

# **The Crystal Revolution – My Meetings with Mr. J. Krishnamurti**

By M. Kata

The Definitive Version

(but any error when found shall be corrected)

2012

(originally written in 1986)

**This manuscript is dedicated to**

Mr. J. Krishnamurti

Mr. K. Kata

an ex-mayor of Nerima-district of Tokyo, Japan

a holder of the 4<sup>th</sup> order of merit of the sacred treasure of the Emperor of Japan

a holder of the 5<sup>th</sup> dan black belt of Kendo

who never went out of Japan during the war years

and to each and every good man (and woman!) who reads this manuscript

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Mr. Pratap Narayan Singh Deo (Raja of Kharsawan, India)

Mr. Umanga Pandey (Nepal)

Kavita High IQ Bollywood Actress

“Ordinary Person” and my “Beijing Angels” (People’s Republic of China)

City Walls’ staff (People’s Republic of China)

Mrs. Jamyang Norbu

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Note by Umanga ( March 2010, Krishnamurti Retreat, Rajghat)

I have visited the Krishnamurti Study Centre in Kathmandu only once, in 2007. I met M. Kata ('Kata-San') there and since then, we have been in touch. I have been something like an editor to his essay *The Crystal Revolution-My Meetings with Mr. J. Krishnamurti* I say 'something like an editor' because he rejected almost all of my edits, while using our conversations more as a sounding board. Apart from the 'About the Author' section, the merits of the essay along with its grammatical irregularities and stylish peculiarities are entirely his.

In discussing the essay, I managed to untangle my initial views about Kata-San: behind the eccentricities, I found a normal person – as normal as can be expected after 40 years of solitary research. Behind the stubbornness, I found an openness for genuine dialogue, behind the presumptuous judgments I found ability to accept errors when proved wrong and behind a taciturn facade, I found an engaging philosopher.

This essay was completed at the Krishnamurti Study Center, in Rajghat, India, in March 2010. During many informal dinner-table conversations at the Center, I witnessed how Kata-San's confrontational style and judgmental tone often led to misunderstandings that could have been avoided. This note is a summary of my understanding of his essay, in the hope of avoiding similar misunderstandings in the future.

Kata-San's essay presumes that the readers have some familiarity with Krishnamurti and Theosophy. However, such a familiarity is not necessary to understand the major messages, which are the following:

Krishnamurti is a World Teacher, an avatar who is a vehicle of Maitreya. This can come as a shock to many of Krishnamurti's readers who are under the impression that Krishnamurti denied the Theosophical tenets, the esoteric teachings and the importance of masters. M. Kata refutes this by citing examples from his meetings with Krishnamurti.

Other references M. Kata presented, in my discussions with him, are quotations from Krishnamurti to Asit Chandmal (*One Thousand Moons, One Thousand Suns*), G. Narayan (*As the River Joins the Ocean*), and Sydney Field (*A Reluctant Messiah*). An article from P Krishna (in *The Indian Theosophist*, October 2005) also substantiates this thesis.

M. Kata accepts that Krishnamurti's public talks give seemingly different messages from the ones he gives in personal interactions. This, however, does not mean M. Kata is adamant to point, that there is a contradiction in any real sense, or that his public talks are somehow less true or less meaningful than his private discourses.

As an avatar, Krishnamurti is comparable to Krishna, Jesus, Buddha, first Shankaracharya and Tsongkhapa (founder of Gelugpa Tibetan Buddhism). The teachings of all other avatars are not accessible to us (due to translations and interpretations, among other

reasons); only Krishnamurti's teaching are directly accessible to us. This is a unique blessing to us all.

M. Kata is sorry that most people take Krishnamurti as just another type of philosopher, and he is upset when he sees people treating Krishnamurti (his objects, institutions, teachings) in a less-than-sacred manner. M. Kata feels naturally offended when people compare Krishnamurti to other gurus who are not even adept or genuine yogis.

Some of these so-called gurus are clearly lying and manipulating the gullible public. However he does recommend a few individuals (even though they are far below Krishnamurti's level): Blavatsky, Olcott, Gurdjieff, Lobsang Rampa, Vimalananda, and T. Subba Row.

A person who uses Krishnamurti's expressions and ideas without having experienced them is a hypocrite, according to M. Kata. Such usage is tantamount to distortion of Krishnamurti's teachings, something that Krishnamurti repeatedly warned against. Unsurprisingly, M. Kata openly condemns many modern age gurus (such as Rajneesh, Nisargadatta Maharaj, U. G. Krishnamurti, Vimala Thakar, and Poonja Ji).

What is somewhat surprising is M. Kata's criticism of those followers of Krishnamurti's teachings who freely use terminology and phrases used by Krishnamurti. Do these 'Krishnamurti Evangelists' not realize they are diluting or confusing Krishnamurti's teachings? Can one honestly claim that one has felt the 'love' or 'providence' or 'creative impulse' or 'silence' that Krishnamurti felt? It is important, M. Kata prescribes, that a person uses one's own honest terminology to describe his or her experience.

As an occultist, M. Kata is extremely careful about the use of words and concepts of Yoga, art, Kundalini, compassion, love, siddhis, help, etc. He feels that these words have been belittled and cheapened to an extent that they no longer communicate their original essence.

He blames New-Age gurus who have cheapened these concepts. He also blames the public for lapping up these terms and concepts without thinking about what they are doing. He suggests that an individual should work on developing honest self-observation, discriminative instinct, logical thinking, healthy skepticism, and rigorous articulation. Without this work, a person may end up with a life that is either wasted or manipulated by others.

M. Kata's final conclusion is that Krishnamurti is the World Teacher and one should get maximum exposure to his direct teachings, without mediators, and, if possible, without translations.

## About the Author

The author M. Kata is a researcher of the esoteric science. He was born in 1949, in Tokyo, Japan. For the last 40 years he has been, to use his own term, on “the way of an honest egoist”.

In 1970, M. Kata first met Krishnamurti, who is of singular importance to him. Between 1976 and 1982, he saw Krishnamurti numerous times as he made it a point to attend almost all of Krishnamurti’s public talks and private group discussions in Madras, Delhi, Rishi Valley and Rajghat. He has had the good fortune of having several meals and three private interviews with Krishnamurti (Krishnamurti himself refers to Kata in the book *Exploration Into Insight*). M. Kata had made the record of these private interviews for his own personal reference in 1986, when Krishnamurti passed away.

Since 1986, he was mostly engaged in private research in Japan, and occasionally wrote articles to caution the public against false gurus. (Incidentally, he recollects he was the only open critic of Asahara Shoko, a charismatic guru of Om Shinrikyo group which later carried out the sarin subway attack in Tokyo in 1995, injuring over 6000 people.) He has published a Japanese book (its title phonetically reads “*Krishnamurti Sui Sho no Kaku Mei Ka*”), which recounts his meetings with Krishnamurti. This essay attempts to do the same, in the English language.

Having traveled extensively for research in South Asia, M. Kata’s current home is China, where he looks forward to learning the ancient Chinese esoteric arts. He also feels that China has a high potential to flower, not just economically.

## Prologue

... and the minds of those who live at the end of the Iron Age shall be awakened, and shall be as crystal. The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a race who shall follow the law of the Golden Age. For it is said: “When the sun and the moon and Tisha and the planet Jupiter are in one mansion, the Golden Age shall return.”

– *Vishnu Purana*

I feel like a crystal vase, a jar that has been cleansed and now everybody in the world can put a beautiful flower in it and that flower shall live in the vase and never die.

