

Krishnamurti's Teachings compared to Bailey's Third-Ray Method of Building the Antahkarana

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Summary

The Sanskrit word *antahkarana* denotes an inner, or psychological, bridge that one builds between lower and higher aspects of oneself. Alice Bailey, a writer in the theosophical tradition, states, “*Building the Antahkarana* … leads to the overcoming of the limitations—physical and psychological—which restrict man’s free expression of his innate divinity.” The *seven rays* denote seven primary differentiations of energy, and doctrines on the seven rays have been expounded by various theosophical writers. Bailey presents methods of building the antahkarana based on the seven rays, but admits that it is “a very abstruse subject,” so her presentation is difficult to understand. Jiddu Krishnamurti, a member of the Theosophical Society before leaving it to pursue his own activities, states, “I am concerning myself with only one essential thing: to set man free.” According to these statements, building the antahkarana appears to accomplish Krishnamurti’s one essential goal, because both are concerned with setting people free. This article clarifies Bailey’s third-ray method of building the antahkarana by showing that it is illustrated by correlative passages from Krishnamurti’s teachings.

Krishnamurti

Jiddu Krishnamurti (1895 – 1986) was an Indian speaker and writer on philosophical and spiritual subjects. During his early adolescence, he was discovered by Charles Leadbeater, who was said to be clairvoyant, on the headquarters grounds of the Theosophical Society at Adyar in Madras, India. Krishnamurti was subsequently raised under the tutelage of Leadbeater and Annie Besant, leaders of the Society at the time, who believed that he would become a “vehicle” for an expected World Teacher called the “Christ” or “Lord

Maitreya.” In this context, a “vehicle” signifies being a medium, or spiritual intermediary, rather than the personal incarnation, of the World Teacher.

Krishnamurti, in 1929, disavowed the idea that he was someone who could transform the lives of any followers, dissolved the organization that had been established to support that idea, and made the following statement:

I maintain that truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or coerce people along a particular path … This is no magnificent deed, because I do not want followers, and I mean this. The moment you follow someone you cease to follow Truth. I am not concerned whether you pay attention to what I say or not. I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing: to set man free. I desire to free him from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies.¹

About the Author

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Instead, for the rest of his life, Krishnamurti engaged in speaking tours around the world, published many books, and had discussions with a variety of groups and prominent individuals. For example, the Dalai Lama, the Tibetan spiritual leader, met with Krishnamurti and is quoted as saying, "Krishnamurti is one of the greatest philosophers of the age."² It is estimated that, as of 2011, "His teachings of more than 20,000,000 words are published in more than 75 books, 700 audiocassettes, and 1200 videocassettes. Thus far, over 4,000,000 copies of books have been sold in twenty-two languages."³

A wide variety of assessments have been made regarding Krishnamurti and his teachings. Govert Schüller, writing in *Theosophical History*, shows that many of these assessments can be differentiated according to the way their exponents answer two basic questions: 1) Was the declared project, in which the young Krishnamurti would be a vehicle through whom the World Teacher would manifest, genuine? 2) Was the outcome of the project successful or not?⁴

For example, Alice Bailey (1880 – 1949), who was also a member of the Theosophical Society before leaving it to pursue her own activities, provides this assessment:

As I have earlier pointed out, the return of Christ will be expressed, in the first place, by an upsurging of the Christ consciousness in the hearts of men everywhere; its first expression will be goodwill.

In the second place, disciples everywhere will find themselves increasingly sensitive to His quality, His voice and His teaching; they will be "overshadowed" by Him in many cases, just as before, He overshadowed His disciple Jesus; through this overshadowing of disciples in all lands, He will duplicate Himself repeatedly. The effectiveness and the potency of the overshadowed disciple will be amazing.

One of the first experiments He made as He prepared for this form of activity was in connection with Krishnamurti. It was only partially successful. The power used by

Him was distorted and misapplied by the devotee type of which the Theosophical Society is largely composed, and the experiment was brought to an end.⁵

Let us comment on Krishnamurti's quotations included in this article. All of these quotations are taken from accounts of talks that he gave to various audiences around the world. Even though Krishnamurti was born in India, none of these quotations contains any specialized terms from Indian philosophy, such as the Sanskrit word *antahkarana*, which is used in the title of this article. Even though Krishnamurti had been a member of the Theosophical Society, none of these quotations contains any specialized theosophical terms, such as the seven rays, which are used throughout this article. Even though these quotations are concerned with spiritual or religious themes, none of these quotations appeals to any spiritual or religious authority, such as the writings of Bailey, which are used throughout this article.

The foregoing comments are also applicable to all of Krishnamurti's public talks. As he explains, "I use words which are very simple, not those of any particular jargon or words which have a subtle or hidden meaning, but words as they exist in the dictionary."⁶ Consequently, his listeners had the opportunity of comprehending his descriptions without having previously studied Sanskrit, Theosophy, or any spiritual or religious tradition, and then using those descriptions as pointers to things that they could observe in themselves.

This article provides neither a biography of Krishnamurti nor an assessment of his work, because numerous biographies and assessments are readily available elsewhere.⁷ Instead this article has a very narrow focus: to demonstrate that Krishnamurti's teachings illustrate Bailey's third-ray method of building the *antahkarana*.

Third-Ray Method of Building the Antahkarana

Let us begin by clarifying some terminology. The *seven rays* are mentioned in both the ancient Hindu *Rig Veda* and modern Theosophy,⁸ and the following definition is often

used: “A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates.”⁹ Bailey says that the “synthetic characteristic of each of the rays is denoted by the ray name,” and, for example, that the name of the third ray is “Active Intelligence or Adaptability.”¹⁰

Bailey also says, “Every unit of the human race is on some one of the seven rays,”¹¹ so the seven rays provide a way of characterizing human beings according to the qualities that they exhibit. For example, Dr. Douglas Baker (1922 –2011), a prolific theosophical writer, states, “Krishnamurti was also one of these monads on the Third Ray.”¹² Here, the theosophical term *monad* denotes the true or indwelling spiritual self, as shown by Bailey’s statement, “the spiritual man is the monad.”¹³

Helena Blavatsky (1831– 1891), founder of the Theosophical Society, provides this explanation in her glossary:

Antahkarana (Sanskrit), or Antaskarana. The term has various meanings, which differ with every school of philosophy and sect. Thus Sankaracharya renders the word as “understanding”; others, as “the internal instrument, the Soul, formed by the thinking principle and egoism”; whereas Occultists explain it as the *path* or bridge between the Higher and the Lower Manas.¹⁴

In the above quotation, *Manas* is a Sanskrit word that literally means “mind.” Although the term *antahkarana* has various meanings, this article consistently uses the term in accordance with Bailey’s definition: “The technical antahkarana, bridging between the threefold personality and the Spiritual Triad.”¹⁵ Here, the *personality* consists of the physical body, emotional body, and lower mind; and the *Spiritual Triad* consists of the higher mind, intuition,

and spiritual will.¹⁶ Thus Bailey’s definition of the term is compatible with how, in Blavatsky’s words, “Occultists explain it.”

Bailey says, “*The Science of the Antahkarana* ... deals with the mode of bridging the gap which exists in man’s consciousness between

the world of ordinary human experience, the three-fold world of physical-emotional-mental functioning, and the higher levels of so-called spiritual development which is the world of ideas, of intuitive perception, of spiritual insight and understanding.”¹⁷ She also says, “*Building the Antahkarana* ... leads to the overcoming of the limitations—physical and psychological—which restrict man’s

free expression of his innate divinity.”¹⁸ Thus a method of building the antahkarana appears to accomplish what Krishnamurti proclaimed, in the earlier quotation from his 1929 speech, as his “one essential thing: to set man free.”

Bailey writes, “The understanding of the method of building the antahkarana is essential if humanity is to move forward as planned,”¹⁹ but what is that method? In *The Rays and the Initiations*, she presents “The Seven Ray Methods used in the Construction Process” for the antahkarana,²⁰ but admits,

I am attempting to make a very abstruse subject clear, and words prove inadequate. I can but outline to you process and method and a consequent hope for the future; on your side, you can only experiment, obey, have confidence in the experience of those who teach, and then wait patiently for results.²¹

This article focuses on only the third-ray method of building the antahkarana, of which Bailey gives the following description:

At the point of highest tension, the disciple utters the Word of Power for the third ray. It is not easy for the disciple on this ray to

achieve the necessary focal point of silence; his intense fluidity leads to many words or to great mental activity, frequently carried forward under the impulse of glamour. This lessens the potency of what he seeks to do. But when he has succeeded in achieving “mental silence” and is simply a point of intelligent concentration, then he can use the Word of Power with great effectiveness. The difficulty is that he has to overcome the tendency to use it with the idea of physical plane results in his consciousness. Always he works from the angle of that divine quality which characterises matter; just as the second ray disciple works always from the angle of quality and the first ray disciple from the positivity of spirit. But once he intuitively comprehends and factually grasps the concept that spirit-matter are one reality, and once he has achieved within himself the sublimation of matter, then he can divorce himself from all that the human being understands in relation to form. He can then utter the Word of Power which will make possible his complete identification with spirit, via the antahkarana. This word is “PURPOSE ITSELF AM I.”²²

It appears, however, that the first sentence, in which “the disciple utters the Word of Power,” ought to be the last one, because all other sentences seem to provide instructions that enable the disciple to be in a position to utter the Word of Power. Thus our commentary rearranges the order of the sentences so that the first sentence becomes the last one. The order of the other sentences is retained, so that the second sentence is treated as though it were the first one.

