

THE UPPER TRIAD

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THE UPPER TRIAD

The Upper Triad is a journal of metaphysical, theosophical, and esoteric philosophy. The journal is published monthly by the Upper Triad Association, a tax-exempt nonprofit philosophical society.

The Upper Triad is distributed free of charge to any interested persons. This work is financed entirely by voluntary contributions. Contributions in support of the journal are applied toward actual printing and mailing expenses. There are no paid staff members. All contributions are tax-deductible.

Commentaries and quotations printed in the journal are intended to stimulate constructive thinking and further study along spiritual lines. Each thought may be accepted, deferred, or rejected, in whole or in part, according to the perspective of the reader.

The Upper Triad
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SOME BASIC ASSUMPTIONS

1. The Unity of All Life. That there exists one God, both immanent and transcendent, within which are differentiated all lives and all forms.
2. The Purpose of Life. That the purpose of life is the evolution of consciousness through experience and expression. That all life is conditioned by purpose within a grand scheme of progressive cyclic evolution.
3. Reincarnation and Karma. That human evolution proceeds through many progressive incarnations according to a cosmic law of periodicity, ever onward and upward. That life is conditioned by the Great Teacher, the Law of Karma, which yields learning experiences and encourages evolution as a consequence of free will, through every thought, feeling, and action.
4. The Nature of Truth. That truth can be found in philosophy, religion, and science, which are but aspects of one coherent and inclusive truth having no inherent conflict or contradiction. That there are many paths to God, embracing all religions and spiritual philosophy. That truth is relative and can be perceived in many ways and on many levels, according to consciousness.
5. The Problem of Life. That the real problem of life in the lower worlds is the elimination of glamour and illusion. That glamour and illusion can be fully overcome, as the student achieves the alignment of a purified and integrated personality with the soul, through intelligent meditation.
6. Personality and Soul. That the true individuality is the soul which inhabits the personality. That the personality is composed of three interrelated instruments: the physical body, the emotional or astral body, and the lower mind. That the soul is the medium of unity and the essence of the divinity within.
7. The Spiritual Path. That the spiritual path in its many aspects embraces the higher stages of human evolution, as the human soul takes its stand and commits itself to conscious and selfless development. That this process encompasses the development of the inner, latent spirituality and the application of one's faculties in service to God and to humanity.

In parallel with the human evolution is a second, major evolution, one which involves the various deva or angelic kingdoms. The deva evolution extends (as a chain of lifewaves) through a number of kingdoms (fields of experience) that are analogous to the sub-human, human, and super-human kingdoms. But the angelic kingdoms differ widely from the human kingdoms, as the entire purpose and polarity of the deva evolution differs markedly from the human, yet nevertheless remains complementary.

Like the human evolution, the deva evolution is an evolutionary path through various kingdoms of experience and expression, leading ultimately to a synthesis and final assimilation within the greater life. But unlike the human evolution, the deva path is not an objective one; it is almost entirely subjective. The polarity of the deva evolution is negative (feminine)(passive), where there is no conscious separation from divinity and where no objective incarnations are experienced. The devas do not incarnate in the human sense; their periods of (passive) activity are more rightly described as stages or transitions of very gradual transformation. Neither do the devas incarnate in personality-forms, for the forms of the lower deva orders (races) are extensions of the (divine) life-force rather than reflections into matter.

The higher deva orders do not even extend themselves in form, but remain on levels beyond the concrete mental (analogously to the souls of humanity). The lower deva orders (lifewaves)(kingdoms)(races) are the (mostly) superphysical workers who embody the forces of evolution and provide for the maintenance of the various human kingdoms. The devas work with the life side of evolution, while humanity works with the form (material) side. The devas actually have two distinct tasks in the lower worlds; some exist primarily as matter, while others are free to move about in the angelic domain (the superphysical realm) as the dynamic sustaining forces of all of (lower) manifestation. The higher orders have similar tasks, though much greater consciousness is required.

