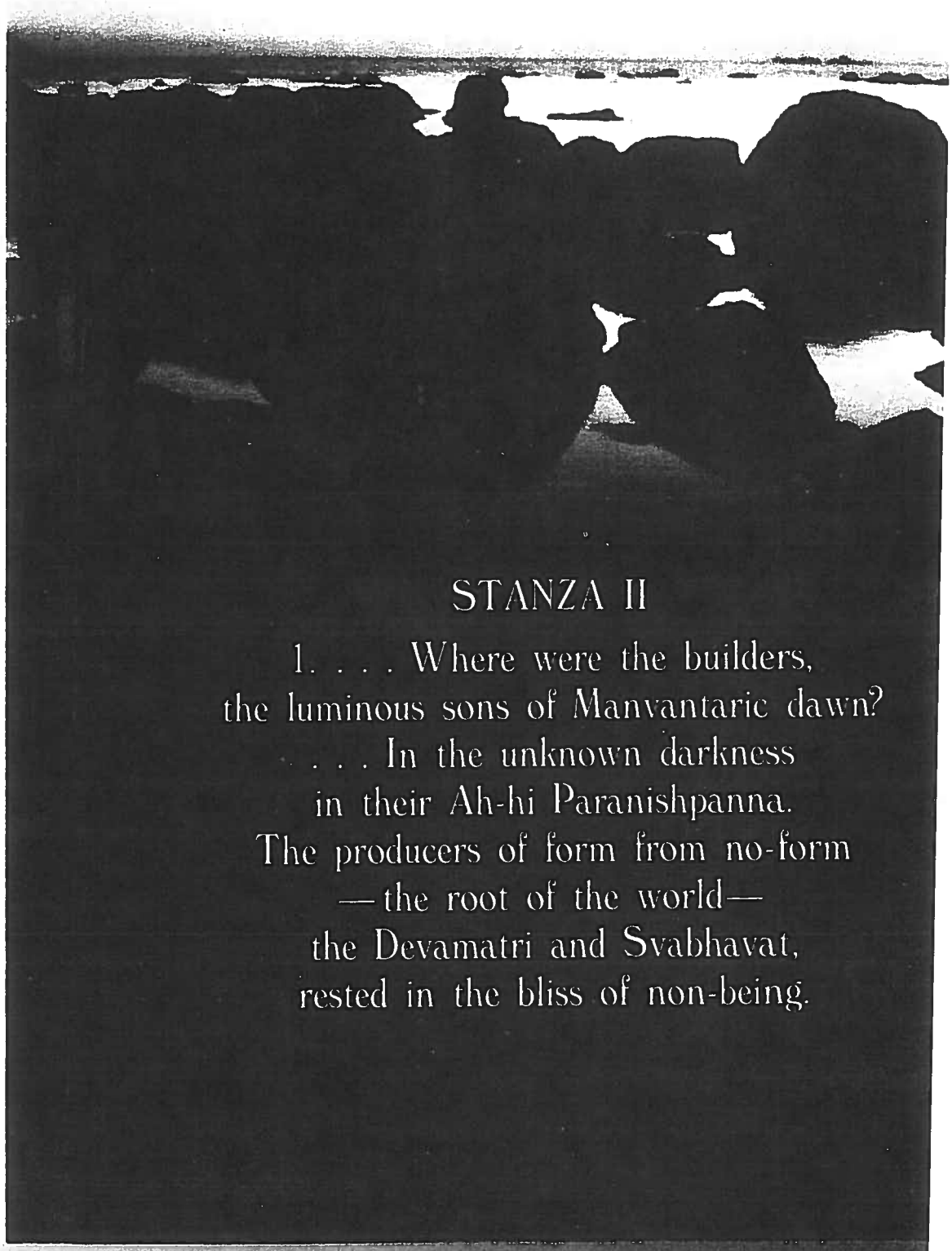

STANZA II

1. . . . Where were the builders,
the luminous sons of Manvantaric dawn?
. . . In the unknown darkness
in their Ah-hi Paranishpanna.
The producers of form from no-form
—the root of the world—
the Devamatri and Svabhavat,
rested in the bliss of non-being.

The Secret Doctrine, Krishnamurti & Transformation

Aryel Sanat

THE ESSENCE OF THE SECRET DOCTRINE IS HUMAN TRANSFORMATION

Aryel Sanat has been active in theosophical work for many years. He has taught philosophy at the University of Miami and has worked as a writer and editor, including five years at the *Miami Herald*. His interest in Krishnamurti dates from the 1960s. He is currently writing a new commentary on the *Stanzas of Dzyan*, planned as the first volume of a trilogy on *The Secret Doctrine*, and another book exploring connections between Krishnamurti, the Mahatmas, and Buddhism. He lives in Coconut Grove, Florida.