Why were these sentences presented in the wrong order? Was the intention simply to confuse a benighted reader by making an abstruse subject even more obscure, or was the intention to convey a symbolic meaning? Given that the first sentence portrays the climactic effort, putting it first symbolizes impatience, because the preliminary steps are missing. Krishnamurti comments, “Most of us are impatient to get on, to find a result, to achieve a success, a goal, a certain state of happiness, or to experience something to which the mind can cling.”²³

On the other hand, the third-ray method requires great patience, because it requires one to understand oneself. Accordingly, moving the first, or climactic, sentence to the end symbolizes the patient attitude that one needs throughout the course of the method. Krishnamurti provides this explanation:

And do you know how difficult it is to understand oneself? It is difficult because we are dilettantes; we are not really interested. But if you are really aware, if you give your whole attention to understanding yourself, then you will find an indestructible treasure ... To understand oneself requires, not impetuous urges, conclusions, but great patience. One must go slowly, millimeter by millimeter, never missing a step.²⁴

The third-ray method consists of nine sentences. Let us acknowledge that the method, even after being rearranged into its correct order, is quite obscure. Before presenting the third-ray method, Bailey states in the same book, “Students need to read with increasing care as they advance upon the occult way which leads to the Way of the Higher Evolution.”²⁵ The third-ray method appears to be written in a way that can be understood only by reading it with great care. Can the method be presented in a more comprehensible way? Bailey also states,

It is my intention to be very practical. The building of the antahkarana (which is consciously undertaken upon the Path of Discipleship) is a process which is followed under certain ancient and proven rules. When these rules are correctly followed, the sequence of events and the appearance of the desired results are inevitable and unavoidable.²⁶

Even though the above quotation says, “It is my intention to be very practical,” the obscurity of the third-ray method makes it impractical. Can the method be presented in a way that reveals its intended practicality? Even though the quotation says, “The building of the antahkarana ... is a process which is followed under certain ancient and proven rules,” the third-ray method has the appearance of being a series of narrative sentences, which simply describe what is happening, rather than rules, which are

generalized courses of action or behavior. Can the method be transformed into a series of rules? The quotation mentions “ancient and proven rules,” which implies that the rules to be followed have been known and proven since ancient times. If the third-ray method were transformed into a series of rules, could those rules be found elsewhere?

In what follows, this article clarifies the third-ray method in the following manner: each narrative sentence is considered separately, transformed into a rule, and then illustrated with a correlative passage from Krishnamurti’s teachings.

1. It is not easy for the disciple on this ray to achieve the necessary focal point of silence; his intense fluidity leads to many words or to great mental activity, frequently carried forward under the impulse of glamour.

The first sentence of the rearranged third-ray method is repeated as the foregoing boldface heading. Here, *glamour* is a theosophical term about which Bailey writes, “Human desire has been turned outward to the material plane, thus producing the world of glamour in which we all habitually struggle.”²⁷ Accordingly, glamour could be regarded as outward-turned desire. Thus the first sentence could be rendered in this way: the disciple is hindered by excessive mental activity that is often impelled by glamour, or outward-turned desire.

The disciple, however, may not recognize his or her glamours when they arise, as Bailey explains:

One of the problems which confronts the aspirant is the problem of duly recognising glamour when it arises, and of being aware of the glamours which beset his path and the illusions which build a wall between him and the light. It is much that you have recognised that glamour and illusion exist. The majority of people are unaware of their presence. Many good people today see this not; they deify their glamours and regard their illusions as their prized and hard won possessions.²⁸

If one does not recognize one’s glamours when they arise, the first sentence would indicate

that one is often ignorant about the immediate cause of one’s wrong thinking. The implication is that ignorance may be the root, or underlying cause of wrong thinking. Krishnamurti says, “Ignorance is the lack of self-awareness,”²⁹ and concludes, “Thus, through constant self-awareness there comes self-knowledge, which brings about right thinking.”³⁰

Krishnamurti describes a general principle that he applies to many situations:

One needs to have tremendous energy to find out the truth of this matter. Mostly, this energy is dissipated in the conflict between “what is” and “what should be”. One sees that “what should be” is an escape from, or an avoidance of, the fact of “what is”. Or thought, incapable of meeting “what is”, projects “what should be” and uses that as a lever to try to remove “what is”. So is it possible to look at, to observe, “what is”, without any motive to change or to transform it, or to make it conform to a particular pattern that you or another has established—whatever may happen at the end of it?³¹

If the first sentence were transformed into a rule, what would that rule be? “What is,” in the first sentence, is excessive mental activity, because “what is” denotes the fact or actuality. Thus, according to Krishnamurti’s principle, the rule associated with the first sentence is the following: *Observe your excessive mental activity without any motive to change or transform it.*

It seems difficult, however, to observe one’s mental activity without any motive to change or transform it, so how can the first rule be carried out? Krishnamurti gives this answer: “To know the whole process of the mind, what you need is only the intention to watch, to be aware, without condemnation or justification.”³² Thus one needs only the *intention* to observe one’s excessive mental activity without any motive to change or transform it.

If one were to observe one’s excessive mental activity in such a way, what truth would one find out? Krishnamurti gives this answer:

Now I realize the state of my own mind; I see that it is the instrument of sensation and desire, or rather that it *is* sensation and desire, and that it is mechanically caught up in routine.³³

Accordingly, one would discover the truth given in the first sentence: namely, that one's mental activity is often impelled by glamour, or desire. This discovery, however, would be one's own first-hand knowledge, rather than second-hand information that is obtained by merely reading the first sentence. Krishnamurti emphasizes the significance of such discovery: "What is important is for you to find out these things for yourself, so that you are free and not second-hand human beings."³⁴

An *implied comparison* is "a comparison that the sentence suggests but doesn't state completely."³⁵ The first sentence states, "It is not easy for the disciple on this ray to achieve the necessary focal point of silence." The sentence contains an implied comparison of people on different rays, because the mentioning of "this ray" suggests that the disciple on the third ray has more difficulty in achieving the necessary focal point of silence than disciples on other rays would have. Thus this grammatical construction suggests that people on any ray could apply the third-ray method, but that the application of the initial rule is especially difficult for people who are actually on the third ray. Why would this circumstance be true? Bailey gives this answer: "Third ray people ... are lost in the threads of their own glamorous manipulations and their devious thinking, and hardly know where truth begins and delusion ends."³⁶

2. This lessens the potency of what he seeks to do.

The second sentence must refer back to the first sentence, so "this" must point to the statement, "It is not easy for the disciple on this ray to achieve the necessary focal point of silence." In particular, "this" must signify the lack of mental silence. Bailey portrays the third-ray disciple as voicing the following goal: "*The love of truth* must dominate, not love of my own thoughts, or love of my ideas or forms."³⁷ Krishnamurti voices a similar goal: "So it is very important for each of us to

perceive what is true."³⁸ Consequently, in the second sentence, "what he seeks to do" is taken to be the perception of what is true.

Based upon the foregoing comments, the second sentence seems to say: the lack of mental silence hinders the perception of what is true. Krishnamurti, however, distinguishes between an intellectual comprehension of these words and the understanding of their content:

The understanding of words which is called intellectual comprehension is utterly empty. You say, "I understand intellectually, but I cannot put it into practice," which means, really, that you do not understand. When you understand, you understand the content ... Hearing the words is not the understanding of their content. The word is not the thing. The word is not understanding.³⁹

How can the content of the second sentence be understood? Krishnamurti gives the following advice during a public talk, in which he refers to himself as the "speaker":

Sirs, why do you listen to the speaker? Is it that in listening to the speaker you are listening to yourself? Is that what is taking place? The speaker is only pointing something out, acting as a mirror in which you see yourself, see the actuality of your own consciousness; it is not the description which the speaker is pointing out, which becomes merely an idea if you do no more than follow it. But if through the description, you yourself actually perceive your own state of mind, your own consciousness, then listening to the speaker has a certain importance.⁴⁰

If Bailey's intention for the second sentence were the same as Krishnamurti's intention for a public talk, which is to point to something so that the listeners could see it in themselves, then this sentence would imply the following rule: *Through self-observation, apprehend the principle that the lack of mental silence hinders the perception of what is true.*

Krishnamurti indicates how self-observation does lead to understanding this general principle:

I want to tell you something; you want to tell me something; I translate what you are saying in terms of my conditioning, of my conclusion, of my tradition; then there is no possibility of communicating, you with me or I with you. But if I am prepared to put away all my conclusions and listen to the words which you are using, then I do not merely stick to the words but go behind and see the whole content beyond; such an insight requires consideration, it needs alertness, watchfulness. So a mind that is merely caught in thought, in words, in memory, can never perceive what is true; it is not still. The mind that is made still through your absurd meditations, compulsions, resistance, is not a still mind; it is a dead mind. But the mind that is really still is astonishingly active, alive, potent—not towards anything in particular. It is only such a mind which is verbally free—free from experience, from knowledge. Such a mind can perceive what is true, such a mind has direct perception which is beyond time.⁴¹

The above quotation states, “only such a mind which is ... free from experience, from knowledge ... can perceive what is true.” This statement is equivalent to the second rule’s principle.⁴²

3. But when he has succeeded in achieving ‘mental silence’ and is simply a point of intelligent concentration, then he can use the Word of Power with great effectiveness.