Much closer ties exist between deva (angelic)(archangelic) kingdoms than exist between the various objective kingdoms. The devas of diverse orders work much more closely together, as a conscious extension of a single life (while humanity experiences the illusion of objective separation). Thus the work of the deva evolution is much more obviously cooperative. In fact, the devas work very closely in support of humanity, regardless of the ordinary human insensitivity. Some orders work closely with the plant or animal kingdoms; others work primarily with humanity (as in providing healing (restorative) energies). But it is quite dangerous for unenlightened humanity to approach or work directly with the devas, because the difference in polarity is tremendous.

A great deal of misunderstanding exists concerning the devas or angels. Man has incorrectly assumed the angels to be relatively human, where in fact the angels are altogether different. They have no brain consciousness (except in the very few who have passed through the human kingdom), nor can they communicate in any objective sense. Though the higher orders possess considerable potency and considerable consciousness, they are not self-conscious and do not exhibit objective, human characteristics. The human-like forms sometimes attributed to the angelic beings are simply creations in human perception (attempts to interpret alien energies in more familiar patterns). When the human mind passes beyond personality dependence, then the angelic beings can be recognized as particularly helpful cooperators, brothers (sexless) of light and love who are indispensable to the success of the human experiment.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 266 - THE THIRD ENNEAD (4)

The fourth tractate of the Third Ennead is entitled 'The Tutelary Spirit.' The tutelary or presiding spirit is that aspect of a person's spiritual existence which guides the experience and expression of the lower, personal self, or that aspect to which the lower self is responsive. In the highest sense, that presiding spirit is the monad, the highest aspect of human existence; in the lowest sense, that spirit is the animal group soul. The presiding spirit is, consequently, dependent on the individual consciousness; the greater the consciousness, the greater is the spiritual influence or guiding spirit.

The character or quality of the waking-consciousness can vary widely. Those who are relatively unevolved, yet human, are guided to a large extent by the animal instincts and urges of the lower vehicles, by the animal group soul and the preponderance of external (circumstantial and karmic) forces. Those who are relatively evolved respond much less to the natural animal forces and much more to the forces of the self-consciousness (the mind of the personality). As the individual continues to progress (evolve), he responds more and more to higher (internal) impression, to the subjective quality of the soul, and ultimately to the vast impersonality of the monad. Throughout these processes (of evolution in consciousness), the higher aspects (the soul and the monad) are for all practical purposes detached from the personality, willing to provide only the broadest (subjective) qualification and encouragement. But as the individual evolves, that subjective quality becomes more and more pertinent.

In a sense, the individual is, according to his character and consciousness. The individual who lives an animalistic life is little better than the animal (in consciousness). The individual who lives the spiritual life of identification with the soul is that soul in manifestation. Man's spiritual existence (as a soul, and as a monad) is related by threads of consciousness (correspondence) to macrocosmic aspects. The process of reincarnation is a progressive evolution leading ultimately to creative (cosmic) existence (divinity). That process includes passage into the next higher kingdom as the individual and group circumstances (and consciousness) warrant. But that process does not allow transmigration into a lower kingdom. An individual may retrogress to a certain extent, even to the point of identification with animal existence, but karmic forces will nevertheless (ultimately) draw the individual onward and upward.

Prior to any incarnation, the tutelary or presiding spirit is the soul which subjectively determines the most appropriate (available) circumstances for birth. But during the early years (childhood) (and even during the early adult years), the individual (waking-consciousness) is not (normally) responsive to higher impression, so that the external forces and family environment prevail. As the individual progresses along spiritual lines, the energies and character of the soul are increasingly reflected into the mind and personality. But a great deal depends on the interest and determination of the lower self to achieve the most noble state. The guiding spirit is not bound up with the lower self, yet it belongs to the individual (or more correctly, vice versa).