THE ESSENCE OF *The Secret Doctrine*, like that of J. Krishnamurti's insights and observations, is the transformation of man. But while the expression "the transformation of man" is closely associated with Krishnamurti (there is even a series of his videotapes with that name), it may sound somewhat strange as representative of *The Secret Doctrine* to the ears of a *traditionalist* student of H. P. Blavatsky's great work. This may be attributed to the emphasis historically in *Secret Doctrine* studies on metaphysical aspects of the teaching, rather than on its psychological implications. And while metaphysical aspects have their place, according to HPB they represent only one of the "seven keys" to understanding *The Secret Doctrine*.[1] On the other hand, there is quite a body of evidence to show that the psychological (also called spiritual or mystical) key must be the first one to be turned, if any of the others are to be of use to the serious student.[2]

There are at least three main indicators of the truth of the proposition that the essence of *The Secret Doctrine* is human transformation. One of these is found in the text itself of *The Secret Doctrine*. A second may be deduced from the explicit connection that HPB makes between *The Voice of the Silence* and *The Stanzas of Dzyan*, the latter being the source of

Photo: Robert Karsten

The Secret Doctrine. A third indicator comes from the recently discovered fact that the *Stanzas* are culled from the *Kalachakra Tantra*, the most highly regarded esoteric teaching of Tibet. Each of these indicators will be explored in turn, and then the question of connections with Krishnamurti will be briefly examined.

Stanzas of Dzyan are Stanzas of Zen.

THE STANZAS OF DZYAN

The meaning of the word *Dzyan* is provided by HPB (and the Mahatmas responsible for founding the Theosophical Society, who were said to have done much of the writing) in *The Secret Doctrine*. She refers to the "*Book of Dzyan*—from the Sanskrit word 'Dhyan' (mystic meditation)."[3] Why not call it simply "meditation" and let it go at that? In a short footnote at the very beginning of *The Secret Doctrine*, it is stated that "*Dan*, in modern Chinese and Tibetan phonetics *Ch'an*, is the general term for the esoteric schools and their literature," and that the related word *Janna* was defined in the old texts as "a second inner birth."[4] In other words, what the authors of *The Secret Doctrine* mean by "meditation," and what the *Stanzas of Dzyan are about, is the transformation of man*, which takes place mystically, not as the result of a practice or of the acceptance of certain ideas.

A way of referring to this main source of all theosophical teaching that would be perhaps more meaningful to an audience of a hundred years later, would be *The Stanzas of Zen*, as *Dzyan* is a synonym of the Japanese "Zen." In the *Theosophical Glossary*, in fact, HPB offers the alternate spellings "Dzyn" and "Dzen."[5] Unfortunately, Zen has been identified in the minds of many as a *method* for obtaining enlightenment; but methods and systems are mechanical, time-bound, and therefore are not transformative. *The Stanzas of Dzyan* can then be seen primarily as a book of *koans* (to appropriately borrow a term from Zen) about the nature of the life of transformation. Koans are intended neither to educate nor to still the mind. They hopefully provoke the ruminative chaos that might help accelerate the brain's thoroughly giving up on itself. Thereby is created the space for the mystical mind to manifest in that true state of meditation of primary interest to all of the world's esoteric schools.

The early stanzas, particularly, deal with the question of "Space," which, from the psychological perspective, refers to *sunya* or *sunyatta*, the state of awareness that takes place when what normally passes for "living" is surrendered to the uninterrupted flow of that which is truly original. This vital living is empty of conceptual content, empty of expectations, empty of identifications; in one word, it is *sunya*.

There is a danger implicit in interpreting the "Space" of the *Stanzas* as if it were exclusively a metaphysical concept to be "understood" and discussed in more or less intellectual terms, because such discussions tend to strengthen the me, which is ever ready for new "adventures" in its own expansion, such as these intellectual excursions always are. It is then not too difficult to recognize that a study of *The Secret Doctrine* along the more or less Biblical lines of "In the beginning there was Space," while possibly intellectually exciting to some, has very little to do with either the life of transformation or with true understanding, which comes from a source other than the intellect.

According to *The Voice of the Silence*,[6] understanding of the inner doctrine comes only to those involved in the life of transformation. Therefore (this fundamental