– J. Krishnamurti

This essay is based on the manuscript I had prepared in 1986 for personal reference. I don't have a day-to-day diary, but although I wrote it from memory, I believe it is fairly accurate. I am a person with a peculiarly accurate recollection when it comes to essential things.

The order of the topics covered in my personal interviews has been presented differently from the original conversations, for the convenience of the reader.

You may find the description of my conversations with Krishnamurti too brief. If so, please read the following:

As we have far less time in reality than we feel and think we have, it is better for us, whenever we want to say something, to do so with simpler words and shorter sentences. A problem arises here out of our hypocrisy because we think, to make the work academic, we have to use difficult words and complex expressions. It often happens that a voluminous writing by a famous scholar can be reduced to a few pages when you get rid of all the high-sounding but empty words. The remaining real content, supposing there is any, is usually such a common thing, when phrased in easier language, that everybody knew anyhow. Take for example: “We hold this entire terrestrial creation hostage to nuclear destruction, threatening to hurl it back to the inanimate darkness from which it came.” This is a sentence from a best-selling book quoted in an article in the magazine *Plain Truth*. It is a supposedly highbrow way of conveying a simple statement which everybody has already heard ad nauseam: “If nuclear war happens we shall be finished.” Take another example from the same book: “We must lay down our arms, relinquish sovereignty, and find a political system for the peaceful settlement of international dispute.” Now, I have no objection to his choice of words but the content is just meaningless and useless. It is like saying to an ugly girl, “You should be beautiful.” She would have been if only she had known how!

– *The Lankavatara Story*

I read somewhere that mantras are said to grow out of bijas. I hope I have succeeded in planting the bijas in this essay.



## Introduction

From the nineteen-twenties I have been saying that there should be no interpreters of the teachings, for they distort the teachings and it becomes a means of exploitation.

Unfortunately, interpreters have sprung up, a fact for which we are in no way responsible... In recent years several people have asserted that they are my successors and that they have been especially chosen by me to disseminate the teachings. I have said and I again repeat that there are no representatives of Krishnamurti personally or his teachings during or after his lifetime. I am very sorry that this has to be said again.

– From a Statement by Krishnamurti, Brockwood Park, Bramdean, England, June 1970

There is a gentleman I met at a Krishnamurti gathering whom I nicknamed “the Krishnamurti Evangelist.” Later, I happened to see a book on Krishnamurti written by him. In the beginning he said he was not an interpreter of Krishnamurti’s teachings but he became one right after that. I sincerely hope that I am not making the same mistake now. I can imagine why Krishnamurti so insisted on the point just quoted. Inaccurate representation of the holy is the greatest sacrilege against the holy. Even if you repeat exactly, like a parrot, some of Krishnamurti’s words, it is still an inaccurate representation because you are far below his level.

The Rishi said, “Atman is Brahman,” and the people listening to it went straight to heaven.

A fool said, “Atman is Brahman,” and the fools listening to it went straight to hell.

The Buddha said, “Samsara is Nirvana,” and the people listening to it went straight to heaven.

A fool said, “Samsara is Nirvana,” and the fools listening to it went straight to hell.

– *The Lankavatara Story*

I was aghast when I read the article *Meditation Is Not the Repetition of Words* in a newspaper when I was in Haputale, Sri Lanka. It read as follows:

Why should one accept any authority about the inward movement of life?...We accept the authority of a guru who says, “I have realized.”...Meditation is not something separate from daily life. Meditation is not the repetition of words. Meditation practiced according to a method becomes the movement of thought....

I thought it was my business to say something about the article, so I sent a letter to the newspaper. I did not have much expectation that it would be published, but it was.

I found the article *Meditation Is Not the Repetition of Words*, which appeared in *The Voice of the People* on the 15<sup>th</sup> of August, very snobbish. I respect any opinion which is against my convictions if it is the expression of a person’s own understanding, but what I cannot tolerate is the snobbishness of copying a great man’s words without understanding them. And it is quite clear to me that the author of this article copied the content from

Krishnamurti's writings, without really understanding them. Better to speak one's own nonsense than copy some one else's "sense".

– M. Kata, a Member of the Krishnamurti Information Centre, Badulla.

Let us look at Gurdjieff, for example. He died hardly sixty years ago, but there are innumerable books in the shops supposedly about his teachings, which actually give quite the wrong idea about it. The only exception I came across was Ouspensky's *In Search of the Miraculous*. The various Gurdjieff Study Circles also belong in the same category.

The teachings of the Buddha and Christ have been distorted after so many centuries. I agree with Gurdjieff's evaluation that the Buddha's teachings were already thoroughly distorted by the end of the second succeeding generation. It is next to impossible to find anyone who knows the real teaching of the Buddha among contemporary Buddhist monks. If someone knowing the real teachings of the Buddha appeared and began teaching it, at least some portion of it, to the public, almost all those Buddhist monks would not recognize it. Many of them would even criticize him, saying, "His teachings are incompatible with the teachings of the Buddha."

It is by no means a new idea that Christ, if he had been born on Earth later, not only would not have been the head of the Christian Church, but probably would not have been able to even belong to it, and in the most brilliant period of the might and power of the Church would most certainly have been declared a heretic and burned at the stake.

– *In Search of the Miraculous*, by P. D. Ouspensky

I remember when I was in Sri Lanka I read a booklet entitled *Buddhism and Mysticism* whose author was apparently a Sri Lankan Theravada layman. In it, the author practically said, "If the Buddha was right Krishnamurti is wrong, and if Krishnamurti is right the Buddha was wrong. I know the Buddha was right, so Krishnamurti is wrong."

Listen, all of you who are supposed to be believers in Krishna, in the Buddha, in Christ, why are you rejecting him now? He is with us now, don't you know that?

– *The Lankavatara Story*

I have heard and read about those critics who compare Rajneesh, Nisargadatta Maharaj, Vimala Thakar, U. G. Krishnamurti, Ramana Maharishi, Aurobindo (and God knows who else!) to Krishnamurti. I do not claim that I understand Krishnamurti's teachings, but what I do understand is that it is like comparing pebbles to a diamond. The people who hold such opinions do not have any power of discrimination, so why not leave the work to the professional "gemologists?"

You may have read of people who compare Krishnamurti's teachings to Theravada Buddhism, Zen Buddhism, Tibetan Buddhism, etc. When I was in Sri Lanka, I read a newspaper article written by a famous Sri Lankan Theravada monk who said, "Krishnamurti's teachings are based on the Satipatthana Sutra."

And in the book *Zen and Reality*, the author says, so I was told, “Krishnamurti’s teachings and Zen teachings are essentially the same.” (Krishnamurti rarely used quotations in his public talks, but it is true that a few of his favorite quotations were from Zen stories.) Some practitioners of the Nyingma sect of Tibetan Buddhism may say, “The Dzogchen teachings are comparable to Krishnamurti’s teachings.”

These statements may seem comparatively less absurd than comparing the fashionable gurus of the nineteenth and twentieth century to Krishnamurti, but I cannot endorse them. The major mistake in these statements is that they think that the real teachings of Satipatthana, Zen, Dzogchen are accessible at present to the public. They are not.

The teachings of Zen were, I believe, first propagated in the West during the middle of the twentieth century by Daisetsu Suzuki, and since then various roshis have followed. Though Vivekananda went to the West earlier than the Japanese Buddhist scholar, the craze in the West for Hinduism started only when a famous group of “musicians” from England recommended a guru from India, and though they repudiated the guru soon after, the craze continued, with various Indian gurus taking advantage of it. After that came the fashions of Tibetan Buddhism and Theravada Buddhism, which were started, most probably, by the young Americans and Europeans who were fed up with the Indian gurus and encouraged by the lamas and theras who were envious of the success of the Indian gurus in the West.