The third sentence describes two things that are to be accomplished in the near-term—mental silence and being a point of intelligent concentration—and then says that these accomplishments are prerequisites for the subsequent effective use of the Word of Power. If the third sentence were transformed into a rule, it would focus upon only the two things that are to be accomplished in the near-term. The third sentence, however, does not portray the effort needed to accomplish these two things, which suggests that a rule for this sentence would be simply a continuation of the earlier rules.

Krishnamurti describes a general principle about understanding: “When we are free to

look, to explore what the problem is, then out of that observation, that exploration, there comes understanding. And that understanding itself is action, not a conclusion leading to action.”⁴³ In other words, the effort “to look, to explore what the problem is” evokes understanding of the problem, which in turn initiates the action that resolves the problem. Bailey also speaks of “that understanding which must be evoked,”⁴⁴ and says, “If there is right understanding, there will necessarily be right action.”⁴⁵

Krishnamurti describes the concept of pure attention:

We are always chasing that which is not, something other than the actual. If we could see this and remain with what is, however unpleasant or fearful it may be, or however pleasurable, then observation which is pure attention dissipates that which is.⁴⁶

Bailey describes a related notion:

Intensity, or working from a point of tension, brings in the floodtide of revelation, and it is then possible for a disciple to learn in one short day what might otherwise take months and even years to learn. *Tension, when focused rightly, is the great releasing power.*⁴⁷

In the third sentence, being “simply a point of intelligent concentration” is taken to be what Krishnamurti calls “observation which is pure attention” and what Bailey calls “working from a point of tension.”

Based upon the preceding remarks, the rule associated with the third sentence is the following: *Continue to observe your mental activity, and let the action of your evoked understanding achieve mental silence and pure attention.* Krishnamurti describes the application of this rule:

Only by penetrating, by going deeply into the process of thought, can thought come to an end. After all, our thinking has not led us very far; our ideas have not brought peace to the world or happiness to ourselves. Thought is a process of reaction, a conditioning of the past, and it is ever creating

patterns which we instinctively follow. All that has to be understood, which means going into and dissipating the traditions, the prejudices, the particular patterns and peculiarities of the ‘me’, stripping the mind, laying it bare, so that it becomes really still ... As we begin to discover, as we become aware of the process of our own thinking, through that understanding, through that awareness, there comes a tranquility of the mind itself in which there is no longer any effort towards a particular end; and only then is the mind capable of receiving or experiencing something which is not a projection of itself. When there is the experiencing of that, however little it may be, then from that there is a transformation, from that there is a change—not the change of a shallow mind which ends in mischievous action.⁴⁸

The above quotation says that “tranquility of the mind itself” is characterized by the condition “in which there is no longer any effort towards a particular end.” This characterization is the key for understanding the fourth sentence of the third-ray method. The above quotation also says, “When there is the experiencing of that, however little it may be, then from that there is a transformation.” Here, “that” denotes something that a tranquil mind experiences, so the word “little” suggests that the achievement of mental tranquility may only be momentary.

4. The difficulty is that he has to overcome the tendency to use it with the idea of physical plane results in his consciousness.

The fourth sentence says that one can “use it with the idea of physical plane results,” but what does “it” denote? The pronoun “it” cannot refer to mental silence, which is an object of the third sentence’s rule, for the following reason: in Krishnamurti’s preceding quotation, mental silence is characterized by the lack of effort towards a particular end. The preceding quotation suggests, however, that the achievement of mental silence may only be momentary, so there still could be a tendency to make an effort towards a particular end.

If “it” were taken as self-observation, which the third rule continues to prescribe, then the fourth sentence’s premise would be: the disciple has the tendency to use self-observation with the motive of obtaining physical-plane results. Krishnamurti makes a related comment: “To look within with an intention to change the responses of the self is what most people indulge in.”⁴⁹ The intention to change the responses of the self seems equivalent to the motive of obtaining physical-plane results, so taking “it” as self-observation yields a premise that is supported by Krishnamurti’s comment. Accordingly, the fourth sentence can be expressed as follows: The disciple has to overcome the tendency to use self-observation with the motive of obtaining physical-plane results.

This statement of the fourth sentence seems vague, so how can it be clarified? A standard definition of *introspection* is “the examination or observation of one’s own mental and emotional processes.”⁵⁰ Krishnamurti notes, however, that a customary way of using this word is slightly different: “The examination of oneself in order to modify or change is generally called introspection.”⁵¹ To clarify this customary usage, Krishnamurti gives the following example:

Why does one examine oneself? In order to improve, in order to change, in order to modify. You introspect in order to become something, otherwise you would not indulge in introspection. You would not examine yourself if there were not the desire to modify, change, to become something other than what you are. That is the obvious reason for introspection. I am angry and I introspect, examine myself, in order to get rid of anger or to modify or change anger. Where there is introspection, which is the desire to modify or change the responses, the reactions of the self, there is always an end in view.⁵²

By employing some of the language from this quotation, let us express the fourth sentence in this way: The disciple has to overcome the tendency to use self-examination with the

desire to modify his or her responses. This version of the sentence is similar to Bailey's injunction:

The disciple has to cultivate "dispassion" or that attitude which never identifies itself with forms of any kind, but which is ever detached and aloof, freed from limitations imposed by possessions and belongings.⁵³

How can the fourth sentence be formulated as a rule? Here, "what is" can be regarded as the tendency to examine oneself with the desire to modify one's responses. According to Krishnamurti's principle given earlier, one needs to observe this tendency without any motive to change it into something else, so the associated rule is: *Observe your tendency to examine yourself with the desire to modify your responses, without any motive to change this tendency.*

When the prefix *meta* is added to the name of a subject, it designates another subject that pertains to the original one but at a more abstract or higher level. For example, metadata are data about data, and a meta-joke is a joke about jokes. Correspondingly, *meta-understanding* can be defined as understanding how something can be understood. Krishnamurti describes the meta-understanding that is evoked through the application of the fourth rule:

To be critical of oneself, to criticize, condemn, or justify oneself—does that bring understanding of oneself? When I begin to criticize myself, do I not limit the process of understanding, of exploring? Does introspection, a form of self-criticism, unfold the self? What makes the unfoldment of the self possible? To be constantly analytical, fearful, critical—surely, that does not help to unfold. What brings about the unfoldment of the self so that you begin to understand it is the constant awareness of it without any condemnation, without any identification. There must be a certain spontaneity; you cannot be constantly analyzing it, disciplining it, shaping it. This spontaneity is essential to understanding. If I merely limit, control, condemn, then I put a stop to the movement of thought and feel-

ing, do I not? It is in the movement of thought and feeling that I discover—not in mere control.⁵⁴

According to another of Krishnamurti's principles given earlier, this meta-understanding puts aside the desire to modify one's responses while examining oneself. Krishnamurti describes the result:

So what has happened to the mind when it has denied, put aside, or seen the falseness of something, the falseness of [introspective] analysis?—it is free of that burden, therefore it has become sensitive. The mind is lighter, clearer, it can observe more sharply. By putting aside the tradition of analysis and introspection which man has accepted, the mind has become freed.⁵⁵

Krishnamurti uses the term *awareness* to denote observation when the desire to modify one's responses has been put aside:

Awareness is observation without condemnation. Awareness brings understanding, because there is no condemnation or identification but silent observation. If I want to understand something, I must observe, I must not criticize, I must not condemn, I must not pursue it as pleasure or avoid it as non-pleasure. There must merely be the silent observation of a fact. There is no end in view but awareness of everything as it arises.⁵⁶

Accordingly, awareness is the eventual outcome from the application of the fourth rule. Bailey encourages a similar outcome when she says to "stand aside and observe with dispassion."⁵⁷

5. Always he works from the angle of that divine quality which characterises matter; just as the second ray disciple works always from the angle of quality and the first ray disciple from the positivity of spirit.

In the fifth sentence, the first clause describes how the third-ray disciple works, whereas the second clause describes how the second-ray and first-ray disciples work. Although the sentence attempts to clarify third-ray activity by contrasting it with second-ray and first-ray ac-

tivities, both clauses of the sentence are obscure. If the fifth sentence were transformed into a rule for the third-ray method, this rule need be concerned with only the practical meaning of the first clause, so that is the only part of the sentence considered here.

The initial phrase, “Always he works,” does not mean that the disciple is always working. Bailey says, “Nature grows and progresses through cyclic activity and cyclic rest,”⁵⁸ which suggests that the practice of self-observation also has its periods of activity and rest. Thus the fifth sentence is construed as providing instruction for the work that is always performed during each period of active self-observation.