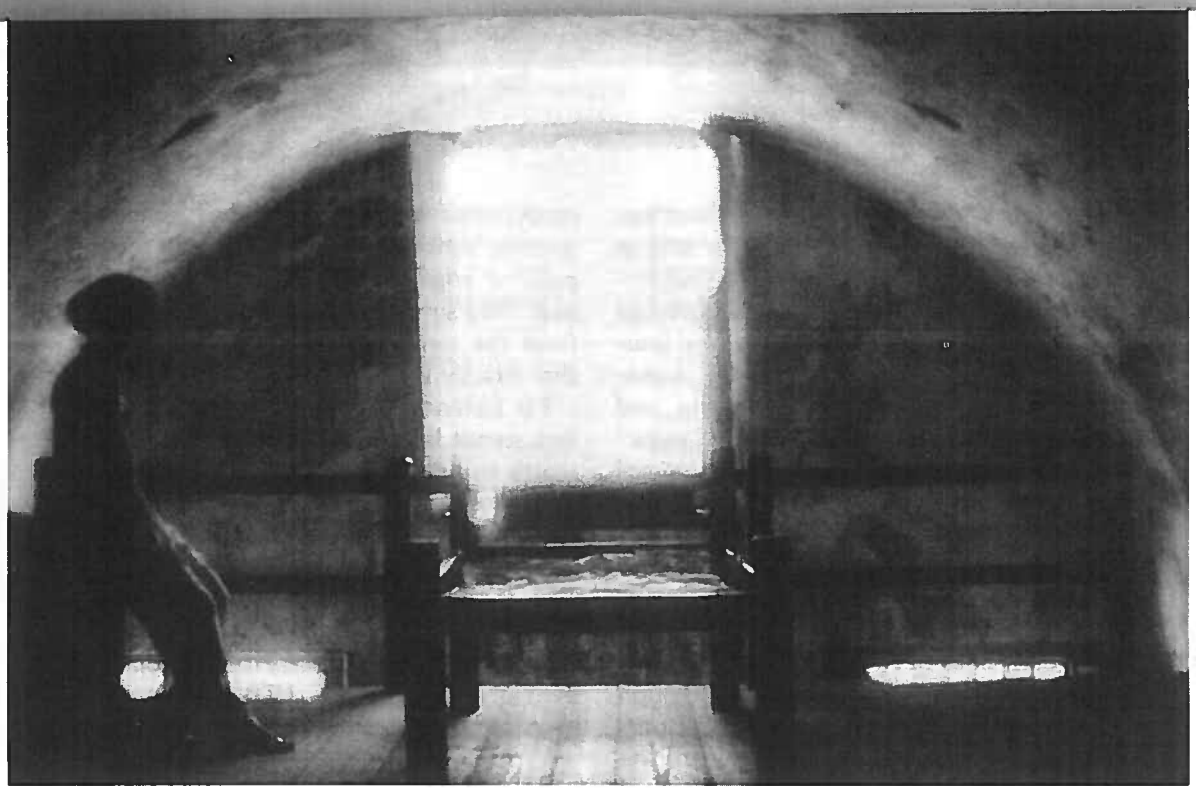

Photo: Daniel Donahoe

source proposes), the only real understanding of what is meant in the *Stanzas* by "Space" is likely to be found only in the act of transformation. The actual state of awareness (or state of being) that takes place when there is no attachment to any of the things of the personality—a state which is radically different from holding onto *ideas* about non-attachment—makes it then possible to understand directly the workings of the universe, because it implies a cleansing of all conditioning. Therefore, it is only in that transformed state, unencumbered by any of the unquestioned prejudices of one's past, that it would be possible to really understand anything of significance. It is probably precisely because the inner teachings can only take place in the context of that state of transformation—something that would only happen in the aloneness of one's being—that they are referred to as "the Doctrine of the Heart."

THE VOICE OF THE SILENCE

In the Preface to *The Voice of the Silence,* HPB makes a remarkable statement about the relationship between that work and the *Stanzas of Dzyan:*

> The work from which I here translate forms part of the same series as that from which the "Stanzas" of the *Book of Dzyan* were taken, on which *The Secret Doctrine* is based.[7]

To say that *The Voice of the Silence* and *The Secret Doctrine* have the same source is equivalent to suggesting that neither of them can be understood if they are being studied by a mind still unaware that it is under the influence of its own conditioning. *The Voice of the Silence* is ruthlessly clear on the subject of the need for an unconditioned mind (a mind clarified by yoga), for it begins with the warning that

> He who would hear the voice of *Nada,* "the Soundless Sound," and comprehend it, he has to learn the nature of *Dharana.* Having become indifferent to objects of perception, the pupil must seek out the *rajah* of the senses, the Thought-Producer, he who awakes illusion. The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer.[8]

So, according to this preliminary admonition, anyone who can not "become indifferent to objects of perception" is not in a position to begin properly the study of *The*

Voice of the Silence or *The Secret Doctrine*, since they are of one and the same source and presumably impose the same requirements on their students. In the *astanga* yoga of Patanjali, its eight "limbs" are enumerated as *yama, niyama, asana, pranayama, pratyahara, dharana, dhyana* and *samadhi*. They are "limbs" and not "steps" because none of them can be practiced adequately without all the others being present. Nevertheless, the order in which they are given by Patanjali has been the one in which they have been taught for millenia, which is the order hinted at in these early lines of *The Voice of the Silence*. It is suggested there that now that the pupil has "become indifferent to objects of perception" *(pratyahara)*, he "has to learn the nature of *Dharana*" (usually translated as "concentration").

At any rate, the point is that *The Voice of the Silence* is not meant for scholarly work (though, of course, boys will be boys and scholars will use anything as a subject of study). This is clearly a book of advice for anyone seriously involved already on the path of yoga, on the path of transformation. And since *The Secret Doctrine* comes from the same source, one would expect that exactly the same should be true of it.