The ordinary people of the twentieth and twenty-first centuries (including the roshis, the lamas, and the theras just mentioned) have no access to the real teachings; what they know are only distortions of the real Zen, Dzogchen, and Satipatthana or any other Buddhist teachings for that matter. Rotten food is but poison. Yet we are, at present, lucky enough to be able to be in direct contact with Krishnamurti’s undistorted teachings through video and audio tapes and books. Beware of those who distort it!

One of the latest fashions of the academic world is the New Age science and the transpersonal psychology that is a part of it. I am not at all interested in it, but I am going to write about it because some of the New Age scientists, , sometimes misuse the names of Krishnamurti and Gurdjieff.

It is nothing new for some scientists to be interested in Eastern thought. I read somewhere that Einstein got one of the hints, if not “the” hint, for his Theory of Relativity from one of the ideas expressed in *Srimad Bhagavatam*. Oppenheimer quoted a phrase from *Bhagavad Gita* when he was commenting on the fact that an atomic bomb had been dropped on Hiroshima. (I would not be surprised even if I found copies of *The Secret Doctrine* in their “private” libraries!)

The latest craze for Eastern thought was started by the Californian hippies in the sixties, and the scientists who followed in the seventies formed the nucleus of the group of the New Age scientists. The New Age scientists’ understanding of Eastern thought (unlike the older generation, i.e. Einstein,

Oppenheimer, etc.) is about as good or as bad as that of the Californian hippies, but the general public rejects the latter and accepts the former as a kind of new gospel because the latter usually consist of dropouts, whereas most of the former have Ph.D.s!

Krishnamurti was brought up by the Theosophists, and as the Theosophical Society had a very close connection with Tibetan Buddhism and when you talk about Tibetan Buddhism you cannot avoid the topic of Lobsang Rampa, I am going to write about these three things before describing my meetings with Krishnamurti.

## **Theosophy**

The first thing to be understood is the qualitative difference between Blavatsky-Olcott Theosophy and Besant-Leadbeater Theosophy. Without this distinction, the discussion about Theosophy leads nowhere. After Blavatsky's death, some ladies who were envious of her tried to be like her. Some famous examples include Alice Bailey and Helena Roerich. Again, there is a qualitative difference between Blavatsky's teachings of the Masters and Alice Bailey and Helena Roerich's teachings of the Masters. There is real-total-eternal Theosophy which includes only facts and excludes all delusions and fictions but to which the general public has no access and there are the teachings of Theosophy available through various writers. There are many forms of the latter from the closest possible to the prototypical approximation down to plain gibberish. The problem is that, to ordinary people, they quite often look exactly the same! Unlike Blavatsky, who was a real initiate, Annie Besant and C.W. Leadbeater were not-so-genuine occultists, though they might have been genuine people. Alice Bailey's and Helena Roerich's Masters were fiction. The latter's husband's writings on similar subjects are likewise not to be trusted.

The best available books on Theosophy are the ones written by Blavatsky, Subba Row, and a few others. One of the most interesting books among them, in my opinion, is *The Mahatma Letters to A.P. Sinnet*, but it is certainly not the first book to be read about Theosophy. There are books which, when you read them for the first time, do not impress you, but which create and strengthen an impression when you read them for the second and third time. This book is like that for me. (Another example is *Meetings with Remarkable Men*.)

The religious people or people who mistake Theosophy for spiritualism would be very much shocked by some of the ideas expressed in the letters. Take for example letter no.10, in which the author writes:

I will point out the greatest, the chief cause of nearly two-thirds of the evils that have pursued humanity ever since that cause became a power. It is religion in whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches, it is in those illusions that man looks upon as sacred, that he has to search out the source of that

multitude of evils which is the great curse of humanity that almost overwhelms mankind. Ignorance created gods and cunning took advantage of the opportunity.

Again, from the same letter: “Neither our philosophy nor ourselves believe in a God.” This is a very clear statement, yet one of the ex-Presidents of the Theosophical Society wrote somewhere that some of the Masters believe in a God or words to that effect. People do not, usually, see what they do not want to see. Here is another example from the same letter: “We believe in matter alone.” So, contrary to the notion of the general public, the Theosophist is a nastika (atheist) and a lokayata (materialist), though not in a shallow sense.

And then comes the decisive strike at the self-righteous religious or virtuous people, in letter no. 134:

It is useless for a member to argue, I am one who lives a pure life; I am a teetotaler and an abstainer from meat and vice; all my aspirations are for good, etc. What have we, the disciples of the true Arhats, of esoteric Buddhism and of Sangyas, to do with the shastras and orthodox Brahmanism? There are hundreds of thousands of fakirs, sannyasis and sadhus leading the most pure lives and still being as they are, on the path of error. Which of them is ready to become a Buddhist? None. Mr. S. and Mr. H. are exceptions. Their beliefs are no barriers to us for they have none. They may have influences around them, bad magnetic emanations, the result of drink, society and promiscuous physical associations, but these are physical and material impediments which, with a little effort, we could counteract and even clear away without much detriment to ourselves. Not so with the magnetism and invisible results proceeding from erroneous but sincere beliefs. Faith in gods and in a God, not to mention other superstitions, attracts millions of foreign influences, living entities and powerful agents, and we would have to use more than an ordinary exercise of will to drive them away. We do not choose to do so.

Think what the words “promiscuous physical associations” include and see how revolutionary this statement is! I found in letter no.131 a succinct explanation of what occultism is:

Occult training, however commenced, will in the course of time necessarily develop such powers. You will be taking a very low view of Occult Science if you suppose that the mere acquirement of psychic powers is the highest and the only desirable result of occult training. The mere acquisition of wonder-working powers can never secure immortality for the student of Occult Science, unless he has learnt the means of shifting gradually his sense of individuality from his corruptible material body to the incorruptible and eternal Non-Being represented by his seventh principle. Please consider this as the real aim of Occult Science.

Let me conclude this “Introduction to Theosophy” with one of the warnings that the full-time occultist gave to the amateur occultist –

Those who engage themselves in the occult sciences must either reach the goal or perish. Once fairly started on the way to the great knowledge, to doubt is to risk insanity; to come to a dead stop is to fall; to recede is to tumble backward, headlong into an abyss.

## **Tibetan Buddhism**

Of all the religions known to us, the one which escaped distortion, and hence destruction, and has survived until recently is Tibetan Buddhism.

When I was researching it I found some remarkable ideas which helped me a great deal, but I also found a lot of plain nonsense, which led me to the above conclusion. Gurdjieff told us a very interesting historical fact in chapter 38 (religion) of his *Beelzebub's Tales to His Grandson*. He said that the lama who was the only lineage holder of the initiation started by Krishna was killed by a stray bullet fired by a soldier of the Younghusband Military Expedition in Tibet, and that was the end of true Tibetan Buddhism.

One of the serious problems about present-day Tibetan Buddhist teachings are the visualization practice which forms a major part of it. Take any one of the books on Tibetan Buddhist practice and you will see what I mean. If you can visualize consciously and accurately enough, it will be a great help for anything, but inaccurate visualization, whether daydreaming or visualization practice, does nothing but harm. For visualization practice to be safe and helpful several factors are necessary, but they are lacking in almost all of the methods people practice nowadays.

The second problem is their empty talk on “emptiness” of self and phenomena.

And the third problem is their unrealistic talk on “compassion”.

This is not the place for me to go into detail of my criticism on present-day Tibetan Buddhism so I only say, “Beware of any distorted teachings.”

It is significant that Gurdjieff, who had penetrated the core of Tibetan Buddhism when it was still pure, did not write any book on it, whereas many people who did not know anything about it wrote a great deal.