Krishnamurti also portrays self-observation as being a cyclic activity:

understanding yourself ... doesn't mean that you must everlastingly keep awake. You can't. It does mean that you must watch and drop what you watched, let it go and pick it up again, so that the mind does not become a mere accumulation of what it has learned but is capable of watching each thing anew. When the mind is capable of looking at itself and understanding itself, then there is that creativeness of reality, and such a mind can use technique without causing misery.⁵⁹

Krishnamurti, in the above statement, says that one needs to observe without accumulation while going from cycle to cycle, and provides further explanation in another recorded talk:

So, can you observe without accumulation, without the destructive nature of prejudice, ideals, faith, belief and your own conclusions and experiences? There is group consciousness, national consciousness, linguistic consciousness, professional consciousness, racial consciousness, and there is fear, anxiety, sorrow, loneliness, the pursuit of pleasure, love and finally death. If you keep acting in that circle, you maintain the human consciousness of the world. Just see the truth of this. You are part of that consciousness and you sustain it by saying, ‘I am an individual. My prejudices are im-

portant. My ideals are essential’—repeating the same thing over and over again. Now the maintenance, the sustenance and the nourishment, of that consciousness takes place when you are repeating that pattern. But when you break away from that consciousness, you are introducing a totally new factor in the whole of that consciousness.⁶⁰

Krishnamurti, in the two preceding quotations, provides two descriptions of the effect from observing without accumulation: bringing about “that creativeness of reality” and “introducing a totally new factor.” These descriptions seem to portray the functioning of the *intuition*, which can be defined as the direct perception of truth apart from any reasoning process. Bailey gives related instruction:

Illusion is the mode whereby limited understanding and material knowledge interpret truth, veiling and hiding it behind a cloud of thoughtforms. Those thoughtforms become then more real than the truth they veil, and consequently control man's approach to Reality. Through illusion, he becomes aware of the apparatus of thought, of its activity, expressed in thoughtform building, and of that which he succeeds in constructing and which he views as the creation of his intellect. He has, however, created a barrier between himself and that which *is* and, until he has exhausted the resources of his intellect or has deliberately refused to utilise it, his divine intuition cannot function.⁶¹

According to the above quotation, having “deliberately refused to utilise it [the intellect]” permits the functioning of the “divine intuition.” Such refusal is similar to Krishnamurti’s notion of observing without accumulation, for which his preceding quotations seem to portray the functioning of the intuition. Consequently, “that divine quality,” in the fifth sentence, is taken to be what Bailey calls the “divine intuition.”

The noun *angle* can denote “a particular way of approaching or considering an issue or problem,”⁶² so “the angle of that divine quality” is interpreted as a particular way, or method, of

approaching an intuition. The preposition *from* can be “indicating a source of knowledge or the basis for one’s judgment,”⁶³ so “from the angle of that divine quality” can indicate that one’s judgment is based on a particular way of approaching an intuition. Accordingly, in the fifth sentence, “he works from the angle of that divine quality” provides this instruction: observe without accumulation so as to gain an intuition.

The verb *characterises* is ambiguous, because its meaning could be either “to describe the qualities or peculiarities of,” or “to be a distinctive trait or mark of.”⁶⁴ The first meaning is used in this commentary, because of the earlier significance given to “that divine quality.” Bailey mentions “the matter of the mental plane, on one or other of its two main divisions,—abstract and concrete,”⁶⁵ thereby indicating that the word *matter* could denote both concrete and abstract thought. *Concrete* nouns are things that can be experienced through the five senses—sight, smell, hearing, taste, and touch—but *abstract* nouns refer to ideas and concepts. Accordingly, in the fifth sentence, “that divine quality which characterises matter” is an intuition that shows the characteristics of concrete and abstract thought.

Based upon the preceding remarks, the rule associated with the fifth sentence is the following: *During each period of self-observation, observe without accumulation so as to gain an intuition that shows the characteristics of your concrete and abstract thought.*

Let us introduce some terminology that may clarify both the current and subsequent sentences. A *plane* and a *state of consciousness* are regarded as synonymous terms.⁶⁶ Theosophy divides the mental plane into seven levels, or subplanes: four concrete, or lower levels; and three abstract, or higher levels.⁶⁷ Theoso-

phy also distinguishes between the *mental body*, or lower mind, which is a faculty of concrete thought that resides on the concrete levels of the mental plane; and the *causal body*, which is a faculty of abstract thought that resides on the abstract levels of the mental plane.⁶⁸

We are the things we possess, we are that to which we are attached. Attachment has no nobility. Attachment to knowledge is not different from any other gratifying addiction. Attachment is self-absorption, whether at the lowest or at the highest level. Attachment is self-deception, it is an escape from the hollowness of the self.

For example, a *virtue* is often defined as a moral excellence. We cannot visualize a clear picture of a given virtue, such as honesty, but can visualize clear pictures of moral actions that exemplify that virtue. Thus a virtue is an abstract concept, because it is a generalization of a class of moral actions that

share common properties. Bailey mentions “a lop-sided causal body … full of great gulfs and gaps where virtues should be,”⁶⁹ which indicates that virtues progressively become part of the causal body and its abstract thought.

Bailey describes a practice that is similar to the fifth rule: “the attainment of that measure of mental control that will permit the wisdom of the [Spiritual] Triad to pour down into the physical brain, via the causal.”⁷⁰ Here, “that measure of mental control” is the deliberate refusal to utilize the intellect, “the wisdom of the [Spiritual] Triad” is an intuition, and “via the causal” indicates that the causal body is the link between the Spiritual Triad and personality. This intermediary role of the causal body appears to be a prerequisite for the subsequent building of the antahkarana, because Bailey also writes, “the antahkarana … eventually supersedes the causal body as a means of communication between the higher and the lower,”⁷¹ which presupposes the prior use of the causal body as such a means of communication. Here, “the higher” denotes the Spiritual Triad, and “the lower” denotes the personality.⁷² Thus, in a series of rules for building the antahkarana, one would expect to find a rule

that evokes the intuition, such as the fifth rule, because it is a necessary step in the process.

Application of the preceding rules, which are associated with the first through fourth sentences, leads to comprehending the limitations of concrete thought, such as hindering the perception of what is true. Application of the fifth rule leads to comprehending the limitations of abstract thought. What are those limitations?

Let us review Krishnamurti's comments about cultivating virtues. First, cultivating these abstract concepts prevents understanding:

Any effort to be virtuous, to be moral, any endeavor to be something other than what one is naturally creates a resistance to what one is, and this resistance prevents the understanding of what one is; yet such effort, which is really an avoidance, an escape from what one is, is generally regarded as virtue.⁷³

Second, cultivating these abstract concepts creates the illusion of being separate from other people:

You may be able to create an illusion into which you can withdraw, or build a wall between your neighbor and yourself and thereby protect yourself. You may separate yourself through social division, through virtues, beliefs, acquisitions, and so free yourself from your neighbor. But this is not freedom.⁷⁴

Third, cultivating these abstract concepts creates bondage to the past:

We cultivate virtue; we discipline ourselves to conform to a particular pattern of morality. Why? Not only in order to be socially respectable, but also because we see the necessity of bringing about order, of controlling our minds, our speech, our thought. We see how extraordinarily important that is, but in the process of cultivating virtue, we are building up memory, the memory which is the 'me', the self, the ego. That is the background we have, especially those who think they are religious—the background of constantly practicing a particular discipline, of belonging to certain sects, groups, so-

called religious bodies. Their reward may be somewhere else, in the next world, but it is still a reward; and in pursuing virtue, which means polishing, disciplining, controlling the mind, they are developing and maintaining self-conscious memory, so never for a moment are they free from the past.⁷⁵

Bailey states, "All forms are but hindrances and limitations, and ultimately must go, but they have their needed place in the development of the race."⁷⁶ Through the application of the first five rules, one learns the truth of Bailey's statement with regard to the forms of concrete thought, such as decisions and conclusions, and the forms of abstract thought, such as virtues and principles.

6. But once he intuitively comprehends and factually grasps the concept that spirit-matter are one reality, and once he has achieved within himself the sublimation of matter, then he can divorce himself from all that the human being understands in relation to form.

The sixth sentence is the longest one in the third-ray method. It also seems to be the most obscure, because of its many abstruse terms, so let us examine carefully each of its phrases.

The first phrase seems to refer to Bailey's notion of *spiritual freedom*: "The problem of good or evil, light or darkness, right or wrong, was enunciated solely for the benefit of humanity, and to enable men to cast off the fetters which imprisoned spirit, and thus achieve spiritual freedom."⁷⁷ Bailey alludes to spiritual freedom in her question: "Can I hold my mind 'steady in the light' and see life truly and free from any blinding attachments?"⁷⁸ Accordingly, spiritual freedom provides the ability to "see life truly and free from any blinding attachments."

Let us consider the first part of the first phrase: "But once he intuitively comprehends ... the concept that spirit-matter are one reality." "The concept that spirit-matter are one reality" is demonstrated by, in Bailey's words, "spiritual freedom, within a world of natural law"⁷⁹ In other words, this concept is demonstrated by the ability to "see life truly and free from any

blinding attachments,” even while functioning through the personality in the outer world.

