new sub-race would have the best possible environment in
which to be born. Many things were, he noted, "still somewhat crude" in Australia, rather devoid of the "beauty and splendour" which ought to have been created. He also called upon potential parents to prepare themselves as the best possible vehicles for the birth of the new sub-race, and placed great emphasis on the needs for parents to listen to the counsel of authorities who knew about the "inner side" of child raising. The implication was just as it had been at the beginning of the century: Leadbeater should be consulted about "Our Relation to Our Children".

And both the new sub-race and the War were closely related to the Coming.

We cannot but see how powerful an influence this approaching advent of the World Teacher will have upon the new sub-race. Those members of it who are coming into incarnation now will be just at the most impressionable age at the time when we expect his arrival. It is for us to see that they are so trained that their ears will be open to His message — that they will be among the faithful few who receive it and profit by it, and not among the majority who will pass by indifferently on the other side, and so lose an opportunity which comes but once in thousands of years.
In preparation for both the Coming and the new sub-race no better textbook could be found than *At the Feet of the Master*, and Leadbeater delivered a series of talks on this small volume to a fascinated audience in Sydney. It bore, he declared, the "imprimatur of the Lord Maitreya Himself".

[17]

On the eve of what Leadbeater claimed to be his birthday, February 17th, 1915, Krishna sent a congratulatory telegram to him from Bude, in Cornwall. This was followed by a long letter which revealed the friction between the two, although Krishna tried to disguise it. He began by reflecting upon their past times together:

> When I was with you I did not appreciate what you did but now it is all different. You are the same old C.W.L. to me and I love you very much. I was foolish and an idiot not to see it and love you when I was with you. I am devoted to you too. Of course now I know what you did was good for me and I did not see it. I want to forget all that and turn over completely a new page. You were the first person who picked me up and I am grateful and you brought me to great things and I owe all that to you my dear C.W.L. It is very difficult
for me to write what I feel but you will understand what I mean. When I was with you I hurt you in many ways and now I see it all and I am very sorry. Let us forget the past, except the happy bits, and I hope I shall make you happy yet. I wonder if you understand what I mean about all this. I want to be worthy of you and make your name shine like a light to everybody. I want everybody to know what you really are. [18]

Krishna described his own life at the present time — living in a household supervised by Miss Arundale, taught mathematics and Sanskrit by Shiva Rao [19], and English by Arundale, with Dick Balfour-Clarke looking after his physical training. He then defended his relationship with Lady Emily, and expressed the earnest desire that she should be accepted by the Master.

Krishna concluded his local news with some expressions of concern for Nitya, whose health was poor and whose eyes had been causing trouble as a result of the intensive study he was doing. His comments on Nitya's feelings undoubtedly expressed his own desire for basic human affection, found in his relationship with Lady Emily, but otherwise carefully kept from him as part of his occult training in the teaching and lectures of his Master.
[Nitya] feels very lonely, like most of us do, and there is nobody whom he specially likes or loves and it makes double harder. [sic] He is very bitter and hard and cold. He suffers a lot I am afraid and I can't help him much. He wants somebody 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. [20]

And he finished his letter with the words:

My dear C.W.L. I love you very much and I hope this will bring us closer together. [21]

Leadbeater's reply, if indeed there was one, is not known. Krishna continued his studies in England, and Leadbeater continued his occult work in Sydney: the barrier between them had not been healed by Krishna's letter, nor would it ever be. But Leadbeater continued to proclaim the Coming.

In June, 1915, Leadbeater spoke to a large gathering of members and friends of the TS and the OSE, answering the question, "Why a Great World Teacher?". This address, perhaps unconsciously, foreshadowed a change of emphasis in his teaching and lecturing. It had a distinctly
Christian flavour. It was also dogmatic in its assertion that the World-Teacher was on his way.