The examples are, Alexandra David Neel and Lama Govinda. (You may say, “To put them both in the same category is an injustice to the former.” Yes! I agree, but my point is that even though the French lady, unlike the German gentleman, might have met the 13<sup>th</sup> Dalai Lama and the Panchen Lama of that time, and might have spent some years in Tibet, but still, unlike Gurdjieff, she could not have had the access to the real teachings.)

There is an article entitled *Fictitious Tibet*, which was written by an American Swami. What the author said in the article, among other things, was that the picture of Tibet described by Blavatsky (and Lobsang Rampa) was fictitious. I do not agree with his opinion.

When you read the books related to Tibet you often find the author saying directly or indirectly that Blavatsky was an imposter. For example:

One thing I may say, however, is that communications from mystic masters to their disciples through gross material means, such as letters falling from the ceiling or epistles one finds under one's pillow, are unknown in lamaist mystic circles. When questions regarding such facts are put to contemplative hermits, erudite lamas or high lamaist dignitaries, they can hardly believe that the inquirer is in earnest and not an irreverent joker.  
- *The Magic and the Mystery of Tibet*, by Alexandra David Neel.

Even in Lhasa's spirituality, he found the sacred city wanting. "We could hear nothing of the wonderful Mahatmas," he concluded.

- Younghusband's words quoted in the book *Virtual Tibet*

My short counter argument to these commentators is that Blavatsky never said lamas in general knew anything about the "Theosophical Masters", nor did she say that Tibet was "Shangri-la".

His ideas are singularly mixed upon the entirely different characteristics and qualifications of the "monk" or "lama" and the living "Lha", or "Brothers."...Does he really think that unless we allow it, he, or an army of Pelings will be enabled to hunt us out?...Those who have set against themselves the Chohans ... would not find us were they to go to Lhasa with an army.

-Master M.

## **Lobsang Rampa**

Now I would like to address one of the most controversial subjects! During my first trip to India in 1969, I stayed at the summer palace of Mr. S. for a few weeks as one of his guests. Before 1947, Mr. S' father was the Raja (king) of Kharsawan State, and so he was the Yuvaraja (crown prince). One day another guest showed me a book he was reading and started to explain the method of a telepathic cure which he said was written in the book. It was *The Rampa Story*. Before that, I had not heard the name of the book or of the author. Since then, I have read all Lobsang Rampa's books (except *Living with the Lama*), and I have enjoyed them enormously. Lobsang Rampa's books challenge us (In one of his books, years before the publication of *The Holy Blood and the Holy Grail*, he mentioned that Christ was a married man.) and the easiest way to respond to it is to classify him as fake, and this is exactly what many, especially the authorities among the Tibetan Buddhist leaders have done.

In 1975, the Theosophical Society's 100<sup>th</sup> year convention was held at its headquarters in Adyar, Madras, which I also attended, and the 14<sup>th</sup> Dalai Lama of Tibet was the main guest speaker for the convention. After his speech, which was spoken in Tibetan and then translated into English by his private secretary, there was

a question-and-answer session. Mr. J. C., the President of the Theosophical Society at that time, read some written questions he had collected from the audience and the 14<sup>th</sup> Dalai Lama answered them one by one. One of the questions was, “Is Lobsang Rampa a genuine lama or not?” The Dalai Lama practically said “No”.

To many people, if the 14<sup>th</sup> Dalai Lama says Lobsang Rampa is not genuine, that is enough: he is a fake. But there may be a trap here. What if the 14<sup>th</sup> Dalai Lama is not the real Dalai Lama? Then his disapproval of Lobsang Rampa does not prove a thing. There are some very intelligent men who definitely say that the 14<sup>th</sup> Dalai Lama is not really the Dalai Lama, and one of them is Lobsang Rampa. In one of his books, Lobsang Rampa suggests that the lama (or lamas) who identified the boy as the reincarnation of the 13<sup>th</sup> Dalai Lama did not follow the right procedures, and I am inclined to agree. I also believe that the Panchen Lama who died in 1989 was also wrongly identified. Please do not misunderstand me, my Tibetan friends! I am not criticizing the 14<sup>th</sup> Dalai Lama or the Panchen Lama, but only the people who chose them.

Did his parents come from Tibet?

“Not very clear. Their place was not under the Tibetan government’s jurisdiction, but it was under the Muslim warlord, Ma Bufang.”

Could they speak Tibetan?

“My family village, I think, spoke Chinese in a local dialect.”

- *Tibet Tibet*, by Patrick French

When the 14<sup>th</sup> Dalai Lama first met Shoko Asahara, he tells me one day (referring to the man who later planned the planting of deadly sarin gas in the Tokyo subway system), he was genuinely moved by the man’s seeming devotion to the Buddha; tears would come into the Japanese teacher’s eyes when he spoke of Buddha. But to endorse Asahara, as he did, was, the Dalai Lama quickly says, “a mistake. Due to ignorance! So this proves”-and he breaks into his full-throated laugh -“I’m not a ‘living Buddha’!”

- *Sun After Dark*, by Pico Iyer

This is part of a letter I sent to the then private secretary of the 14<sup>th</sup> Dalai Lama, before the Tokyo subway sarin attack incident:

Dear Mr. T. G.,

Kindly try to persuade His Holiness soon to make a public statement that

“I (His Holiness) met a man from Japan named Asahara Shoko but that I did not give him a private teaching. I do not endorse him in any way, and that there is no special relation between us.”

Please attend to this matter urgently so that His Holiness’s reputation will be protected should Asahara do anything in the near future.



Your friend,  
Michihiro Kata

## **My Meetings with Mr. J. Krishnamurti**

There is a gentle knock at the back door of the room which was my bedroom, meditation hall, study and exercise ground early in the morning of the 18<sup>th</sup> of February, 1986. After quickly straightening up my pajamas, I opened the door to find Mrs. A. instead of her younger sister who usually brought me my morning coffee at that time every day.

“Excuse me, there is a call for you,” she said.

“Thanks,” I said wondering, “Who is calling me at this time, and what is it?”

I hurried to the living room and picked up the telephone, “Hello.”

“Hello, this is J. speaking.” Mr. J. was the Director of Education of the district.

There was an unusual urgency in his voice.

“Have you heard the news?”

“What news?” I asked.

“Your prediction came true. Krishnamurti died in Ojai yesterday!”

A few days before that telephone conversation took place, I had met Mr. J. at his Department of Education in Bandarawela. Soon, as usual, the topic of our conversation turned to Krishnamurti and I said, among other things, “I’m not so conceited a man as to say that I can predict the future of an enlightened man, but I feel Krishnamurti may leave us, perhaps around his coming birthday in Ojai.”

Some days before the meeting, I happened to read an article in a newspaper on Halley’s Comet which was approaching the Earth at that time, and in it the author had quoted Shakespeare’s lines, that when comets appeared kings would pass away. Suddenly the thought of Krishnamurti appeared in my consciousness and that was why I had told the “prediction” to Mr. J..

“I am leaving for Sri Lanka tomorrow. Goodbye, sir.” So saying, I held Krishnamurti’s hand while watching his stern but beautiful eyes in the garden of Vasanta Vihar in Madras on the 19<sup>th</sup> of January, 1982.

I arrived in Colombo, Sri Lanka, on the 20<sup>th</sup> of January, 1982 and on the 18<sup>th</sup> of February, 1986 in Haputale, I received the news of Krishnamurti’s death, which took place in Ojai.

Haputale:

Situated on a precipitous summit, it is one of the most astonishingly beautiful spots in the country. Breath-taking sights. Fine view over the low country towards the sea. Refreshing,

cool climate.