Krishnamurti mentions the related notion of *unconditioned freedom*: “Only in unconditioned freedom is there truth; that is, in that freedom alone can you be truly yourself.”⁸⁰ He also explains what this freedom entails:

Conditioning is attachment: attachment to work, to tradition, to property, to people, to ideas, and so on. If there were no attachment, would there be conditioning? Of course not.⁸¹

Thus unconditioned freedom implies freedom from attachments. Nevertheless, one can have unconditioned freedom even while having attachments. As Krishnamurti explains, unconditioned freedom provides the ability to observe one’s attachments with a perception that is not distorted by them:

You can think freely only when your mind is unconditioned—that is, not conditioned as a Catholic or a Communist and so on—so that you are capable of looking at all the influences of life which are constantly conditioning you; so that you are capable of examining, observing, and freeing yourself from these conditions and influences; so that you are an intelligent human being without fear.⁸²

Krishnamurti’s notion of “unconditioned freedom” seems equivalent to Bailey’s notion of “spiritual freedom,” because both notions signify freedom from attachments.

Krishnamurti states, “Freedom from conditioning comes into being only when we see the necessity of a mind that is unconditioned.”⁸³ In this context, to *see* means to perceive mentally or to understand. If the disciple’s intuitive comprehension included seeing the necessity of unconditioned freedom, then the first part of the first phrase, “But once he intuitively comprehends … the concept that spirit-matter are one reality,” might have this meaning: But once he sees the necessity of unconditioned freedom, even while functioning through the personality.

Let us consider the second part of the first phrase: “But once he … factually grasps the concept that spirit-matter are one reality.” Bailey provides clearer instruction that also incorporates the word “factually”: “Hold in mind, specifically and in detail, the method to be employed in building the bridge, according to the particular ray technique, and with the objective in view of relating (in a new and significant manner, factually and not just theoretically) the Spiritual Triad and the personality.”⁸⁴ If both accounts provided the same instruction, then the second part of the first phrase would portray a disciple who is “relating (in a new and significant manner, factually and not just theoretically) the Spiritual Triad and the personality.”

What does it mean to relate the Spiritual Triad and personality in a new and significant manner? Bailey mentions “the attainment of one point of tension after another,”⁸⁵ and gives this account of the sequence: “the mental body becomes the centre of consciousness and then later—through practice—it becomes the point of departure for the transference of the polarisation into a higher body, first the causal and later into the Triad.”⁸⁶ Transferring the point of tension from the mental body to the causal body is equivalent to, in Bailey’s words, “the aligning of the three vehicles, the physical, the emotional, and the lower mind body, within the causal periphery.”⁸⁷

Transferring the point of tension from the causal body to the Spiritual Triad is equivalent to building the antahkarana, as shown by Bailey’s statement:

This Way [into new fields of spiritual experience] is revealed only when the antahkarana is built and completed and the man becomes focussed in the Triad as consciously as he is now focussed in the threefold lower nature.⁸⁸

Consequently, when the disciple transfers the point of tension into the Spiritual Triad, he or she is “relating (in a new and significant manner, factually and not just theoretically) the Spiritual Triad and the personality.” Thus the

second part of the first phrase, “But once he ... factually grasps the concept that spirit-matter are one reality,” might have this meaning: But once he ... factually grasps how to achieve unconditioned freedom by transferring the point of tension into the Spiritual Triad.

Both parts of the first phrase can be clarified by considering the role of memory. Bailey says, “Memory is the holding on to that which has been known.”⁸⁹ Memory is the basis of the concrete thought of the mental body, which Bailey describes as “That memory activity which is the result of mental training, the accumulation of acquired facts, the consequence of reading or of teaching, and which is not purely based upon desire, but which has its basis in intellectual interest.”⁹⁰ Memory is also the basis of the abstract thought of the causal body, which Arthur Powell (1882 – 1969), a popular theosophical writer, describes in this way: “The causal body owes its name to the fact that in it reside the causes which manifest themselves as effects in the lower planes. For it is the experiences of past lives, stored in the causal body, which are the *cause* of the general attitude taken up towards life.”⁹¹ Bailey gives a similar description: “The content of the causal body is the accumulation by slow and gradual process of the good in each life.”⁹² In other words, one’s causal body is a repository that expands over time on the abstract levels of the mental plane, because it stores the abstract lessons—such as virtues and principles—that one gleans from one’s experiences.

Krishnamurti makes some related observations:

Our life is based on thought, the whole machinery of thinking, the whole machinery of words, which we use, for example, to communicate through a novel. And without the word is there thought? Or is the mind such a slave to words that it cannot see the movement of thought without the word? That is, can I, can the mind, observe me, the whole content of me, without the word? Observe what I am without association—the association being the word, memory, remembrance—so that there is a learning about myself with no remembrance, with-

out the accumulated knowledge as experience of anger, jealousy, antagonism, or desire for power. So can I look at myself—not “I”—can the mind look at itself without the movement of the word? Because the word is the thinker, the word is the observer.

Now, to look at yourself so clearly the mind must be astonishingly free from any attachment, whether to a conclusion, which is an image, or to any principle or idea that is the product of thought and put together by words, phrases, and concepts, and be free from any movement of fear and pleasure. Such perception is in itself the highest form of discipline—discipline in the sense of learning, not conforming. Are you capable of following all this?⁹³

Krishnamurti’s first paragraph describes a kind of self-observation that occurs without the association of “the word, memory, remembrance.” Such self-observation must come from a point of tension that is higher than either the mental body or causal body, because those two faculties are based on memory. The Spiritual Triad is the next higher point of tension beyond the causal body, so Krishnamurti’s first paragraph is taken as describing observation that comes from the Spiritual Triad.

Krishnamurti’s second paragraph equates this higher observation to perception that is free from any attachment. Accordingly, becoming focused in the Spiritual Triad, which is equivalent to building the antahkarana, achieves the goal of unconditioned freedom, because the latter provides the ability to perceive without the distorting influence of any attachment. As a result, one can observe one’s conditioning, or attachments, with a perception that is unconditioned. In the words of the second paragraph, “Such perception is in itself the highest form of discipline—discipline in the sense of learning, not conforming.”

In the middle phrase of the sixth sentence, let *matter* represent concrete and abstract thought, as before, so “the sublimation of matter” refers to the sublimation of concrete and abstract thought, but what does that signify? Bailey writes, “Wisdom is the sublimation of the intellect, but this involves the sublimation of the

higher as well as of the lower aspects of the mind. It is a blend of intuition, spiritual perception, cooperation with the plan and spontaneous intellectual appreciation of that which is contacted.”⁹⁴ Krishnamurti gives this definition: “To have a complete insight into the whole nature of consciousness implies having no motive, no remembrance, just instant perception of the nature of consciousness.”⁹⁵ Consequently, “the sublimation of matter” is construed as insights regarding concrete and abstract thought.

In the final phrase of the sixth sentence, *divorce* can mean “to cut off,” and *understand* can mean “to know thoroughly by close contact,”⁹⁶ so “he can divorce himself from all that the human being understands in relation to form” is construed in this way: he can cut himself off from all attachments that unite a human being with form. Bailey corroborates this explanation by writing, “An adept, therefore, has transcended attachment to forms on three planes (physical, astral and mental) and has killed out all longing for the forms of those planes.”⁹⁷ Such cutting occurs through insight, as Krishnamurti explains:

Intellectually, you can break down by analysis why the mind is attached to property, but at the end of it there is still attachment, which comes to an end only if we have an insight into the whole structure of attachment. Because to have an insight into something, to see the truth of something brings its own freedom, brings its own intelligence.⁹⁸

Based on the preceding remarks, the rule associated with the sixth sentence is as follows: *But once you see the necessity of unconditioned freedom, even while functioning through your personality, and factually grasp how to achieve it by transferring your point of tension into the Spiritual Triad, let your insights end your attachment to every form with which you are presently united.*

Suppose that one becomes aware of being attached to something, what ought one to do? In this case, the attachment can be regarded as “what is.” According to Krishnamurti’s principle given earlier, one needs to observe the at-

tachment without any motive to change or transform it into something else. Put differently, again in Krishnamurti’s words, “there must be a sane detachment to understand the actual, the existing problem.”⁹⁹ Bailey makes a similar comment:

Your intended lesson is *Detachment* and, as you free yourself from the clinging chains of attachment to place or person, your intuitive perception will thereby be released, and you will see in terms of reality and not in terms of form—no matter how high or purified.¹⁰⁰

Detachment from emotions—including fear and pleasure—requires working from a higher level, such as the mental body. Detachment from concrete thoughts—including decisions and conclusions—requires working from an even higher level, such as the causal body. Detachment from abstract thoughts—including virtues and principles—requires working from the Spiritual Triad, which is equivalent to building the antahkarana. Consequently, seeing the necessity of unconditioned freedom induces penetration to higher points of tension until the antahkarana is built.