...the coming forth of a Great Teacher is a thing which happens periodically in the world’s history. It is about time that another should come, and those of us who have been into touch with the Great Ones behind, whose privilege it has been to be taught by Them know because we have seen for ourselves who this Great Teacher is who is to come. We know for ourselves from Him, from His own word, that He will come soon – that as soon as the world can be prepared for Him, He will come forth.

[22]

He traced various arguments, from philosophy and from history, supporting the concept of the Coming, and then reiterated that which was for him the most convincing.

So our fundamental reason, which stands at the back of all these others, is that many of us know and have seen this Great Teacher, who is to come, and have it on His own word, that He will come soon. [23]

The OSE was working, he declared, to “prepare the way of the
Lord, and make His paths straight", and he looked forward to a time when "brotherhood and love will reign".

Leadbeater was staying at the house of Mr and Mrs Thomas Martyn in the fashionable Sydney suburb of Neutral Bay. [24] Mrs Besant noted in The Theosophist that "it was good to know that he is being cared for and honoured as he should be", but the irony of these comments became apparent only in later years, when the Martyns joined the ranks of the apostate, and their guest's activities in their home became the subject of considerable speculation.

In June, another guest arrived in Australia. James Ingall Wedgwood, a cultured and good-looking Englishman, made an immediate impression on Leadbeater, and stimulated a whole range of new interests and activities for him. Wedgwood had been born in England in 1883, a member of the eminent family of potters, and as a youth had been associated with a variety of Anglo-Catholic movements, including the Confraternity of the Blessed Sacrament and the moribund remnants of the Order of Corporate Reunion. [25] After leaving school he studied chemistry at Nottingham, and was for a time employed as an analytical chemist. His main interest, however, was music, and he studied the organ both in Nottingham and at York Minster. [26]
Wedgwood also developed a vocation to the ministry of the Church of England, and began theological studies whilst staying with the Rector of All Saints', York. In 1904, in the midst of his musical and theological studies, Wedgwood attended two lectures by Mrs Besant. As he set off for the second, he declared that she would not convert him, but she did, and he was obliged to leave the lodgings with the Rector, who disapproved of his newly found heretical views. For a brief period he stayed with the Anglican Benedictines at Painsthorpe, and Abbot Aelred Carlyle endeavoured unsuccessfully to convince him that he could find all the mysticism and metaphysics he required within the Catholic faith. [27] Wedgwood, however, renounced all thought of a vocation in the Church of England, and devoted himself entirely to the work of the Theosophical Society. He had sufficient private income to live independently.

From 1911 to 1913 he was General Secretary of the TS in England, and in 1912, with the help of Mrs Marie Russak, he founded the Temple of the Rosy Cross, a ritualistic body which included an adventist theme; and was concerned with Qabalism; astrology; Masonry; Christian ceremonial and symbolism. [28] The ritual was said to have been composed by Mrs Besant, under the inspiration of the Master the Count, and involved the lighting of candles for
each of the World Teachers. Revelations from the Masters came at Temple meetings via Wedgwood or Mrs Russak. Leadbeater never approved of the Temple, basically because, having had no part in its establishment, he had no control over it, and because it involved the production of messages from the Masters through agents other than himself or Mrs Besant. He later claimed that its rituals, perhaps as the result of some mistake by the Count, produced "adverse forces", and he tried to persuade Lady Emily, who was understudy to Mrs Russak, to have it reorganized along lines which he suggested. This attempt was unsuccessful, and in 1914 he brought through a message from the Master ordering its dissolution. [29]

Wedgwood intended to obtain episcopal consecration from some source — presumably an episcopì vagante, or "wandering bishop" — for use within an occult group, which would in fact be a continuation of the Temple of the Rosy Cross. But Mrs Besant, with whom he discussed his intention, told him that the episcopate could only be used within the Christian church for which it was created, and therefore Wedgwood began looking for a church in which he could maintain his occult and ceremonial interests. [30]