If the individual expects more (apparently) favorable circumstances or opportunities (or abilities) in the successive life (incarnation), then the individual must work and progress sufficiently to earn those new circumstances. But the consequences of any particular circumstances depend almost entirely on consciousness and on how the individual responds to the experience (and to the presiding spiritual influence). Or in other words, the enlightened esoteric student is a master of his own consciousness, regardless of circumstances.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 267 - BLACK MAGIC AND WHITE MAGIC (1)

A rather important distinction exists where motives and magical methods are concerned. There are basically two types of magic (from this perspective of motives and methods): black magic and white magic. Black magic is basically self-centered and highly dependent on (predominantly lower) external forces. White magic is basically group-centered (unselfish) and dependent on (predominantly higher) internal forces.

Black magic depends almost entirely on the potency of the concrete mind (personality) and its ability to control external forces. Those external forces are usually the forces of etheric or astral matter (substance) and lower life-forms. Black magic is usually not constructive, since it is (by definition) the magical domain of the potent, predominantly selfish, self-centered, individualistic (separative) personality. Since the motives in black magic are essentially selfish, the black magician is usually not concerned about the effects of his methods or actions upon others, except where the self-interest is served. Or in other words, in black magic there is usually a complete disregard for ethics, morals, or responsibility. The methods and means merely contribute to the desired objective. This is certainly not the case with white magic.

White magic does also depend upon the potency of the mind (personality), but it depends on the potency of the soul as well, and upon the degree of alignment (rapport)(cooperation) that exists between the mind and the soul. White magic therefore depends rather heavily on internal forces (the divine, natural forces of the soul itself, or higher forces drawn by the soul onto mental levels). Those forces are drawn from atmic, buddhic, or manasic (mental) levels, and rarely from lower levels. Those forces may, however, be applied on concrete mental levels and can have substantial effects on lower (astral or even etheric) levels. White magic is (by definition) a constructive, cooperative endeavor, serving group (human or higher) purpose and without regard to personal benefit. Thus the motives involved in white magic are relatively pure, refined, and unselfish; and the methods used are carefully cultivated and utilized for constructive results, as the esoteric student takes into consideration all potential effects of the applied forces. Consequently, with white magic the esoteric student demonstrates a considerable regard for ethics and responsibility. The methods and means must be as appropriate as the intended objective.

Though the basic distinctions between black magic and white magic are relatively clear, in practice there exists a relatively broad, grey area between the extremes (of well-defined black magic or white magic). This problem arises in part from the use of the imperfect but (hopefully) elevated personality in white magic, and in part to the relatively common heritage of black magicians and white magicians. A (true) magician is one who has achieved potency in dealing with occult (magical) forces. The magician must necessarily have a well-integrated personality, dominated by the well-developed mind. The magician must also have a considerable amount (and quality) of training and experience in occult matters. The vast majority of people who invoke magical forces are not magicians, for they lack the proper qualifications. But where the basic qualifications are present, there is little difference between the black magician and the white magician; in fact, most black magicians have received their preliminary training along spiritual lines. The difference arises where the black magician fails to develop heart quality and remains or becomes self-centered, and fails to commit himself to the spiritual path; while the white magician develops the heart quality and remains firmly committed to the spiritual path and to constructive (group) evolution.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 268 - BLACK MAGIC AND WHITE MAGIC (2)

The distinction between the black magician and the white magician is relatively sharp, with the methods and motives relatively well-defined, but the distinction between black magic and white magic is complicated considerably by the large number of people who dabble in magical matters and who have not reached the status or potency of the magician or wizard. Such people generally have little knowledge or training in these matters and simply experiment vainly with forces that they can attract but cannot properly control. Such people usually also fail to discern the significance (effects) of their efforts and fail to exercise ethical discretion. Since most of these people are lacking in spiritual quality, they often fall victim (seriously or incidentally) to the black magician (less likely) or to the vibratory forces of black magic (much more likely).