Krishnamurti illustrates this approach by considering the example of being attached to an experience:

You may be attached to an experience, to an incident, which has given you great excitement, a great sense of elation, a sense of power, a sense of safety and you are clinging to that. That experience, which you have had, what is it? That experience is registered in the mind and you hold it. That something you are holding on to is dead and you also are becoming dead. If you see all this, without any direction, without any motive, just observe it, then you will see that insight shows the whole thing as on a map. When once there is that insight the thing disappears completely, you are not attached.¹⁰¹

In the above quotation, seeing “without any direction, without any motive” implies seeing with detachment, which yields an insight into attachment to an experience. If one were to

gain an insight into some other kind of attachment, what might that insight show? Krishnamurti gives this answer:

We *are* the things we possess, we *are* that to which we are attached. Attachment has no nobility. Attachment to knowledge is not different from any other gratifying addiction. Attachment is self-absorption, whether at the lowest or at the highest level. Attachment is self-deception, it is an escape from the hollowness of the self. The things to which we are attached—property, people, ideas—become all-important, for without the many things which fill its emptiness, the self is not. The fear of not being makes for possession; and fear breeds illusion, the bondage to conclusions. Conclusions, material or ideational, prevent the fruition of intelligence, the freedom in which alone reality can come into being; and without this freedom, cunning is taken for intelligence.¹⁰²

Bailey provides this definition: “*Nirvana*, that condition into which the adept passes when the three lower worlds are no longer ‘attached’ to him through his inclinations or karma.”¹⁰³ Here, “the three lower worlds” are the physical, emotional, and mental planes.¹⁰⁴ According to this definition, the third-ray method leads to nirvana, because it brings freedom from attachments to the three lower worlds.

7. He can then utter the Word of Power which will make possible his complete identification with spirit, via the antahkarana.

The seventh sentence does not describe the disciple as actually uttering a Word of Power, whereas the ninth sentence does say, “the disciple utters the Word of Power.” Consequently, the purpose of the seventh sentence is to provide instruction on how to select an appropriate Word of Power, rather than to tell the disciple that he or she is ready to utter it.

What are *Words of Power*? According to Bailey, “these are all definite assertions, based on knowledge leading to conviction.”¹⁰⁵ Put differently, a Word of Power is an affirmation selected so that uttering it leads to the convic-

tion of it being true. The term *spirit* is sometimes used to denote the Spiritual Triad.¹⁰⁶

Moreover, the seventh sentence mentions the antahkarana, for which the Spiritual Triad is the upper terminal according to Bailey’s earlier definition, so “spirit” in this sentence must signify the Spiritual Triad.

In Psychology, *identification* is defined as “the process by which a person takes over the features of another person whom he admires and incorporates them into his own personality.”¹⁰⁷ After the notion of a Word of Power is combined with that of identification, the rule associated with the seventh sentence becomes the following: *Select your Word of Power so that uttering it is a process by which you take over the features of the Spiritual Triad and incorporate them into your own nature.*

What is the practical value of the seventh rule? By repeating a Word of Power that satisfies this rule, the disciple may become identified with the Spiritual Triad, which means that the disciple may be able to act *as if* he or she were the Spiritual Triad. Bailey says, “This *as if* behaviour is one of the most occult of practices,”¹⁰⁸ and describes these results:

The capacity, innate in that imaginative creature, man, to act “as if,” holds the solution to the problem. By the use of the creative imagination, the bridge between the lower aspect and higher can be built and constructed.¹⁰⁹

Govern yourself always “as if” your divine comprehension was perfected and the result in your daily life will be “as if” all concealed glamours and all hiding deceptive veils were non-existent. The disciple acts “as if” he were initiate and then discovers that “as a man thinketh in his heart so is he,” because the heart is the custodian of the power of the imagination.¹¹⁰

Krishnamurti seems to use the phrase “I do not know” as a Word of Power:

Now, freedom from all that is freedom from the known; it is the state of a mind that says, “I do not know,” and that is not

looking for an answer. Such a mind is completely not seeking, not expecting, and it is only in this state that you can say, “I understand.” It is the only state in which the mind is free, and from that state you can look at the things that are known—but not the other way round. From the known you cannot possibly see the unknown, but when once you have understood the state of a mind that is free—which is the mind that says, “I don’t know” and remains unknowing, and is therefore innocent—from that state you can function, you can be a citizen, you can be married, or what you will. Then what you do has relevance, significance in life. But we remain in the field of the known, with all its conflicts, striving, disputes, agonies, and from that field we try to find that which is unknown; therefore we are not really seeking freedom. What we want is the continuation, the extension of the same old thing: the known.¹¹¹

Here, “the things that are known” are the concrete thought of the mental body and abstract thought of the causal body, because those things are products of memory. Moreover, “the state of a mind that is free—which is the mind that says, ‘I don’t know’ and remains unknowing, and is therefore innocent,” appears to be the Spiritual Triad, because “from that state you can look at the things that are known.” Accordingly, when one is affirming, “I do not know,” one is incorporating features of the Spiritual Triad—namely, the features of being free, unknowing, and innocent—into one’s own nature, so this phrase satisfies the seventh rule’s criterion for being an acceptable Word of Power.

8. This word is “PURPOSE ITSELF AM I.”

The eighth sentence provides a Word of Power that could be used by students when they apply the third-ray method, but the meaning of this word-form is obscure. Bailey writes, “There are several such mantric formulas and Words of Power in use by such students but they fail to accomplish very much because the person using them has no real understanding of their import and purpose.”¹¹² Thus, in order for a

Word of Power to be effective, students need to understand its meaning and purpose.

What is the meaning of “PURPOSE ITSELF AM I”? Krishnamurti makes a related comment:

To find out the purpose of life, the mind must be free of measurement; then only can it find out. Otherwise you are merely projecting your own want. This is not mere intellectualization, and if you go into it deeply you will see its significance. After all, it is according to my prejudice, to my want, to my desire, to my predilection, that I decide what the purpose of life is to be. So my desire creates the purpose. Surely that is not the purpose of life. Which is more important, to find out the purpose of life, or to free the mind itself from its own conditioning? And when the mind is free from its own conditioning, that very freedom itself is the purpose. Because, after all, it is only in freedom that one can discover any truth.¹¹³

The foregoing quotation states, “when the mind is free from its own conditioning, that very freedom itself is the purpose.” This purpose seems to be equivalent to what the sixth rule calls “unconditioned freedom.” Accordingly, when your mind is free from its own conditioning, you can say, “PURPOSE ITSELF AM I.”

Regarding the effort to build the antahkarana, Bailey writes, “Remember that you are not creating now upon the outer plane. The physical sound or sounds are therefore of relatively no importance. What does matter is the ability of the disciple to *feel* the meaning of the Word of Power as he silently utters it.”¹¹⁴ Thus, in this case, the actual words that form a Word of Power have relatively no importance as long as they carry the correct meaning, so the rule associated with the eighth sentence is the following: *Select your Word of Power so that it signifies that you are free from all conditioning.*

What is the practical value of the eighth rule? By repeating a Word of Power that satisfies this rule, the disciple practices, in Bailey’s

words, “the constant recollection of the truth that he is the Self and not the not-self.”¹¹⁵ Put differently, the disciple practices the constant recollection of the truth of being the unconditioned spiritual reality and not the conditioned entity being observed. Consequently, the disciple may be able to act *as* the Spiritual Triad and apply what Bailey calls the “Technique of Indifference”:

What is this technique? What is indifference? ... It means in reality the achieving of a neutral attitude towards that which is regarded as the Not-self; it involves a repudiation of similarity; it marks the recognition of a basic distinction; it signifies refusal to be identified with anything save the spiritual reality as far as that is sensed and known at any given point in time and space. It is, therefore, a much stronger and vital thing than what is usually meant when the word is used. It is active repudiation without any concentration upon that which is repudiated. That is a statement of moment and warrants your careful consideration.¹¹⁶

If a Word of Power satisfies the seventh rule’s criterion, it may help the disciple to pass into the phase of acting *as if* he or she were the Spiritual Triad. If a Word of Power satisfies the eighth rule’s criterion, it may help the disciple to pass from the *as if* phase into a new phase in which he or she acts *as* the Spiritual Triad. If a Word of Power satisfies both criteria, it may help the disciple to pass into the first phase and then into the second one. Bailey also describes these two phases:

In the early stages of his invocative work, the instrument used is the creative imagination. This enables him at the very beginning to act *as if* he were capable of thus creating; then, when the *as if* imaginative consciousness is no longer useful, he becomes consciously aware of that which he has—with hope and spiritual expectancy—sought to create; he discovers this as an existent fact.¹¹⁷

Krishnamurti comments on the phrase, “I do not know”:

Now, if one can really come to that state of saying, “I do not know,” it indicates an ex-

traordinary sense of humility; there is no arrogance of knowledge; there is no self-assertive answer to make an impression. When you can actually say, “I do not know,” which very few are capable of saying, then in that state all fear ceases because all sense of recognition, the search into memory, has come to an end; there is no longer inquiry into the field of the known. Then comes the extraordinary thing. If you have so far followed what I am talking about, not just verbally, but if you are actually experiencing it, you will find that when you can say, “I do not know,” all conditioning has stopped.¹¹⁸

According to the foregoing quotation, “when you can say, ‘I do not know,’ all conditioning has stopped,” so this phrase satisfies the eighth rule’s criterion for being an acceptable Word of Power.

9. At the point of highest tension, the disciple utters the Word of Power for the third ray.

The ninth sentence, which was originally the first sentence, portrays the climactic effort. Its first phrase mentions “the point of highest tension,” but what is this point? According to the commentary for the sixth sentence, the disciple’s point of highest tension is the mental body, causal body, or Spiritual Triad. By uttering a Word of Power that satisfies the eighth rule’s criterion, the disciple may be able to act *as* the Spiritual Triad, in which case the Spiritual Triad would be “the point of highest tension.”

