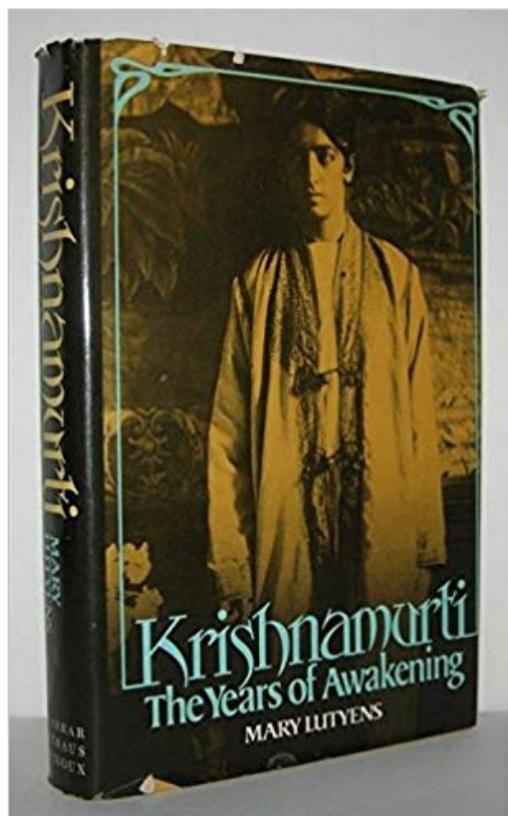


## Krishnamurti: The years of awakening *by* Mary Lutyens



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## Reviews of the *Krishnamurti: The years of awakening by* Mary Lutyens

Minha

Very well written. Insightful view of well-meaning people who wished to change the outcome of another's life.

Xangeo

I am still reading this book and put it aside for more topics that I favor, however it does bring out some of the early scandal with Ledbetter and the problems Theosophy faced in the early days.

Arcanefist

Interesting information about Krishnamurti's youth...would recommend buying all three of Mary L.s books on him!Give you some back round about the man

Barit

Really enjoyed the indepth story that was Krishnamurti's life as told by someone who lived it with

him.

Alsalar

Wonderful enlivening book. well written and a great read. glad to find it here :-) thanks

Aradwyn

This was a very well written peek into the life of KRISHNAMURTI.

Qumen

nice

Jiddu Krishnamurti (1895-1986) was singled out by Charles W. Leadbeater, a leader of the Theosophical Society, as the coming "World Teacher"; and he was groomed for this role by Leadbeater and fellow TS head Annie Besant, who formed an organization, the Order of the Star, to support him in this role. However, in 1929 he famously rejected this role, and became an independent spiritual teacher for the rest of his life, writing many books such as *Krishnamurti Reader: No. 1, You are the World, Commentaries on living*;: First series, from the notebooks of J. Krishnamurti, etc.

Mary Lutyens (1908-1999) was a British author best known for her three-volume biography of Jiddu Krishnamurti; the other volumes in this series are *Krishnamurti: The Years of Fulfillment* and *Krishnamurti: The Open Door*. She wrote in the Foreword to this 1975 book, "This account of the life of the first thirty-eight years of Krishnamurti's life has been written as his suggestion and with all the help he has been able to give me. Nevertheless I have been left free to tell his story in my own way; no one has ... asked, or been asked, to approve the text. It is a very personal account, recording his strange upbringing and the many phases he went through in growing to maturity... Above all, it shows the circumstances of the unfolding of Krishnamurti's teaching and demonstrates his extraordinary achievement in freeing himself from the many hands that clutched at him in an endeavor to force him into the role of traditional Messiah." (Pg. vii)

She notes that Charles Leadbeater had been encouraging young boys he was teaching m\_\_\_\_\_n, "as a far lesser evil than either consorting with prostitutes or guilty obsession with erotic thoughts." (Pg. 15-16) Annie Besant agonized, "One of the first requirements for Initiation was absolute sexual purity; Mrs. Besant was, therefore in a most unhappy predicament: if Leadbeater was impure he could not be an Initiate, yet if he were not an Initiate her visions of standing with him before the Masters must have been delusions." (Pg. 17) She later notes, "As the charges against Leadbeater were denied by all his 'boys,' past and present, the inquiry was closed. Nothing has ever been proved against Leadbeater... Moreover, there is no evidence that any of his 'boys' grew up to be homosexual; indeed most of them made happy marriages." (Pg. 156)

After Krishnamurti had been "selected," "Mrs. Besant was going even further than Leadbeater in stating that it was 'definitely fixed' that the Lord Maitreya was to take Krishna's body." (Pg. 41) But Krishna confided to Lutyens's mother "Lady Emily": "He was... desperately unhappy. He hated publicity; he longed for a normal life. He often said to her, 'Why did they ever pick on me?'" (Pg. 90) But later, Annie Besant issued a statement, "The Divine Spirit has once more descended on a man, Krishnamurti, one who in his life is literally perfect, as those who know him can testify... The World Teacher is here." (Pg. 259)

She suggests, "When he was first 'discovered' at Adyar it must have struck Leadbeater that the boy's empty mind was ideally fertile soil for the implanting of Theosophical ideas. So it was, but what was not realized was that these ideas never took root... All these years of study and Theosophical conditioning have left hardly a mark on Krishna's mind... His true being was all the time slowly, secretly unfolding, hidden even from himself." (Pg. 102) Later, she adds, "he had no real interest in political movement any more than in books." (Pg. 107) She also points out, "He maintains he has never read the Gospels." (Pg. 159)

After a married woman once tried to seduce Krishnamurti, Lutyens says, "No doubt she thought he was a homosexual. All his tendencies were in fact heterosexual but at that time he believed, with the majority of Theosophists, that sex was something unclean that must be sublimated. Part of his attraction for Lady Emily was his horror of sex, for by the time she met him she had come to shrink from that aspect of married life." (Pg. 121)

Upon rejecting his planned role in 1929, he told his audience, "I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect... I do not want to belong to any organization of a spiritual kind; please understand this." (Pg. 293-294)

Lutyens' sympathetic, yet detailed and critical biography is "must reading" for anyone wanting to know more about Krishnamurti.

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