For instance, it seems fairly clear that the first stanza is meant to describe, as well as words will permit such a thing, the state of awareness called *sunyatta*, in which presumably can take place a communion with the structure of the universe. It can also be said to be a description of the state of awareness of an adept, as the text itself expresses it when it refers to "the 'opened eye' of Dangma." As HPB explains in a footnote,

> In India it is called the "Eye of Shiva," but beyond the Great Range it is known in esoteric phraseology as "Dangma's Opened Eye." Dangma means a purified soul, one who has become a Jivanmukta, the highest Adept, or rather a Mahatma so-called. His "Opened Eye" is the inner

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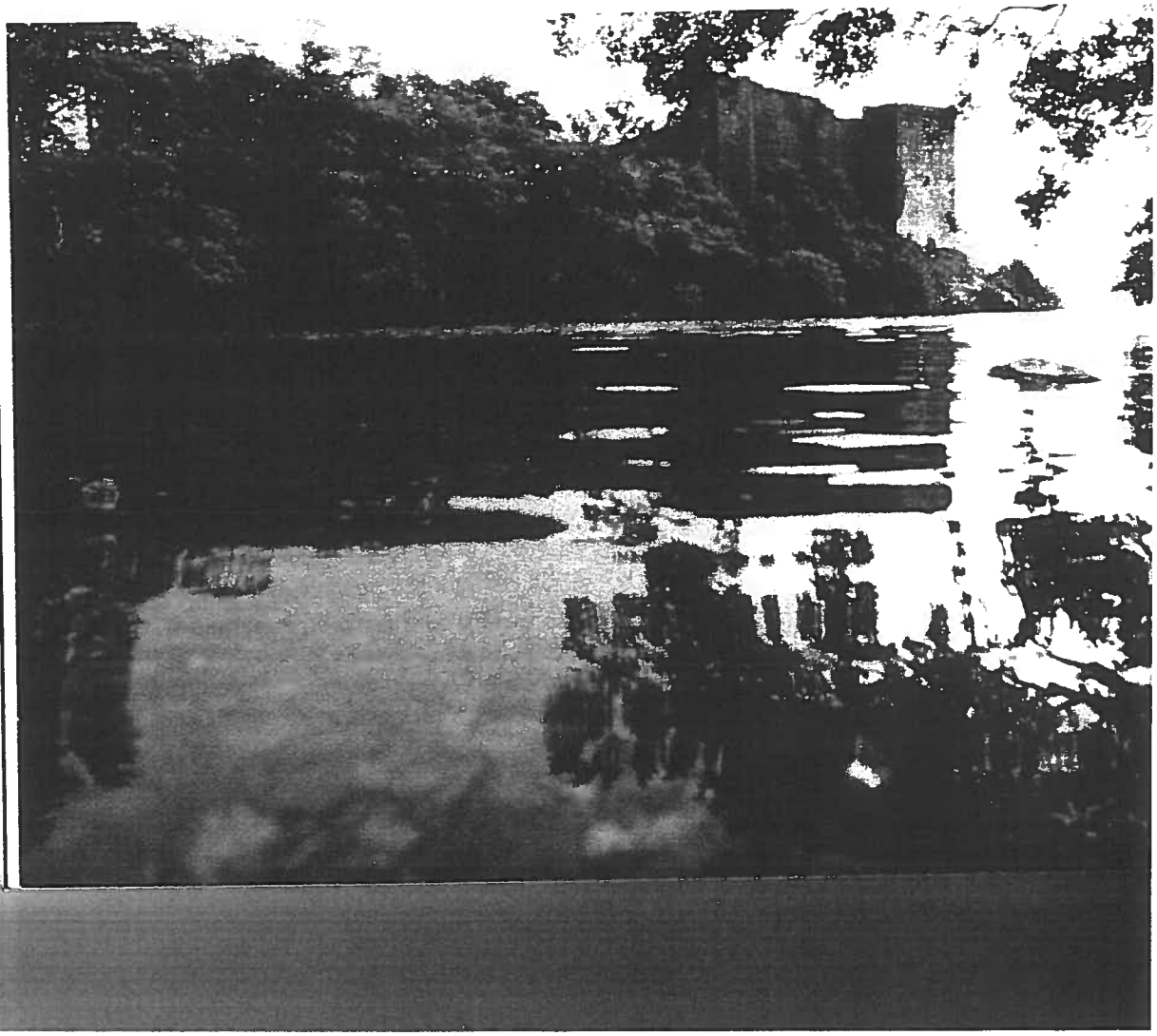


spiritual eye of the seer; and the faculty which manifests through it, is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable.[9]

Thought always remains shallow, superficial.