Given that “the point of highest tension” is the Spiritual Triad, the ninth rule portrays the disciple as uttering a Word of Power while focused at the Spiritual Triad, but the meaning of this portrayal is ambiguous: does the disciple begin by becoming focused at the Spiritual Triad and then utters a Word of Power; or does the disciple begin by uttering a Word of Power and then becomes focused at the Spiritual Triad? The seventh and eighth rules resolve the ambiguity, because they provide criteria for selecting a Word of Power so that uttering it would aid in transferring the point of tension into the Spiritual Triad.

What is the purpose of transferring the point of tension into the Spiritual Triad? According to the sixth rule, it is to let insights end attachments to the three lower worlds. Consequently, the rule associated with the ninth sentence is the following: *Utter your Word of Power so that you stand steady and firm at the Spiritual Triad, detached from the particular attachment that you are observing.*

Bailey clarifies the task of the ninth rule: “the task of the disciple is to become consciously aware—like a detached onlooking Observer—of these energies and their expressing qualities as they function within himself.”¹¹⁹ Here, “Observer” is capitalized, but what does that signify? Bailey mentions “the detachment of the Observer from all desires and longings which concern the separated self,”¹²⁰ which characterizes the vantage point of the Spiritual Triad, so being aware “like a detached onlooking Observer” signifies detached observation from the Spiritual Triad.

Bailey also clarifies the role of a Word of Power in the ninth rule:

When adequate stability has been acquired, the disciple utters a Word of Power which serves to carry the light still further on and up. *When correctly uttered*, this Word produces three effects: a. It keeps the channel for the descending light of the Spiritual Triad clear of all impediments. b. It reaches (by means of its vibratory activity) the centre of power which we call the Spiritual Triad ... and evokes a response in the form of a thread of descending triadal light. c. It causes a vibration throughout the antahkarana which in its turn evokes response from the “rainbow bridge” as built by all other disciples.¹²¹

This quotation lists three effects that are produced through correctly uttering a Word of Power:

First, “It keeps the channel for the descending light of the Spiritual Triad clear of all impediments.” Here, “the channel” is the antahkarana, “the descending light of the Spiritual Triad” denotes the “insights” of the sixth rule, and “all impediments” com-

prise all movements of memory—which are movements of the known—that could obscure the perception of something new.

Second, “It reaches (by means of its vibratory activity) the centre of power which we call the Spiritual Triad ... and evokes a response in the form of a thread of descending triadal light.” Here, “its vibratory activity” refers to the processes of identification and recollection, which were described for the seventh and eighth rules, and “a thread of descending triadal light” depicts an insight as revealing relationships among the forms of the lower planes, such as among principles, decisions, feelings, and behavior.

Third, “It causes a vibration throughout the antahkarana which in its turn evokes response from the ‘rainbow bridge’ as built by all other disciples.” Here, “a vibration” refers to what Bailey calls “the higher alignment between the Personality and the Spiritual Triad, via the antahkarana,”¹²² and the “rainbow bridge” is a synonym of the antahkarana,¹²³ so the third effect could be stated in this way: uttering a Word of Power brings about one’s higher alignment between the personality and Spiritual Triad, which in turn helps other disciples to attain their higher alignment.

Bailey explains how one’s higher alignment does affect other people:

The higher needed alignment has been much bettered and you need not work so hard now at developing that capacity. You need, however, to employ the line of force which you have succeeded in establishing ... with greater frequency and more facility. The result of this would be that ... you would radiate light and love and become increasingly an inspiration to others ... The peculiar type of radiation which I want you to endeavour to express is that light which reaches others upon the wings of joy.¹²⁴

Krishnamurti makes a related comment:

That state in which the mind says, “I do not know,” is not negation. The mind has completely stopped searching; it has ceased

making any movement, for it sees that any movement out of the known towards the thing it calls the unknown is only a projection of the known. So the mind that is capable of saying, "I do not know," is in the only state in which anything can be discovered. But the man who says, "I know," the man who has studied infinitely the varieties of human experience and whose mind is burdened with information, with encyclopedic knowledge, can he ever experience something which is not to be accumulated? He will find it extremely hard. When the mind totally puts aside all the knowledge that it has acquired, when for it there are no Buddhas, no Christs, no Masters, no teachers, no religions, no quotations; when the mind is completely alone, uncontaminated, which means that the movement of the known has come to an end—it is only then that there is a possibility of a tremendous revolution, a fundamental change.¹²⁵

The above quotation says, "the mind that is capable of saying, 'I do not know,' is in the only state in which anything can be discovered." The quotation portrays this state by saying, "the movement of the known has come to an end," which implies that the movements of the mental and causal bodies have come to an end, so this state appears to be detached observation from the Spiritual Triad. Consequently, the quotation suggests the following: using "I do not know" as the Word of Power can help bring about detached observation from the vantage point of the Spiritual Triad.

Conclusions

This article transforms Bailey's third-ray method of building the antahkarana into the following nine rules: 1) Observe your excessive mental activity without any motive to change or transform it; 2) Through self-observation, apprehend the principle that the lack of mental silence hinders the perception of what is true; 3) Continue to observe your mental activity, and let the action of your evoked understanding achieve mental silence and pure attention; 4) Observe your tendency to examine yourself with the desire to modify your responses, without any motive to change this

tendency; 5) During each period of self-observation, observe without accumulation so as to gain an intuition that shows the characteristics of your concrete and abstract thought; 6) But once you see the necessity of unconditioned freedom, even while functioning through your personality, and factually grasp how to achieve it by transferring your point of tension into the Spiritual Triad, let your insights end your attachment to every form with which you are presently united; 7) Select your Word of Power so that uttering it is a process by which you take over the features of the Spiritual Triad and incorporate them into your own nature; 8) Select your Word of Power so that it signifies that you are free from all conditioning; and 9) Utter your Word of Power so that you stand steady and firm at the Spiritual Triad, detached from the particular attachment that you are observing.

Why is this method said to be a "third-ray method"? Bailey provides an answer by portraying a person on the third ray:

The Third Ray of Higher Mind ... is the ray of the abstract thinker, of the philosopher and the metaphysician ... The method of approaching the great Quest, for this ray type, is by deep thinking on philosophic or metaphysical lines till he is led to the realisation of the great Beyond and of the paramount importance of treading the Path that leads thither.¹²⁶

In the third-ray method, as interpreted in this article, one observes one's concrete and abstract thought, through the application of the first five rules, until one comprehends the goal of unconditioned freedom and the paramount importance of building the antahkarana that leads to there, which is the initial part of the sixth rule. Thus the third-ray method conforms to the pattern that the above quotation ascribes to the "method of approaching the great Quest, for this ray type."

This article illustrates the third-ray method by relating its associated rules to correlative quotations from Krishnamurti's teachings. Nevertheless, Krishnamurti did not intend for his remarks to support any method or system, as he explains:

Seeking a method invariably implies the desire to attain some result—and that is what we all want. We follow authority—if not that of a person, then of a system, of an ideology—because we want a result which will be satisfactory, which will give us security. We really do not want to understand ourselves, our impulses and reactions, the whole process of our thinking, the conscious as well as the unconscious; we would rather pursue a system which assures us of a result. But the pursuit of a system is invariably the outcome of our desire for security, for certainty, and the result is obviously not the understanding of oneself.¹²⁷

Unlike many commonly known methods, however, the third-ray method does not enable its practitioners to avoid, or hide from, understanding themselves. Instead, its associated rules are actually steps of self-understanding that take a practitioner from excessive mental activity to unconditioned freedom.

¹ Mary Lutyens, *Krishnamurti: The Years of Awakening* (New York: Farrar, Straus and Giroux, 1975), 272-273.

² As quoted on the jacket of *Inward Revolution: Bringing About Radical Change in the World* (2006) by Jiddu Krishnamurti.

³ Wikipedia contributors, “Jiddu Krishnamurti bibliography,” *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title=Jiddu_Krishnamurti_bibliography&oldid=644558769 (accessed February 10, 2015).

⁴ Govert W. Schüller, “Krishnamurti and the World Teacher Project: Some Theosophical Perceptions,” *Theosophical History Occasional Papers 5* (Fullerton, CA: Theosophical History, 1997).

⁵ Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 171.

⁶ Jiddu Krishnamurti, *Authentic Report of the Talks in Saanen, Switzerland 1974* (Beckenham, England: Krishnamurti Foundation Trust, 1975), 9.

⁷ Wikipedia contributors, “List of works about Jiddu Krishnamurti,” *Wikipedia, The Free Encyclopedia*, http://en.wikipedia.org/w/index.php?title>List_of_works_about_Jiddu_Krishnamurti&oldid=638933882 (accessed February 16, 2015).

⁸ Zachary F. Lansdowne, “Vedic Teachings on the Seven Rays,” *The Esoteric Quarterly*, Spring 2010.

⁹ Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 316.

¹⁰ Ibid., 67, 69.

¹¹ Ibid., 126-127.

¹² Douglas M. Baker, *Stress Disorders: Esoteric Meaning and Healing* (1977; reprint; Baker eBooks Publishing, <http://www.douglasbaker.org>, 2014), section 1.

¹³ Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 31.

¹⁴ Helena P. Blavatsky, *The Theosophical Glossary* (London: The Theosophical Publishing Society, 1892), 23.

¹⁵ Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 476.

¹⁶ Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 261.