– *Guide Map of Sri Lanka*

At the beginning of my second trip to India, which started in the summer of 1970, I was in Calcutta staying with a friend of mine in his luxury flat.

One day, as usual, I went to look around the bookshops, and at the Oxford Bookshop I happened to pick up a book titled *Freedom From the Known* and read a few sentences where the author compared the word “Aum” to the word “Coca Cola”. I was very impressed and bought the book. And, by the time I had gone through it, I had already formed a firm conviction: “This is the man I have been searching for.” So I started collecting information on the author Krishnamurti. A friend suggested that I visit the Theosophical Society.

After a few days I went to the Calcutta branch of the Theosophical Society and got a copy of the Krishnamurti Bulletin of India (1970, no. 3). In it I found a beautiful photograph of Krishnamurti and some remarkable words, both of which I consider are among his best. I cut them out and put them in a plastic cover:

When the little operates in the whole, as part of the whole, then the little is limitless. When it acts separately, then it is limited. The mind operating as part of the whole is endless...

But we will ask, how can the centre end, what sacrifices, what great efforts am I to make? None. Only see without choice the activities of the centre, not as an observer, not as an outsider looking inward, but just observe without the censor. Then you may say, I cannot do it, I am always looking with the eyes of the past. Be aware, then, of looking with the eyes of the past and remain with that. Don't try to do anything about it; be simple and know that whatever you try to do will only strengthen the centre and is a response of your own desire to escape. So there is no escape, no effort and no despair. Then you can see the full meaning of the centre and the immense danger of it, and that is enough.

After my stay in Calcutta, I went to Madras to visit the Krishnamurti Centre at Madam J.'s residence. There I had the first opportunity of listening to Krishnamurti's speech on an audio tape. I remember, while I was listening to the voice of Krishnamurti for the first time, for a few seconds I felt a sense of an unfathomable depth.

Also, I was introduced to Mr. Narayan. He was Krishnamurti's elder brother's son, and several years later he became the Principal of the Rishi Valley School in India.

In October 1970 I went to New Delhi because, through the bulletin, I came to know that Krishnamurti would be coming there from abroad to start his 1970–1971 India program.

The very day I arrived in New Delhi, I called on Madam K., a New Delhi member of the Krishnamurti Foundation, and who told me Krishnamurti had not yet come, so I asked her to inform me when he arrived and I left.

A few days later, Madam K told me on the phone . that I could attend a discussion with Krishnamurti which would be held at her residence the next day.

I arrived there about a half an hour before the start and was led to a large room where there were a dozen or more Indians of all ages, both men and women, most of whom seemed to belong to the well-to-do class. I was the only foreigner. Soon after my arrival, a young Indian woman nearby started talking to me in a rather overly-friendly manner. She must have been one of those “liberated” Indian women, for as a rule Indian women do not talk to strangers.

Presently, Krishnamurti appeared in the room. He must have been seventy-four years old at that time, but looked much younger. He looked almost boyish and his most impressive feature was his beautiful eyes. He walked toward a cushion which, evidently, was meant for him and sat on it. I hurried to go near him, and I sat in front of him, and the Indian girl followed me and sat beside me.

“Any questions?” Krishnamurti asked. There was a silence for some seconds.

Then, I asked him a unique question, “Have you ever practiced so-called Yoga asanas?”

“Yes, I do them everyday.” I kept silent for a few seconds.

The young Indian woman whispered to me, “Ask him the benefit.”

I ignored her suggestion but he replied, “For physical fitness.”

There was another silence, this time longer.

“Shall I talk about something?” he asked.

“Yes,” we replied.

The essence of the talk was “Observe without the observer.”

When the meeting was over, Madam K. introduced me to Krishnamurti.

“Krishnaji, this is Mr. Kata from Japan,” she said.

He smiled and greeted me in the Indian style, and I replied in the same way.

“Can I talk to you personally?” I requested. His eyes twinkled.

“We’ll see,” he replied.

Some days later I went to Madam K.’s residence again.

“I’m leaving New Delhi. Can I say goodbye to Mr. Krishnamurti?”

“Yes,” she said.

Suddenly, I saw him coming out from the next room. I was bewildered when I saw his face for, unlike the time of the discussion, he looked his age.

“He wants to say goodbye to you,” Madam K. said to him.

He came close and held my hand with both of his hands.

“I’m leaving for Varanasi,” I said.

“Oh, we can meet again,” he replied.

His voice also was different from that of the last meeting and corresponded to this face. He meant by his words that soon he would be going to Varanasi for his program.

“Unfortunately, I will be leaving Varanasi before your arrival,” I said.

My reply shows that, though I sensed his greatness, I did not value him as much as I do now.

The bus was running through the wilderness of southern India. The area had the most attractive scenery I had seen until then. There are many talks about “mysterious India”, which almost always miss the point. They see mysteries where there are none and do not see any when they are really there. If there is any mystery still left in India, it will be found in that area.

But there existed, and still exists to this day, a word far surpassing the mysterious monosyllable Om and which renders him who comes into possession of its key nearly the equal of Brahman. The Brahmattmas alone possess this key, and we know that to this day there are two great initiates in southern India who possess it.

—*The Secret Doctrine*, by Madame Blavatsky

“Are you going to Puttaparthi?” the young Indian man next to me asked. I was about to laugh heartily, for apparently he thought I would be going to see Mr. Sai Baba, who was one of the most fashionable “saints” of India at that time. “No,” I replied.

The bus arrived in Madanapalle, the place of Krishnamurti’s birth, at sunset, and soon after I caught the bus which would pass the Rishi Valley bus stop. When I got off, it was already dark. Then I took a branch road which, I was told by the bus conductor, would lead to the Rishi Valley School. It did.

The next morning, I woke up to find myself in a beautiful valley. This was the beginning of a six-year-long what I call “the Krishnamurti pilgrimage”.

I, along with several foreigners, tens of teachers, and hundreds of students, had been waiting for Krishnamurti in the auditorium. It was November 1976, six years after my first meeting with Krishnamurti. No, I was not asleep for those six years. I had been reading his books voraciously and had come twice to India to meet him, but without success. The first time, I had to leave India before his arrival, and the second time, when I was waiting for him in India, he cancelled his trip. Krishnamurti appeared on a kind of platform, then, slowly turning his head, he surveyed all the people in the auditorium. I succeeded in catching his eyes for a second or two and hoped he would remember me.

His talk to and discussion with the students lasted about an hour and a half. You can get the idea about the content of it from books like *This Matter of Culture (Think on These Things)*, *Life Ahead*, *Krishnamurti on Education*, etc.; the first one of which is my special favorite.

“You are invited to lunch today with Krishnamurti,” a middle-aged Indian gentleman told me. I later came to know him as Mr.A.C. a computer expert.

I was surprised, for I was a stranger and an outsider who did not belong to the Krishnamurti Foundation, and I had not informed anyone of my coming to Rishi Valley.

We were sitting on the floor, eating the south Indian vegetarian lunch. Krishnamurti was sandwiched between two Indian women, one young and the other old.

At one time the old one, after glancing at me, said something to him, evidently about me. Fortunately I could hear his reply. “I met him before.”

“So he remembers me!” I thought.

During the same lunch, the Principal of the Rishi Valley School, Dr. B., asked Krishnamurti to tell us some jokes. He told the story of the astronauts who, on the return from outer space, went to visit Khrushchev and the Pope.

Khrushchev asked, “When you were up in the heavens, did you see a mysterious light, strange beings? Did you see a great, mysterious, white-bearded figure surrounded by light?”

The astronauts said, “Yes, comrade, we did.”