He seems to have generally supported the theory of the anticipated Coming, rejecting the idea of a "spiritual" as opposed to a material and personal advent. [31]
Wedgwood was also actively involved in the OSE, and by 1910 had joined yet another TS subsidiary movement, the Co-Masonic Order, of which Mrs Besant was Very Illustrious Most Puissant Grand Commander of the British Jurisdiction. By 1911 Wedgwood had risen to become Very Illustrious Supreme Secretary 33rd of the British Federation of International Co-Freemasonry. Freemasonry is known as a secret society, although Masons declare it rather to be a "society with secrets", and "a peculiar system of morality, veiled in allegory and illustrated by symbols". [32] Traditionally, Masonry was strictly reserved for men, but on January 14th, 1882, a French Lodge initiated a woman, Maria Deraismes, and was, accordingly, suspended from the group of lodges to which it belonged. [33] In 1893, *La Grande Loge Symbolique Écossaise de France, Le Droit Humain* was established, admitting women as well as men to the mysteries of Freemasonry.

The first Englishwoman to enter Co-Masonry was Miss Francesca Arundale, who pioneered its establishment in Great Britain, and introduced Mrs Besant to the movement in 1902. [34] The first Co-Masonic Lodge in London was established in September, 1902, and it quickly became popular with members of the TS. [35] Co-Masonry was established in Australia in 1911 when three Australian
Theosophists, initiated into the Craft (that is, the first three) degrees in Adyar, established a group in Melbourne; several orthodox male Masons joined them, and towards the end of 1911 two Lodges were established. The first Lodge in Sydney was founded in February, 1912, by seven orthodox male Masons, the first women — amongst them Mrs Gertrude Küllersström — being initiated the following March. During that year, many Theosophists from all over Australia took the Craft degrees in Melbourne, and by Easter Lodges were established in Brisbane and Adelaide. Lodges for the higher degrees were established soon afterwards. [36]

In June 12, 1915, Wedgwood initiated Leadbeater into Co-Masonry in Sydney. Initially, Leadbeater had felt no interest and indeed some little antagonism to ceremonial movements, but Wedgwood reassured him that a ceremonial revival was part of preparation for the Coming, and he agreed to accept initiation.

I did not know, any more than any other candidate, what to expect when I joined [the Lodge]; but my first sight of a Masonic Lodge was a great and pleasant surprise to me, because I found I was perfectly familiar with all its arrangements, that it recalled exactly similar arrangements which I knew six thousand years ago in ancient Egypt. I am
quite aware that that is a startling statement, yet I assure you that it is literally true. [37]

The initiation had revived memories of previous lives and of the ceremonial work with which he had been involved in the past, and immediately stimulated a great interest in working with ritual again.

You may imagine how surprised and how delighted I was to find the old work was still going on after so many ages. [Masonry has] kept almost all the ceremonies unchanged through these thousands of years. [38]

This was a claim which few orthodox Freemasons, however exalted they imagined the origins of their Craft to be, would dare to have made. It was not, however, an original suggestion, and other writers have pursued the mysterious origins of Masonry back to Atlantis, the building of King Solomon's Temple in Jerusalem, or to the Knights Templar. [39]

Leadbeater's rise in the Masonic ranks was rapid, and he quickly attained the highest degree, the 33rd, and was appointed Administrator General of the Universal Co-Masonic Order in Australia. Not unnaturally, he decided
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to apply his clairvoyant vision to investigating the origins of the order, and to this end he and Wedgwood prepared a list of questions which Leadbeater could present to the Inner Head of Freemasonry, known as the Head of All True Freemasons (inevitably abbreviated to the HOATF). Just as Leadbeater held that all religions, being basically one, were under the control of the one member of the Occult Hierarchy, the Bodhisattva (which office was then held by the Lord Maitreya), so he held that all Freemasons, of whatever jurisdiction or obedience, were under the inner plane authority of the one Master, the Count. And Leadbeater claimed a personal acquaintance with this occult authority.