That first stanza refers explicitly to the fact than when there is *sunyatta*, "Space," none of the explanations given in the scriptures are of any significance, since there is no one to read or consider what they say; it gives a graphic picture of what it is like to be in that state of complete emptiness. Part of what it points out is that the path to liberation is meaningless in that state, because there is no one to react to anything, there is no place to go, there is no yearning to change anything. Therefore, when *sunyatta* is, "The Seven Ways to Bliss were not." Nor is there any concern in that state for the misery or mediocrity of daily life as it is usually lived, that is, in a constant attachment to various objects of sensation (represented in Buddhist terminology by the so-called twelve *nidanas*). For that reason, "The Great Causes of Misery were not." What follows is the entire text of the stanza, so the reader can consider it from this psychological perspective. While only a full commentary with careful consideration of each term and with specific references to Buddhist and other sources could be likely to provide a clearer exposition, the more transparently psychological statements have been italicized:

> The Eternal Parent, wrapped in her Ever-Invisible Robes, had slumbered once again for Seven Eternities. *Time was not, for it lay asleep in the Infinite Bosom of Duration.* Universal mind was not, for there were no Ah-hi to contain it. *The Seven Ways to Bliss were not. The Great Causes of Misery were not, for there was no one to produce and get ensnared by them.* Darkness alone filled the Boundless All, for Father, Mother and Son were once more one, and the Son had not yet awakened for the new Wheel and his Pilgrimage thereon. The Seven Sublime Lords and the Seven Truths had ceased to be, and *the Universe, the Son of Necessity, was immersed in Paranishpanna,* to be outbreathed by that which is, and yet is not. Naught was. *The Causes of Existence had been done away with;* the Visible that was, and the Invisible that is, rested in *Eternal Non-Being—the One Being.* Alone, the One Form of Existence stretched boundless, infinite, causeless, in Dreamless Sleep; and Life pulsated unconscious in Universal "Space", throughout *that All-Presence which is sensed by the Opened Eye of Dangma. But where was Dangma when the Alaya of the Universe was in Paramartha,* and the Great Wheel was Anupadaka?[10]

And *Paramartha* is the name of another esoteric treatise that belongs to the same series as the *Stanzas* and the *Voice of the Silence:*

> *Together with the great mystic work called Paramartha,* which, the legend of *Nagarjuna* tells us, was delivered to the great Arhat by the Nagas or "Serpents" (in truth a name given to the ancient Initiates), the "Book of the Golden Precepts" claims the same origin.[11]

The term is one of crucial importance in the Madhyamika school of Buddhism, and is defined in *The Secret Doctrine* as "Absolute Being and Consciousness, which are Absolute Non-Being and Unconsciousness." Krishnamurti, speaking in a more contemporary style, clarified (italics added) this matter of Absolute Being, which is Absolute Non-Being, when he pointed out that

> The essence of thought is that state when thought is not. However deeply and

Photo: Jeff Gresko

> widely thought is pursued, thought will always remain shallow, superficial. The ending of thought is negation and what is negative has no positive way; there is no method, no system to end thought. The method, the system is a positive approach to negation and thus thought can never find the essence of itself. It must cease for the essence to be. *The essence of being is non-being, and to "see" the depth of non-being, there must be freedom from becoming.*[12]

HPB says in her commentary, in a language denuded of the esoterically foreign, Hegelian terms used in *The Secret Doctrine* (apparently out of necessity, in order to communicate better with her Victorian audience), that

> "Paramarthasatya" is self-consciousness, Svasamvedana, or self-analyzing reflection—from *parama,* above everything, and *artha,* comprehension—*satya* meaning absolute true being, or esse.[13]

If HPB's commentary to verse nine of the first stanza is read carefully, it will be seen that the subject matter of the whole stanza, clearly, is not altogether the creation of the universe in the conventional sense. Rather, and reading it with the psychological key in mind, this text is dealing primarily with states of awareness that are possible only for a very accomplished adept. It is said there (italics added) that

> Alaya is the Soul of the World or Anima Mundi—the Over-Soul of Emerson—which according to esoteric teaching changes its nature periodically. Alaya, though eternal and changeless in its inner essence on the planes which are unreachable by either men or cosmic gods (Dhyani-Buddhas), changes during the active life-period with respect to the lower planes, ours included. *During that time not only the Dhyani-Buddhas are one with Alaya in Soul and Essence, but even the man strong in Yoga (Mystic Meditation) "is able to merge his soul with it,"* as Aryasanga, of the Yogacharya school, says. *This is not Nirvana, but a condition next to it.*[14]

The real nature of space, and the seriousness of the difficulties implied in speaking about this subject without the proper per-

spective in one's daily life, is again clearly spelled out by Krishnamurti:

> Thought cannot conceive or formulate to itself the nature of space. Whatever it formulates has within it the limitation of its own boundaries. This is not the space which meditation comes upon. Thought has always a horizon. The meditative mind has no horizon. The mind cannot go from the limited to the immense, nor can it transform the limited into the limitless. The one has to cease for the other to be. Meditation is opening the door into spaciousness which cannot be imagined or speculated upon. Thought is the centre round which there is the space of idea, and this space can be expanded by further ideas. But such expansion through stimulation in any form is not the spaciousness in which there is no centre. Meditation is the understanding of this centre and so going beyond it. Silence and spaciousness go together. The immensity of silence is the immensity of the mind in which a centre does not exist. The perception of this space and silence is not of thought. Thought can perceive only its own projection, and the recognition of it is its own frontier.[15]