And Khrushchev said, “I was afraid so.” Then he warned them, “This is between ourselves, don’t tell a soul.”

Later, the astronauts went round the world and visited the pope. After the devout formalities were over, the pope took them aside and said, “My sons, when you were up there, did you see lights or come upon a vast figure with a white beard?”

They replied, “No, father, we saw no lights nor did we see a bearded figure.”

“Ah, my sons, I thought so. But, on your souls, don’t tell this to anyone,” said the pope.

– *Krishnamurti: a Biography*, by Pupul Jayakar

I did not want to do it, but some of the boys had persuaded me to teach them “Karate,” so I was instructing them in some of the rudiments of the art at the auditorium one evening. The auditorium did not have any wall, so anyone could come in from any direction. And, when I was teaching them the foot movements, Krishnamurti, followed by the Principal Dr. B. and a few others, suddenly came into sight. I stopped instructing and went up to him.

“Please go on, sir,” he said.

I was twenty seven years old at that time. (Krishnamurti usually called any male “sir” except boys.)

“O.K.,” I replied.

“Why not take this chance?” I thought, and immediately added, “Can I see you in Madras?”

“Yes,” he answered.

“Thank you, Lord!” I said to myself.

I restarted teaching the boys the foot movements and, a few minutes later, the Principal Dr. B. walked over to me and whispered, “Show Krishnaji some actions!” Well, that was what I was doing! But I understood what he meant. If there was any moment at all in my life when I was self-effacing, it was then. I was not at all keen, yet I did, first a slow motion solo form, then a quick motion solo form called “Whirlwind”. I concluded with some of the two–man forms using the tallest boy as my opponent. (I was later told by a member of the Krishnamurti Foundation India that Krishnamurti once said, “I learned Karate from a Japanese friend of mine.”)

It was one of Krishnamurti’s discussions with the teachers. Unlike most occasions, I was not sitting near to him, yet his presence affected my nerves, peculiarly from the beginning. At the start he asked a question and some of the teachers answered it, but all of them were missing the point. I had a better answer, but I felt I should keep quiet. Then suddenly he turned his head towards me and looked at me for a moment as if telling me, “Why don’t you say it?”

After the completion of Krishnamurti’s program in Rishi Valley, I followed him to Madras.

In Madras, a private discussion between Krishnamurti and the foundation members took place in the small hall on the second floor of Vasanta Vihar. As usual, I was sitting near him and was just listening to the discussion. Then at one point he suddenly looked straight at me and gestured. He said, “I go to Kata and tell him I know nothing about Karate. I watch it on the films but I don’t know Karate. So, I go to him now, not knowing; therefore, I am listening.” This sudden turn in the conversation surprised everybody, especially me. (Reference: Chapter 14 of *Exploration into Insight*, by J. Krishnamurti.)

A few days later in Vasanta Vihar, a German physicist told me two interesting conversations he had had with Krishnamurti. One was when he had said to Krishnamurti that he thought Hitler was a kind of devil’s incarnation. Krishnamurti replied, “It was partly so.” There is an interesting book entitled *The Morning of the Magicians*, authored by one-time disciples of Gurdjieff. They spent some pages in the book on Hitler and occultism. Perhaps they made many wrong assertions, but their approach – which is “You can understand Hitler more through occultism than through politics.” – was a correct one. (By the way, my simplest answer to “What was the 20<sup>th</sup> century?” is that it was a century of Hitler versus Krishnamurti.) The other conversation was when he had asked Krishnamurti about the teachings of “Don Juan”. Krishnamurti implied they were fake.

## **My First Personal Interview with Mr. J. Krishnamurti**

At last, the day of my first personal interview had arrived. It was the 4<sup>th</sup> of January, 1977. Madam S.P. led me to a room on the second floor of Vasanta Vihar.

“He is coming now,” she said and left me.

Soon Krishnamurti came out of the adjoining room, which I believed to be his private room. He walked quickly towards me and, with a smile, greeted me in the Indian manner. I replied in the same way.

“Do you mind sitting on the floor?” he asked.

“No,” I answered.

We sat facing each other. He kept silent, waiting for me to talk first. It was difficult to do so.

After some time, I said, “I don’t know how to start.”

“Be simple,” he said.

“I feel what you are saying, the teachings, are true but...”

He did not allow me to complete the sentence, “Then do it.”



“I am interested in the teachings of Satipatthana, Zen, Mahamudra etc. but no theras, roshis and lamas I checked knew anything about them at all. You are the only person I ever met who knows about these teachings,” I said.

He agreed with me.

Have you ever wondered why there are many more fakes in the field of social sciences than in the field of natural sciences? Allow me to explain the reason why this is so. Let us suppose that a guru implies, “I am enlightened.” And an athlete says, “I can run 100 meters in 8 seconds.” You can very easily prove the latter fake or genuine, that is, let him run 100 meters and let us measure it in seconds. So, in the field of sports, fakes cannot survive long. But we say, “We cannot prove the former fake or genuine as there is no scientific way to do it.” And that is why there are innumerable fake gurus, theras, roshis and lamas surviving until the end of the Kali Yuga. This notion of, “There is no scientific way to measure spirituality,” is one of the inevitable byproducts of the idea of, “Spirituality has nothing to do with materiality.” Actually, there are scientific ways of measuring spirituality, but by their very nature they cannot be the property of the general public at present. But, to those few who have access to that knowledge, it is very clear who is a spiritual fake and who is not.

When I told Krishnamurti about my personal meetings with the 14<sup>th</sup> Dalai Lama he said, pointing at the very room we were in, “He came here.”

“Yes, I know,” I said.

When I had my first personal meeting with the 14<sup>th</sup> Dalai Lama in 1970, at one stage of the conversation I was delighted to find that he knew Krishnamurti. After the meeting, the private secretary to the 14<sup>th</sup> Dalai Lama, Mr. T.G., who a few years later was to become my student-visa guarantor in India for studying Tibetan Buddhism, told me among other things that His Holiness visited Krishnamurti in Madras in 1956. Since then I have had several personal discussions with the 14<sup>th</sup> Dalai Lama and the most impressive words I ever heard from him were: “I think he (Krishnamurti) is a great man.” No other man I know with similar religious status, not only in the West but also in the East, would say so, and that is why I like the 14<sup>th</sup> Dalai Lama.

From Toynbee and Romain Roland down to the hippies and the New Age scientists, there are many people who say something like this, “Western culture is materialistic but Eastern culture, especially that of India, is spiritual.” They make several mistakes when they assert this. First, they think that there are things

which are not material, but really every “thing” is material. Secondly, they think that the present Eastern culture is qualitatively different from that of the present Western culture, but they are of the same quality. It would have been better for them to say, “the Ancient Indian culture is qualitatively superior to that of the present Western culture.”

“I found that ancient India was beautiful, perhaps twenty thousand years ago,” I said to Krishnamurti.

“More,” he said, implying that it was more than twenty thousand years ago.

“But it has nothing to do with the present India,” I said.

“Yes,” he agreed. “It’s like saying, my grandmother was beautiful.”

Some of you who have been in India might have heard from some Indians about the “astonishing” Indian astrological system called Nadigrantham. It claims to tell your past and future with almost one hundred percent accuracy from your name and date of birth only (Of course, only after you pay him!). Sorry to spoil your fun, but the system is fake. It is true that, after some manipulation with “the ancient Indian papuri written down by the ancient rishis”, the astrologer can tell your past almost exactly. Naturally, you will be astonished and want to hear your future from him. He will, if you pay the additional charge, tell it to you and you will believe whatever he says. But soon you will come to know, if you are a sensible man, that Nadigrantham prediction of your future is as good or as bad as your own guess. It is a product of trickery, not the same kind that is used in a Western magic show, but trickery nonetheless. And unlike the Western magic performers, the Nadi astrologers are not harmless entertainers but harmful deceivers. At that time, however, I was not so enlightened about the matter, so I told Krishnamurti about my interest in it.