You must remember that this great Master, who is to all of you, I suppose, an august and honoured name, is to [Mrs Besant], to me and to many others of us a living Man, personally known and most highly revered. I did not know, until I had the privilege of entering [Co-Freemasonry] exactly what was His relationship to Co-Freemasonry, as I had never spoken to Him on that subject; but when last I had the honour of meeting Him in the flesh in Rome walking down the Corso, He took me up to the public gardens on the Pincian Hill, and there we sat and talked for an hour and a half about the Theosophical Society and its work. [40]
So Leadbeater took the list of questions to the Master, and "He most kindly and graciously answered our questions, and gave us a good deal of information; and He expressed pleasure at seeing us so keenly interested in the work". The Master outlined the history of Freemasonry, and, further, instructed Leadbeater to revise the rituals of Masonry to restore their ancient occult meaning. Leadbeater and Wedgwood set about this work with enthusiasm, concluding that Co-Masonry was a part of the Plan for the Coming, along with the emergence of the new sub-race, the War and the OSE.

Masonry was, as Leadbeater first suspected, a "direct descendant of the Mysteries of Egypt", and he traced this descent through the Akashic records. As he received the higher degrees of Masonry, so he traced their history, and began revising their rituals at the direction of the Master. When he finally received the 33rd and last degree, he wrote:

The Sovereign Grand Inspector-General [33'] is the "Bishop" of Masonry, and if the life of the degree is really lived he should be an ever-radiating centre of power, a veritable sun of light and life and glory wherever he goes...The power of the 33'
is a veritable ocean of glory and strength and
sweetness, for it is the power of the King
Himself, the Lord who reigns on Earth as
Vice-Regent of the Logos from eternity to
eternity. [41]

His investigations also solved the mystery of the origins of
the Rosicrucians:

Despite the assertions of scholars and the absence
of corroborative evidence, Christian Rosenkreutz
did indeed found the Order of the Rosy Cross, and
he was in fact an incarnation of the mighty Master
of the Wisdom Whom we revere today as the
H.O.A.T.F. [42]

Having established himself in the highest degree
of Masonry, and developed a new interest in ritual,
Leadbeater was eager to hear of yet another ceremonial
movement with which James Wedgwood was associated. Wedgwood
had contacted Archbishop Arnold Harris Mathew, head of a
tiny independent church, the Old Catholic Church in Great
Britain, in 1913, and discussed with Dr Mathew his
apparently renewed sense of vocation. The Archbishop was
enthusiastic and friendly, and an exchange of letters
followed in which Wedgwood outline his beliefs, and sent the
Archbishop a copy of Mrs Besant's little book, *Theosophy*, as a summary of his philosophy. [43]

Mathew raised no objection to the heterodox theology contained in the book, and Wedgwood was baptized and confirmed *sub conditione*, after he had signed a declaration confessing his faith in the decrees of the Seven Oecumenical Councils, the Niceno-Constantinopolitan Creed, the Seven Sacraments, the decrees of the Council of Jerusalem, and the doctrines of Transubstantiation and the Sacrifice of the Mass. Just how these could be reconciled with Theosophy remains something of a mystery. Wedgwood was thus formally united with the Ancient (Catholic) Church of England, Scotland and Ireland. as Mathew's small church, never very stable in name, was then called. [44]

To venture into the erratic history of Arnold Harris Mathew would require a volume in its own right. [45] He had begun life as a Roman Catholic, become a priest, lost his faith and become a Unitarian, then an Anglican curate, then a Roman Catholic layman. He then associated himself with a group of disaffected Roman Catholics who persuaded him that there was a great mass of their number, not to mention many Anglicans, eager to join a movement of reformed Catholicism such as was found in the Old Catholic Church of Holland. [46] Mathew persuaded the Dutch bishops that there
was a potential for work in England, and, eventually, on April 28th, 1909, was consecrated a bishop in Utrecht in Holland by the Old Catholic Bishops of Utrecht, Haarlem, Deventer and Berne. [47]