¹⁷ Alice A. Bailey, *Education in the New Age* (1954; reprint; New York: Lucis Publishing Company, 1974), 2.

¹⁸ Ibid.

¹⁹ Bailey, *The Rays and the Initiations*, 484.

²⁰ Ibid., 501.

²¹ Ibid., 485.

²² Ibid., 517.

²³ Jiddu Krishnamurti, *As One Is: To Free the Mind from All Conditioning* (Prescott, AZ: Hohm Press, 2007), 4.

²⁴ Ibid., 120.

²⁵ Bailey, *The Rays and the Initiations*, 248.

²⁶ Ibid., 474.

²⁷ Alice A. Bailey, *From Bethlehem to Calvary* (1937; reprint; New York: Lucis Publishing Company, 1989), 119.

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- ²⁸ Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 44-45.
- ²⁹ Jiddu Krishnamurti, *Commentaries on Living: First Series* (Wheaton, IL: Theosophical Publishing House, 1967), 26.
- ³⁰ Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1945-1948* (Dubuque, IA: Kendall Hunt, 1991), 7.
- ³¹ Jiddu Krishnamurti, *The Wholeness of Life* (San Francisco: Harper & Row, 1979), 147-148.
- ³² Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1949-1952* (Dubuque, IA: Kendall Hunt, 1991), 156.
- ³³ Jiddu Krishnamurti, *The First and Last Freedom* (1954; reprint; London: Victor Gollancz, 1972), 102.
- ³⁴ Jiddu Krishnamurti, *Talks with American Students 1968* (Berkeley, CA: Shambala Publications, 1970), 98.
- ³⁵ Geraldine Woods, *English Grammar For Dummies* (Second Edition; Hoboken, NJ: Wiley Publishing, 2010), 225.
- ³⁶ Alice A. Bailey, *Telepathy and the Etheric Vehicle* (1950; reprint; New York: Lucis Publishing Company, 1975), 89.
- ³⁷ Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 360.
- ³⁸ Jiddu Krishnamurti, "Third Talk in New Delhi 1960," *Talks by Krishnamurti January-June 1960 (Verbatim Report) Bombay, Banaras, New Delhi, Ojai* (Ojai, CA: Krishnamurti Writings, 1960).
- ³⁹ Krishnamurti, *The Collected Works of J. Krishnamurti: 1949-1952*, 17.
- ⁴⁰ Jiddu Krishnamurti, *The Network of Thought* (San Francisco: Harper & Row, 1982), 53.
- ⁴¹ Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1953-1955* (Dubuque, IA: Kendall Hunt, 1991), 39.
- ⁴² Deborah J. Bennett, *Logic Made Easy* (New York: W. W. Norton & Company, 2004), 115. Let *S* be the proposition that the mind is silent, and *T* be the proposition that there is perception of what is true, so the second rule's principle could be expressed as this conditional statement: if not *S*, then not *T*. Krishnamurti's statement could be expressed as the contrapositive: if *T*, then *S*. The second rule's principle and Krishnamurti's statement have the same meaning, because a conditional statement is logically equivalent to its contrapositive.
- ⁴³ Jiddu Krishnamurti, *You are the World* (San Francisco: Harper & Row, 1972), 42.
- ⁴⁴ Bailey, *The Rays and the Initiations*, 48.
- ⁴⁵ Bailey, *Esoteric Psychology*, vol. II, 118.
- ⁴⁶ Jiddu Krishnamurti, *Letters to the Schools*, vol. II (London: Krishnamurti Foundation Trust, 1985), 51.
- ⁴⁷ Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 734.
- ⁴⁸ Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1952-1953* (Dubuque, IA: Kendall Hunt, 1991), 3.
- ⁴⁹ Krishnamurti, *The Collected Works of J. Krishnamurti: 1945-1948*, 201.
- ⁵⁰ *The Oxford Dictionary of Difficult Words* (Oxford: Oxford University Press, 2004).
- ⁵¹ Krishnamurti, *The Collected Works of J. Krishnamurti: 1945-1948*, 201.
- ⁵² Krishnamurti, *The First and Last Freedom*, 172.
- ⁵³ Bailey, *The Light of the Soul*, 67.
- ⁵⁴ Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1948-1949* (Dubuque, IA: Kendall Hunt, 1991), 296.
- ⁵⁵ Krishnamurti, *Authentic Report of the Talks in Saanen, Switzerland 1974*, 52.
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- ⁵⁷ Bailey, *Discipleship in the New Age*, vol. I, 444.
- ⁵⁸ Ibid., 105.
- ⁵⁹ Krishnamurti, *As One Is: To Free the Mind from All Conditioning*, 120.
- ⁶⁰ Krishnamurti, *The Network of Thought*, 27.
- ⁶¹ Bailey, *Glamour*, 240-241.
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- ⁶⁴ *American Heritage Dictionary of the English Language* (Fifth Edition; Boston: Houghton Mifflin Harcourt Publishing Company, 2011).
- ⁶⁵ Alice A. Bailey, *Letters on Occult Meditation* (1922; reprint; New York: Lucis Publishing Company, 1974), 186.
- ⁶⁶ Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 558.
- ⁶⁷ Bailey, *A Treatise on Cosmic Fire*, 330.
- ⁶⁸ Bailey, *Letters on Occult Meditation*, 268.
- ⁶⁹ Ibid., 134.
- ⁷⁰ Ibid., 313.
- ⁷¹ Ibid., 275.
- ⁷² Bailey, *A Treatise on Cosmic Fire*, 48.
- ⁷³ Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1958-1960* (Ojai, CA: Krishnamurti Foundation of America, 1991), 369.
- ⁷⁴ Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1936-1944* (Dubuque, IA: Kendall Hunt, 1991), 108.
- ⁷⁵ Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1955-1956* (Dubuque, IA: Kendall Hunt, 1991), 91.
- ⁷⁶ Bailey, *A Treatise on Cosmic Fire*, 592.
- ⁷⁷ Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 34-35.
- ⁷⁸ Bailey, *Discipleship in the New Age*, vol. I, 431.
- ⁷⁹ Bailey, *Discipleship in the New Age*, vol. II, 542.
- ⁸⁰ Krishnamurti, *The Collected Works of J. Krishnamurti: 1936-1944*, 124.
- ⁸¹ Jiddu Krishnamurti, *Commentaries on Living: Second Series* (Wheaton, IL: Theosophical Publishing House, 1967), 5.
- ⁸² Krishnamurti, *The Collected Works of J. Krishnamurti: 1952-1953*, 158.
- ⁸³ Krishnamurti, *The Collected Works of J. Krishnamurti: 1955-1956*, 137.
- ⁸⁴ Bailey, *The Rays and the Initiations*, 504.
- ⁸⁵ Ibid., 51.
- ⁸⁶ Bailey, *Letters on Occult Meditation*, 95.
- ⁸⁷ Ibid., 1.
- ⁸⁸ Bailey, *The Rays and the Initiations*, 472.
- ⁸⁹ Bailey, *The Light of the Soul*, 23.
- ⁹⁰ Ibid., 24.
- ⁹¹ Arthur E. Powell, *The Causal Body and the Ego* (1928; reprint; Wheaton, IL: Theosophical Publishing House, 1978), 89.
- ⁹² Bailey, *Letters on Occult Meditation*, 32.
- ⁹³ Jiddu Krishnamurti, *Facing a World in Crisis: What Life Teaches Us in Challenging Times* (Boston: Shambhala Publications, 2013), 39.
- ⁹⁴ Alice A. Bailey, *The Externalisation of the Hierarchy* (1957; reprint; New York: Lucis Publishing Company, 1976), 99.
- ⁹⁵ Jiddu Krishnamurti, *This Light in Oneself* (Boston: Shambhala Publications, 1999), 60.
- ⁹⁶ *American Heritage Dictionary of the English Language*.
- ⁹⁷ Bailey, *The Light of the Soul*, 138.
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- ⁹⁹ Krishnamurti, *The Collected Works of J. Krishnamurti: 1945-1948*, 87.
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- ¹⁰⁶ Bailey, *Initiation, Human and Solar*, 225.
- ¹⁰⁷ Maqbool Ahmad, *Comprehensive Dictionary of Education* (New Delhi: Atlantic Publishers, 2008), 267.
- ¹⁰⁸ Bailey, *Discipleship in the New Age*, vol. II, 556.
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- ¹¹² Bailey, *The Externalisation of the Hierarchy*, 144.
- ¹¹³ Krishnamurti, *On Freedom*, 6-7.
- ¹¹⁴ Bailey, *The Rays and the Initiations*, 513.
- ¹¹⁵ Bailey, *Glamour*, 263.
- ¹¹⁶ Ibid., 262-263.
- ¹¹⁷ Bailey, *The Rays and the Initiations*, 443-444.
- ¹¹⁸ Jiddu Krishnamurti, *On God* (New York: HarperOne, 1992), 118.
- ¹¹⁹ Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 414.

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- ¹²¹ Bailey, *The Rays and the Initiations*, 510.
- ¹²² Bailey, *Discipleship in the New Age*, vol. II, 364.
- ¹²³ Bailey, *The Rays and the Initiations*, 114.
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- ¹²⁶ Bailey, *Esoteric Psychology*, vol. I, 204-205.
- ¹²⁷ Krishnamurti, *The First and Last Freedom*, 47.