I received a terse reply, “Forget it!”

(Actually a few years before this meeting, I asked him a few questions in a letter, one of which was about this system of Indian astrology. His response, in a letter that he had personally signed, was, “Unfortunately, the astrologers you so casually meet in India may not be accurate.”)

(Reference: Chapter 5, section 1, of *Esoteric Writing*, by T Subba Rao)

“Do you teach Yoga?” Krishnamurti asked me.

I was surprised by the question because I sensed he used the word “Yoga” in a real sense. To teach real Yoga, you need to be a superhuman, a siddha and he surely knew that I had not attained the state yet, so why would he ask such a question unless to test my integrity, so I answered, “No! Unless you know, you cannot teach.”

There is a general notion which is accepted even by some of the members of the Krishnamurti Foundation that Mr. Deshikachar taught Yoga to Krishnamurti. This notion is wrong and quite misleading to the general public who does not know the difference between real Yoga and the so-called Yoga of the present day. I call Mr. Deshikachar simply a physical flexibility trainer. When you read the scripture such as *Hatha Yoga Pradipika*, you find sentences like, “By mastering this asana you get the siddhi of ...” So, one should not call oneself even a Hatha Yoga teacher unless one has at least a few siddhis!

Here is another thing I get angry about the people who have so debased Yoga that it is now simply a system of physical jerks.... It’s another example of how superficial today's spiritual teaching has become.

– Vimalananda

“I know quite a lot about Kundalini,” Krishnamurti said to me.

“Not from books,” he added characteristically.

He went on to tell me that those people who meddle with Kundalini would, most likely, experience a hell and become “cuckoo”.

Have you heard about all this rubbish [Kundalini]? It isn’t rubbish if you know what it is. But as you don’t know you are playing with rubbish. They have brought this word called Kundalini from India. It is now a fashionable thing to pursue. When it becomes common it has lost its reality, its worthwhileness, and when everybody is trying to awaken their beastly little, what they call, Kundalini, it becomes damn insane. A truth when made common becomes vulgar and therefore no longer true.

– From a Talk at Saanen in 1975 by Krishnamurti

This was the same fellow [Rajneesh] who advises his disciples that they can go into Samadhi by putting all their energy into the sex center, awakening Kundalini and having a great cosmic orgasm. What nonsense! Has Kundalini become so cheap? You know in India you can get away with anything in the name of religion.

– Vimalananda

## **My Second Personal Interview with Mr. J. Krishnamurti**

My second personal interview with Krishnamurti took place in November 1981, at Madam P.J.'s residence in New Delhi, India.

Noticing the shoulder bag I was carrying, Krishnamurti said, “Thieves.”

I thought he meant that that type of bag was an easy target for thieves. “No,” I said.

But a few days later, when I was walking alone in New Delhi, a bunch of thieves did make that bag their target! They came and surrounded me, pretending to be beggars. When one of them opened the bag I immediately noticed it, so they could not succeed.

By the way, one of the things I was carrying with me at that time was a picture of Master K. H. From Krishnamurti's reaction to it, I reaffirmed my opinion that, contrary to the general notion, Krishnamurti never lost the highest regard for the "Theosophical Masters".

I have a firm conviction that though the religious people say that they want to find and serve God, and the philanthropists say they want to help the sick and the poor, and the communists say they want to liberate the proletariat, and the Theosophists say they want to find and serve the Masters, etc., what they really want, almost without exception, is to feel "I am superior to others, just like everybody else." What Mark Twain said in his book *What Is Man?* is almost the same as this firm conviction of mine.

I told Krishnamurti about this and he said, "Obviously."

When I had finished my comment on the present-day Tibetan Buddhism (to which he agreed), Krishnamurti asked me, "Do you know that lama in Varanasi, what's his name?"

"Yes, I know S. Rimpoche," I answered.

"Intelligent fellow, isn't he?" Krishnamurti said.

"Yes," I replied, "from the ordinary point of view."

He is a well-known lama in Sarnath who used to attend Krishnamurti's talks in Varanasi. I have an interesting piece of information about him. He went to Russia on a secret mission. He was said to be able to speak several languages; once I saw him acting as a Hindi interpreter for the 14<sup>th</sup> Dalai Lama; at another time, I heard him give a lecture in English on the Bodhisattva at the Theosophical Society, Adyar. I met him personally for the second time just before Krishnamurti's Varanasi program in 1981. I went to ask him to find me an English translator of the Tibetan text on the Six Yogas written by Yutokh Yongten Gampo, and he found one for me in Sarnath.

In the middle of the 70s I read the book *The Occult Reich*. It was one of those journalistic books, and the author made many sensational statements. For example when Hitler said, "There is a superman among us. I saw him and I am afraid of him," the author says Hitler was referring to Gurdjieff. The book did not impress me, but the few quotations from Gurdjieff I found in it struck me like lightning and since then this author has been one of my favorites.

One of the earliest reports on Gurdjieff and his teachings was by Rom Landau in his book *God Is My Adventure*. But unfortunately, the book is quite unreliable. For example, he introduced a letter he received from a former British secret agent in which the agent expressed his opinion that Mr. Gurdjieff and lama Dorjieff were the same person. Later Collin Wilson took it for granted and wrote somewhere, “Gurdjieff was one of the 13<sup>th</sup> Dalai Lama’s teachers.” To me, it is very clear that this information is false.

I told Krishnamurti that one of the most impressive teachings I had ever found, apart from his, was Gurdjieff’s. I then said to him, “I believe he met you.”

“No,” he replied. “But I had many friends who were his disciples. Everybody left him.”

“He knew quite a lot,” I said.

“Little,” he retorted.

“Compared to you,” I thought.

I got the impression, however that Krishnamurti was not putting Gurdjieff on the same low level as the fashionable gurus, roshis, theras, and lamas.

At one point of the dialogue I acted as a devil’s advocate to Krishnamurti.

“You talk about the psychological transformation but without the physical transformation it is impossible to transform the psyche!”

When we were discussing about the physical transformation, Krishnamurti used the words “the next life” as a matter of fact.

“I have done all that,” so saying Krishnamurti started telling me about what kind of diseases of others he healed.

I detected a boyish enthusiasm in his voice but not a sense of ego.

“What is your plan?” he asked.

“If you will,” I said, “meet me personally again, I am following you to Rishi Valley or Madras.”

“Very well,” he replied.

“Which is better for you, Rishi Valley or Madras?” I asked.

“Whichever is convenient for you,” Krishnamurti replied kindly.

“O.K., I’m coming to Rishi Valley,” I said.

With this undertaking, I was about to leave, but Krishnamurti said to me, “Show me your Karate.”

And, just like the last time, I was not at all keen, but you cannot refuse the request of an avatar!

“All right,” I replied.

He went out of the room and soon came back followed by Mrs. P.J., Mr. A.P., and a few other guests, and a servant. I started with a slow motion solo form.

When I finished, Mrs. P.J. asked me, “Can you fight with that?”

That is the wrong question many people ask. This is not my thesis on “Karate,” so let me just say that in my school of “Karate,” we make it very clear that the forms we practice have no direct relation to actual fighting for the very simple reason that you do not have the spare time to think about the form when you start to fight. Then I showed a quick motion solo form. I went on to demonstrate some of the sparring forms using the servant as my opponent.