After his consecration, Mathew returned to England to find that the basis upon which he had been consecrated was little more than a fraud created by several disaffected Roman Catholic priests who had been eager, for personal reasons, to be consecrated to the episcopate. There was no flood of converts eager to join the Old Catholic Church in England, and there was considerable antagonism and hostility both from the Established Church and its Roman Catholic counterpart. Mathew offered to resign, but the Dutch bishops refused to allow this. Perhaps unbalanced by the shock of discovering the deception to which he had fallen victim, perhaps simply following the pattern of instability of his earlier life, Mathew lapsed into an erratic career involving a succession of grandiose titles and claims, the consecration of a large number of bishops for non-existent flocks, and a tendency to change the name of his church with bewildering frequency.

He was prey to many ecclesiastical adventurers, being misled and deceived into actions which brought ridicule and condemnation upon him. In 1910, he issued a
"Declaration of Autonomy and Independence", breaking from the Old Catholic Bishops of Europe, and proclaiming himself to be "Old Catholic Archbishop of London". His pastoral duties were far from onerous, covering only six tiny chapels, mostly rooms in private houses, a small number of clergy, and a smaller number of laity. But he continued leading the virtually non-existent movement, consecrating bishops for non-existent duties, and devising new names and titles up until his death in 1919. He made various unsuccessful attempts to be reconciled with the Roman Catholic Church.

By the time of his death there were at least ten bishops claiming consecration from Mathew, and few of them showed any signs of stability or responsibility in the exercise of their offices. Few of them had any laity over which to preside. Only one of his Bishops remained loyal to him until his death, and after his death at least half a dozen small churches claimed to be his offspring and his successors. [48]

To return to 1913: shortly after his admission to the Ancient Catholic Church, Wedgwood was admitted to Minor Orders, ordained Deacon, and finally ordained Priest on July 22nd, 1913. All these ceremonies were performed in Wedgwood's private oratory in his apartment almost opposite
the headquarters of the TS in Upper Woburn Place, London. Unfortunately, the Ancient Catholic Archbishop of London lacked a cathedral or even a church in which to pontificate. During the two years that followed Wedgwood worked enthusiastically for the Church, and encouraged other members of the TS to join it, including Reginald Farrer, Rupert Gauntlett and Robert King, all of whom, like Wedgwood, had originally felt vocations in the Church of England. Wedgwood also began paying the impecunious Mathew a small allowance.

By 1914, Wedgwood was contributing articles on ritual to Theosophical publications, and in the March, 1914, issue of *The Herald of the Star*, he wrote an article entitled "The Modern Ceremonial Revival". This theme was taken up by others, including Arundale, who noted in the November issue of the same journal that Co-Masonry and the Temple of the Rosy Cross were off-shoots of the TS, and therefore membership in all of them was recommended in his "Suggestions to a Would-be Occultist". An interest in "sacramental magic" had been foreshadowed by Mrs Besant in her lecture, "The Sacramental Life" (published in her book *The Changing World* in 1911), in which she provided a Theosophical and occult interpretation of the traditional seven sacraments. She also offered a "scientific" explanation for transubstantiation, in terms which
Leadbeater would later develop. [49]

The whole of the TS was beginning to become pre-occupied with ceremonial and symbolism. The "Supplement" to the February, 1912, issue of The Theosophist, for example, devoted space to specifying which badges and ribbons should be worn by members attending conventions. ES members were to wear white, orange, rose, bright blue or green ribbons, according to their degree ("the members themselves will know the grades denoted by each"), and members of the OSE gold, purple, or pale pale blue, with either gold or silver stars, depending on their grade. Members of the Sons and Daughters of India were to wear yellow ribbons. [50]

It was but natural that, when Wedgwood travelled to Australia in 1915, at Mrs Besant's invitation, he discussed the Old Catholic Church with Leadbeater. Wedgwood later recalled:

I talked with him about my ordination and he came to various celebrations of the Eucharist by myself. He was greatly impressed with the power for good which such ordination bestowed and with the splendid scope that the celebration offered for spreading blessing abroad on the world. [51]
Leadbeater's interest in Christianity and the church had previously led to his study, *The Christian Creed*, in 1890, and his investigations into the "inner side" of the Mass during his exile in Sicily after the 1906 "troubles". There he had turned his clairvoyant gaze on the ceremonies in the local churches:

Those who know that most beautiful of islands will understand that one does not meet with the Roman Catholicism there in its most intellectual form, and neither the Priest nor the people could be described as especially highly developed; yet the quite ordinary celebration of the Mass was a magnificent display of the application of occult force. At the moment of consecration the Host glowed with the most dazzling brightness; it became in fact a veritable sun to the eye of the clairvoyant, and as the priest lifted it above the heads of the people I noticed that two distinct varieties of spiritual force poured forth from it, which might perhaps be taken as roughly corresponding to the light of the sun and the streamers of his corona. [52]

Leadbeater noted that these two forces poured out
over the congregation and into the countryside, influencing all who were touched by them as a powerful stimulant to their spiritual growth and development.

Many people far away from the church, walking along the village streets or pursuing their various avocations upon the lonely hillsides, felt for a moment a thrill of affection, of devotion, as this great wave of spiritual peace and strength passed over the countryside, though assuredly they never thought of connecting it with the Mass which was being celebrated in their little cathedral. It at once became evident that we are here in the presence of a grand and far reaching scheme. Clearly, one of the great objects, perhaps the principal object, of the daily celebrations of the Mass, is that everyone within reach of it shall receive at least once a day one of these electric shocks which are so well calculated to promote any growth of which he is capable. [53]

It has been claimed by some Theosophical writers that Leadbeater's visions parallel those of the 12th century mystic, St Hildegarde (1098–1179), known as "the sybil of the Rhine", who observed, in a less mechanistic way, the Mass on the "inner planes". She wrote:
I saw also when the priests, robed in the sacred vestments, advanced to the altar to celebrate the Divine Mysteries, that suddenly a great radiance and a retinue of angels came down from heaven, encircling the entire altar, and remaining there until the mystery was accomplished.... [During the consecration] descended suddenly a fiery lightning of indescribable brilliancy from the open heavens down upon the sacrificial Gift, flooding it entirely with its brightness, as the light of the sun lights up everything which it penetrates with its rays. [54]

Leadbeater was thus well-disposed to receive news of a new church in which his own discoveries, and Theosophical corrections of the errors of orthodox theology, could be implemented. He must have been positively delighted when news was received from England that a schism of almost all the Archbishop's clergy had occurred, and that they had elected Wedgwood as their Presiding Bishop, an office he would assume as soon as he could be consecrated to the episcopate.

Archbishop Mathew, despite his initial tolerance of Theosophical belief, finally issued a decree requiring
that any clergy or laity who were members of either the TS or the Oc² must resign from them. He had decided that the organizations were heretical, since Catholica might not believe in reincarnation, or in the common Theosophical doctrine that Jesus was "a reincarnation of someone else". The response to his ultimatum was that two elderly ladies and one priest obeyed him, and the rest of his clergy and laity broke away. Mathew therefore announced that the Old Catholic movement in England had come to an end, and declared his "absolute and irrevocable" intention of submitting to Rome. [55] He didn't, and subsequently made several unsuccessful attempts to revive his movement.

And the clergy who had formerly been under his jurisdiction elected Wedgwood as their new leader. At the end of 1915 Wedgwood left Sydney to return to London for his consecration as a bishop, promising Leadbeater that he would return immediately afterwards. Leadbeater visited New Zealand in December and January, returning to Sydney at the beginning of February, 1916, to await news of what he foresaw as a Theosophical church. [56]