THE KALACHAKRA TANTRA

The recent discovery that the *Stanzas of Dzyan* are at least partly taken from the *Kalachakra Tantra* goes a very long way to showing that the essence of *The Secret Doctrine* can best be expressed as being the transformation of man. After all, transformation is universally acknowledged as the essence of Tantra, and the Kalachakra lineage is similarly recognized both in India and Tibet as the source of the highest and most esoteric of all teachings.[16]

Researches done by Prof. Jagannath Upadhyaya of Benares Sanskrit University and by David Reigle in the United States are quite emphatic evidence that the true teaching of Theosophy is one and the same with the so-called "Teaching of Shambhala," another name for the teaching of the Kalachakra lineage. Interested students should consult Reigle's monograph *The Books of Kiu-Te or The Tibetan Buddhist Tantras. A Preliminary Analysis*[17] and his paper "New Light on the *Book of Dzyan*"[18] read at the Symposium on the *Secret Doctrine* held in San Diego, California, on July 21–22, 1984.

All that matters is
life of transformation.

Connecting the *Stanzas* and the *Kalachakra Tantra* is a true landmark in the understanding of the Mahatmas' actual teaching; since the essence of the Kalachakra teaching is transformation, it implies that the essence of Theosophy is that which takes place in the process of transformation itself. The heart of Theosophy would then not be a mere series of "teachings" that anyone can speak or write about with more or less lucidity, but rather the act of perception itself, when unencumbered by any claims coming from the personality. In Buddhism, the most developed line of teaching came through the Mahayana and the Vajrayana, in both of which the initial teachings of the Buddha seemed to have been discarded radically. And it should be kept in mind that Nagarjuna, who started these lineages, has been widely acknowledged as giving the "Teaching of Shambhala."

The reason why there is in Nagarjuna the appearance of discarding the Noble Eightfold Path together with many of the other fundamental teachings of Buddhism, is that they had become a tool for the personality (in the theosophical sense of that term) rather than an element for true liberation. The moment a fixed idea is created about any truth, it ceases to be the truth and begins to be an element of the personality —and is one of the reasons for the danger

of metaphysical expositions made without the benefit of the psychological key. That is the reason why not only in the Mahayana and the Vajrayana was it indispensable to do away with the acceptance of any fixed teachings, but this is also the reason why true Theosophy cannot be a series of fixed teachings, no matter how lofty they may sound.

Meditation, Krishnamurti said, is explosion and discovery.

All such teachings are of the world of the personality, and are not very likely to lead to a life of transformation, except as they may provoke frustration and subsequent abandonment by the very serious. In fact, the teaching of Shambhala, as in the first stanza quoted above, seems to suggest very clearly that the life of transformation does not begin until and unless all ideas, beliefs, and attachments to various philosophies cease to be. Transformation means that the personality is no longer, and something else takes its place. It is only in such a state that true Theosophy *begins*.

When transformation is taking place, according to Nagarjuna and therefore the teaching of Shambhala, it is then not necessary to believe or disbelieve anything. Belief in reincarnation, karma, the oneness of life, the spiritual path, or anything else is quite dispensable in the context of the life of transformation. Whatever takes place in such a context of total negation of the personality is sacred (to borrow a term from Krishnamurti) and is its own source; it does not require justification from any book or teaching. Its normal expression would be a total compenetration with whatever is taking place, and so it would be described by personalities witnessing it as compassion, wisdom, understanding, caring. As Krishnamurti put it,

> Meditation is not a search; it's not a seeking, a probing, an exploration. It is an explosion and discovery. It's not the taming of the brain to conform nor is it a self-introspective analysis; it is certainly not the training in concentration which includes, chooses and denies. It's something that comes naturally, when all positive and negative assertions and accomplishments have been understood and drop away easily. It is the total emptiness of the brain. It's the emptiness that is essential, not what's in the emptiness; there is seeing only from emptiness; all virtue, not social morality and respectability, springs from it. It's out of this emptiness love comes, otherwise it's not love. Foundation of righteousness is in this emptiness. It's the end and beginning of all things.[19]

A connection between Krishnamurti and Nagarjuna has indeed been made by Buddhists. In speaking of Pandit Jagannath Upadhyaya, Pupul Jayakar says in her biography of Krishnamurti that

> In the beginning of the 1950s, when pandits of Varanasi had first heard Krishnaji, the Buddhists held that Krishnaji was speaking Buddhism, the Vedantins that he was in the stream of Vedanta. Later, Upadhyayaji felt that Krishnaji was more in the stream of Nagarjuna. Again, at a later period, he felt that Krishnaji's word was what Nagarjuna would have said had he been alive today. It was relevant to the contemporary moment.[20]

It would seem to be a great temptation for a personality, when confronted with a manifestation of the life of transformtion, to create a new world of ideas in order to explain that life. However, the *descriptions* of the personality are not the *described;* they never can say what one would like for them to be able to say. Furthermore, even when the description is inspiring at some level, it is never itself the *life of transformation,* and is therefore completely irrelevant. The only thing that matters is the *life* of

transformation, and it would seem that all the "teachings" are so much grist for the mill of the personality, no matter how beautiful or profound they may sound. This is the first lesson to be learned in the teaching of Shambhala, as all the evidence seems to suggest.