And when I threw the man and fixed him on the floor, Krishnamurti said to Mrs. P.J. who was sitting beside him, “Using the other’s strength to defeat him.” It was nice of him to say this, but I was not so expert. (Later I saw Krishnamurti in a video saying, “Karate, I was told by a friend, means empty hand, no ego.” But I did not say “no ego”. That part is his addition. By the way, what I showed him was not really Karate but my own creation based mostly on Kenpo, in which I got a black belt, and Aikido. A long time ago, I stopped practicing those “official” arts.)

When the performance was over, Mrs. P.J. said to me, “Join us for tea.”

“Thanks,” I replied.

“Give me a glass of hot water with honey and lemon,” Krishnamurti asked Mrs. P. J.

When everybody was served tea, Krishnamurti started the conversation by criticizing a middle aged woman who had just left, he said, “She is crazy!”

“She is a disciple of Rajneesh,” Mrs. P.J. explained.

The next person he commented on was me!

Pointing at me, Krishnamurti said to Mrs. P.J., “He says what you (Krishnamurti) are teaching is exactly occultism.” (In actual conversation, instead of the English word “occultism”, a Sanskrit word was used.)

“What do you mean by the word occultism?” Mrs. P. J. asked me.

“The knowledge which is based on absolute order,” I replied.

Then the topic of our conversation became Tibetan Buddhism.

A few minutes later Mr. A. cut in, “They call it Vajrayana. Vajra means the combination of wisdom and means...”

Suddenly Krishnamurti said, “Vajradhanti.”

“That’s a toothpaste,” Mrs. P. J. remarked.

“Yes,” Krishnamurti replied, “That is what I am using.”

I smiled with appreciation of his sense of humor.

### **My Third Personal Interview with Mr. J. Krishnamurti**

I put my shoulder bag beside me. The word Tibet was stitched on the side of it.

Looking at it, Krishnamurti asked me, “Where did you get it?”

“My Tibetan friend in Varanasi gave it to me,” I replied.

Then, recognizing there was a sort of sign written in ink on my hand, he held it and asked, “What is this?”

“I do all kinds of tricks,” I replied. “This is a Tibetan word. And this,” I said pointing to my silver ring, “as you know, is a Dorje.” He did not answer but smiled mysteriously.

If you have the knowledge to pass a university examination, then you do not have to study hard to pass a high school examination. In the same way, if you have the power to solve the most serious human problems, then you will be free from human problems totally and finally. What are the most serious human problems? There is the classic story of the young, sensitive Gautama, who was profoundly shocked by the sight of a sick man, an old man, and a dead man. So sickness, old age, and death are three of the same problems. You can also find other instances of the same problems when you read a newspaper, listen to the radio, or watch television news.

When we were discussing some of the most serious human problems, Krishnamurti told me a true story he had personally witnessed. “There was a married couple who could not have a baby, so they went to a doctor. The doctor gave them some medicine that ‘worked,’ but the baby was deformed.” “People expect the best and forget to prepare for the worst,” was my comment.

Myalpa is our earth – pertinently called “hell”, and the greatest of all hells, by the esoteric school. The esoteric doctrine knows of no hell or place of punishment other than on a man bearing planet or earth.

- *The Voice of the Silence*, by H. P. Blavatsky

The existence of human problems presupposes the existence of human desires because, without the latter, there cannot be the former. But of course, I would never say, “Therefore, freedom from desires is freedom from problems.” Desire is the cause and motivation of all our conscious actions. Conscious actions can be divided into three: thinking, speaking, and doing. Desire can be divided into two, the positive and the

negative. The former is, “I want pleasure,” and the latter, “I don’t want pain.” Everybody knows the two main objects of pleasure, food and sex, which we share with animals. There is also one psychological object of pleasure which is the representative of our psychological life, and which everybody knows but very, very few admit: it is a sense of superiority.

“Apart from food and sex,” I said, “what we mainly want is superiority – I am better than you. But, this may be the result of misinterpretation by the consciousness of the unconscious desire which is to live with immortal consciousness–memory–freedom.”

“I think it’s freedom,” Krishnamurti said.

I asked Krishnamurti whether he could give me some comment on the teachings called Milam in Tibetan Buddhism.

“It’s like the tide, going out, coming in. Do you understand?” he said. I did not!

So to go within and to go very far within, you must look to the outside and find it. That is, as the tide goes out and the same water comes in, so must we: we must ride on the tide which goes out, which is our relationship to the world and, having understood that, ride on that water and move within.

- From a Talk in Madras, the 6<sup>th</sup> of January, 1965

I explained that I was experimenting with developing supernormal powers with the use of a drug which was not narcotic nor psychedelic but Ayurvedic.

“Have nothing to do with them unless they come naturally,” Krishnamurti said to me.

He (Krishnamurti) told us that, as a child, he had many extrasensory powers – the capacity to read thought, or what was written in an unopened letter. He could make objects materialize, see visions, and foretell the future. He had the power of healing.

– *Krishnamurti: a Biography* by Pupul Jayakar

Unfortunately, there are innumerable human problems and you do not need all, many, or some of them to make human beings unhappy – just one problem is enough to make them miserable. So, logically speaking, if you want to be happy (and you do) you must, as Gaudapada is supposed to have said in his commentary on *Samkhya Karika*, “Therefore, have the desire for the knowledge of the means which makes you really, totally, and finally free from the misery of human existence.”

“Could you give me an answer which sums up the answers you have given me to all the questions I have asked today?”



“If you can solve one human problem completely, you can solve all human problems.” Krishnamurti replied.

“If you are really against the teachings of occultism, I don’t want to have anything to do with it, but I don’t think you are,” I said. He nodded in agreement.

“Why are you so interested in occultism?” he asked.

“Because,” I replied, “it is the only real–total–final answer to human problems.”

“Yes, that’s true,” Krishnamurti said.

There are various occult societies, he (Krishnamurti) said, and various practices. In some societies, at one stage you are initiated as a disciple to a master, and he makes an image of you, and every emotion, thought, and action of yours is reflected in that image, so that the master can watch over you. And at another stage two beings (he called them angels) are supposed to protect you.

–*One Thousand Moons*, by Ashit Chandmal

Here, perhaps, I should explain what I mean by the word occultism. For that purpose, I will introduce three poems; the first two were composed by me before I came across the third one, the origin of which I do not remember.

They say, “It’s gone.”

I say, “It’s still there.”

They say, “You cannot do anything about it.”

I say, “You can and must.”

Listen, oh you fools who divide it into three and be caught in hell.

There is a way out.

Some came from the right,

Some from the left,

Some came from the above,

Some from the below,

Some came from the ahead,

Some from the behind,

They all pretend they belong here.

If you do not make the below into the above,  
And the above into the below,  
The left into the right,  
And the right into the left,  
The behind into the before,  
And the before into the behind,  
You shall not enter the Kingdom of God!

When Mary Zimbalist, after reading it [*The Years of Awakening*], asked him [Krishnamurti] why, if the Masters [the fully initiated occultists] existed, they had spoken then but not now, he suggested that, “There is no need, now that the Lord is here.”

– *Krishnamurti: The Years of Awakening*, by Mary Lutyens

The Pandit [Jagannath Upadhyaya] was studying some very early Tibetan manuscript which predicted the coming of the Lord Maitreya and actually gave the name of Krishnamurti as the human vehicle the Lord would inhabit when he came.

– *Krishnamurti: The Open Door*, by Mary Lutyens

You won't find another body like this [Krishnamurti was referring to himself], or that supreme intelligence operating in a body for many hundred years.

–*Krishnamurti: The Open Door*, by Mary Lutyens