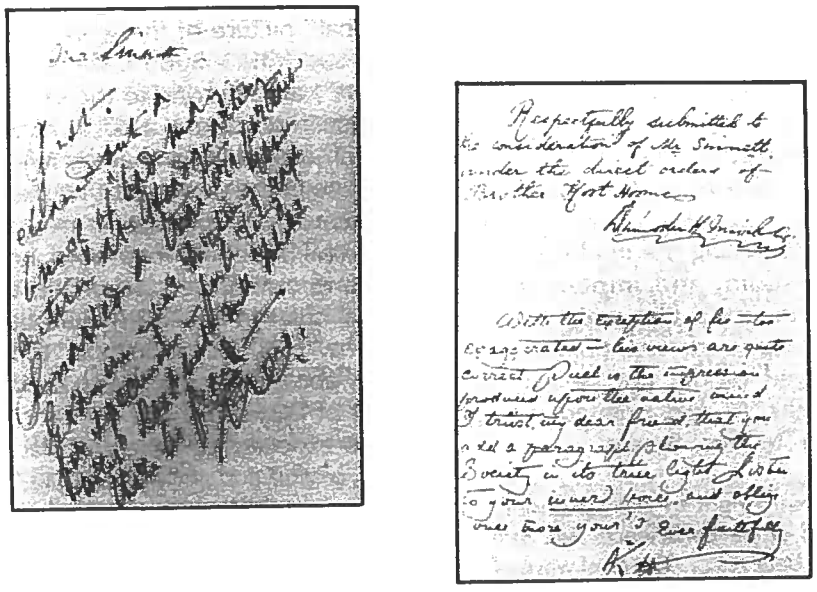
A formidable problem is how difficult it is to really see this first lesson for oneself, since there is no help from any scripture, guru, or tradition at that point. One is totally by oneself, with nothing to lean on. As Mahatma K.H. put it,

> The fact is, that to the last and supreme initiation every chela—and even some adepts—is left to his own device and counsel. We have to fight our own battles, and the familiar adage—"the adept *becomes*, he is not *made*" is true to the letter.[21]

Eliminating the attachments of the personality (including all the teachings and practices that one's personality may have come to identify with the spiritual life), obviously would create a tremendous vacuum in one's life. This void would be so deeply uncomfortable, that there would be a very great temptation to fill it up with new concepts. It is very tempting, for instance, to create a new world of ideas out of the notion that all ideas are to be given up. Being left without any concept to depend on feels so "wrong" to the concept-bound personality, that it easily assumes that there must really be something wrong with the death of all of its preciously-held attachments. But so long as one is acting according to a formula, no matter how clever, sophisticated, or subtle, it is the personality, the me, that is in charge. One would like to find some comfort in having a ready-made formula for how life will be without the personality, but in fact, it is not possible to predetermine how transformation will take place because, as Mahatma K.H. underscored, it is always original, unique.

It is this sense of disorientation and uncomfortableness naturally felt by the personality that has made Krishnamurti's insights and observations so very difficult for many of the vast numbers of people—and not only Theosophists—who came in contact with him throughout his long life. This

Handwriting of M. and K.H.



Slide: Joy Mills, "Mahatma Letters Series"

uneasiness is strikingly reminiscent of the accounts of discipleship and probation spoken of continuously in the early years of the society's history, particularly in the letters of the Mahatmas.

KRISHNAMURTI AND TRANSFORMATION

When Krishnamurti came on the theosophical scene, the universal understanding in all the theosophical organizations was that Theosophy consists of a series of teachings that, in their reasonableness, lead human beings to live the spiritual life, which was understood as following a number of set rules. Nevertheless, a careful perusal of all the original sources (the letters from the Mahatmas, HPB's writings, and the writings of some of the chelas) shows that the real teaching was never meant to be merely a "rational" exposition of "reality."

Rather, it was presented first and foremost as a series of intuitive injunctions and exhortations to inspire interest in the life of transformation, the life of brotherhood, and unconditional acceptance of that which is the case. That is part of the reason why there have been so many apparently disparate versions of the teaching, most of which are in disagreement with the others on crucial points, and why in the early years (when the Mahatmas' influence was more ostensive) there was such a great confusion among the members about what the actual teaching was. While most members were looking for—and others were writing about—a "rational" picture of the world, the Mahatmas were teaching a way of living that implied discarding the intellect as the source of wisdom, and implementing brotherhood in one's life, which meant partly not paying much attention to what anyone believed or did not believe (including oneself). As was pointed out by Mahatma K.H. to Mrs. Besant,

> No one has a right to claim authority over a pupil or his conscience. Ask him not what he believes . . . The crest wave of intellectual advancement must be taken hold of and guided into Spirituality. It cannot be forced into beliefs and ceremonial worship.[22]

The presence of Krishnamurti in the midst of the theosophical world can then be perceived as not having been a mistake or a bizarre coincidence. It was through Krishnamurti that the first lesson of the teaching of Shambhala was spotlessly given to the world at large. Throughout his life he addressed the necessity of dying from moment to moment (in theosophical terminology, the death of the personality), as in the quotations offered above. He further addressed the problem of our not being able to understand, to really "know" anything, so long as perception comes from conditioning, from a point of view. The life of concepts and conditioning is clearly also the life of the personality, so (again, putting it in theosophical terms) he was pointing to the need to allow something other than the personality to rule our understanding of things.

But he absolutely refused to give a name to that "other" that came about when the personality is not there, such as is done in some theosophical, Hindu, and Buddhist works, and it is this refusal of his that baffled so many, who demanded to be given a "rational" picture of the world. He would never say "this is Buddhi we are speaking of," or "I am referring to the upper triad." Whenever words are used to refer to this "other," everything is thereby relegated to the plane of the personality, no matter how "profound" or "spiritual" it may sound.

The real Buddhi is not a word, nor a concept, and cannot be categorized on a pyramidal chart in which it would be placed near the "top." Terms such as "top," "bottom," "above," "below," with their connotations of "superior" and "inferior," would not be expected to have any place in the world of the *actual* "upper triad." But to speak of these things as if one knew what one was talking or writing about can have the effect of demeaning them and encourages the pretense that they can be spoken

about rationally with words and concepts, contrary to the teaching of Shambhala, which proposes that the beginning of learning takes place with the death of the personality—and with it of all concepts.

The real Buddhi is not a word or concept.

Krishnamurti showed uncompromisingly what a serious and dangerous mistake it is to categorize sublime notions. Anyone who only *believes* in "the oneness of life," for instance, and is not actually existing in the state of *being* all life, is thereby almost certain to be falling asleep and going astray from the life of transformation, in which there can be no such concept. It may very well be that, upon the actual dying of the personality with all its concepts and conditionings, there may come the discovery that life *is* one, after all. But that also is a very dangerous idea to pursue, because that sort of speculation is but another conceptual distraction from the life of transformation.

In other words, Krishnamurti's presence in the twentieth century has made it possible for each of us to have a real litmus test for how serious we actually are about Theosophy. It implies that a Theosophist is not necessarily someone who holds certain beliefs, but rather someone who lives the life of transformation. Another implication in all this is that anyone who believes in or presents Theosophy to others as if it were a series of fixed teachings, would be, despite good intentions, most lamentably misrepresenting the truth and likely to be doing a disservice to the esoteric teaching.

It should then perhaps come as no great surprise to read in Pupul Jayakar's biography of Krishnamurti, statements made at the turn of the century by two practicing *tantrikas* of the Kalachakra lineage whom Mrs. Besant consulted regularly in Benares:

> Pandit Jagannath Upadhyaya of Varanasi, who had found a copy of the original text of the *Kala Chakra Tantra,* and who was undertaking research into it, told Krishnaji that Pandit Gopinath Kaviraj maintained that the Theosophical Society drew much of its hidden teaching from this secret doctrine. He went on to say that Swami Vishudhanand and Gopinath Kaviraj, in the early years of the twentieth century, had spoken to Mrs. Besant of the imminent coming of the Maitreya Bodhisattva and his manifestation in a human body; according to the swami, the body chosen was that of Krishnamurti.[23]

Unfortunately, such statements about Krishnamurti have been widely interpreted as meaning either that he was a very great authority whom we all must follow to the letter, or that those who made such statements were mistaken. While hopefully it has been shown here that there is a very clear and incontestable intimate relationship between the Kalachakra lineage, the Mahatmas who began the theosophical movement, and Krishnamurti, this need not mean that Kirshnamurti (or the Mahatmas, for that matter) need be accepted *a priori* as a supreme authority in spiritual matters. Authority, after all, can be seen to be but another *concept* of the personality—accepted or rejected according to its prejudices—so anyone who follows authorities is not likely to be living the life of transformation. It is the personality that arbitrarily creates the notions of the "superior" and the "inferior," so indispensable for having authorities. But in reality, such distinctions have absolutely no meaning. Krishnamurti was not an authority, in part precisely because he can now be seen to have been an integral part of a much larger picture—of a Tibetan *t'angka* scroll painting, one might say, created in Shambhala.

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2. *Ibid.*, vol. 2, pp. 78–79, 89–90; vol. 5, pp. 406–413.
3. *Ibid.*, vol. 5, p. 389.
4. *Ibid.*, vol. I, p. 44.
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6. Blavatsky, *The Voice of the Silence* (Adyar: The Theosophical Publishing House, Golden Jubilee Edition, 1959). Transformation is the subject of the whole book. See, for instance, fragments 4, 5, 19, 32, 33, 51, 56, 63, and 64.
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