The black magician usually works alone (meaning that he serves no one beside himself) but manipulates and controls others wherever possible (necessary) to serve his own purposes. He works predominantly with lower (coarse) mental and astral (emotional) matter (forces) and easily draws upon the resources (and vitality) of others. Fortunately, black magicians are very few in number and are, in themselves, relatively insignificant. Karma (in general) discourages the black (left-handed) path and the farther the individual progresses along that path the greater is the karmic force that he must ultimately reckon with. Karma (usually) eventually forces his return to the mainstream of human evolution (and if he has purified himself, he is welcomed without prejudice). In the meantime, the black magician is virtually ignored (treated with detached compassion and understanding) by those who are more enlightened. The true peril of the black magician (and those who dabble) is simply one of selfishness and ignorance.

The dangers inherent in magical/psychic activity are considerable, particularly where spiritual motive (and preparation) is lacking. The majority of those who dabble in occult matters (without any real training or understanding) lack the self-control and integration necessary to reach the spiritual (finer) levels of consciousness, and are therefore (usually) relatively vulnerable along (coarse) astral and mental lines. The problem lies not in falling prey to the black magician, but in falling prey to the (coarse) forces and (lower) superphysical entities that those who dabble deal with (whether or not they are aware of what they are dealing with). To deal with magical forces on lower levels (with an unrefined and undisciplined personality) is to attract relatively potent, sub-human entities (as well as ignorant, earthbound, disincarnated human beings). These entities often develop a compelling influence over those who dabble (again, whether the victim realizes what is happening or not). Also, without proper training, the magical (magnetic) forces evoked by the untrained may be much more potent than can be handled. These forces are (potentially)(on psychical levels) as destructive (or constructive) as the forces of the physical atom. It is mostly a matter of proper knowledge and understanding. Those who play with fire usually fail to recognize these dangers.

However, the spiritual student (an apprentice of white magic) concentrates on personality cultivation (refinement) and self-discipline, learning gradually how to deal properly (safely) with these (potent) superphysical forces. The spiritual student requires considerable patience, for these lessons come slowly, and the spiritual potency is acquired only where all prerequisites are properly met and the student can be trusted to work responsibly with the magical forces, selflessly and impersonally, for the good of the group and ever in accordance (cooperation) with the divine evolutionary plan.

Transformation

Seven Periods

1. The One said, 'Let Life be'
Life was.
The One divided Spirit from Darkness.
Spirit was within, Darkness without.
2. The One said, 'Let Light be'
Light was.
The One divided Light from Light.
Seven flames encircled Spirit.
3. The One said, 'Let Mind be'
Mind was.
The One said, 'Let Mind formulate the pattern of manifestation'
The Plan was.
4. The One said, 'Let Life move according to the Plan'
Spirit flowed outward into Darkness.
Seed was implanted and nurtured.
Spirit reigned over Darkness.
5. The One said, 'Let the seed bear fruit'
A twin essence flowed within the seven flames.
Spirit was entombed within Darkness.
Darkness reigned over Spirit.
6. The One said, 'Let the Two be blended'
The Transformation was.
Form was left behind.
Spirit and Darkness reigned together.
7. Manifestation was.
The Plan was complete.
Spirit and Darkness were One.
The One rested.

* * * * *

One of the most difficult things with which the Masters are today confronted, is to prove to man that the old and recognised values, and the tangible world of phenomena (emotional and physical), must be relegated to their right place in the background of man's consciousness, and that the intangible realities, and the world of ideas and causes must be, for him, in the immediate future, the main centre of attraction. When man grasps this, and lives by this knowledge, then the glamour which now holds the world will disappear.

D.K.

FINANCIAL STATEMENT

| Special Service Fund (Journal) | <u>1978</u> | <u>1977</u> | <u>1976</u> |
|--------------------------------|-------------|-------------|-------------|
| Balance - January 1 | \$ 279.87 | \$ 237.28 | \$ 190.48 |
| Contributions Received | \$ 8860.87 | \$ 5330.01 | \$ 4462.36 |
| Expenses | \$ 8836.44 | \$ 5287.42 | \$ 4415.56 |
| Balance - December 31 | \$ 304.30 | \$ 279.87 | \$ 237.28 |
| Net Change | \$ + 24.42 | \$ + 42.59 | \$ + 46.80 |
| Cumulative | \$ - 195.70 | \$ - 220.13 | \$ - 262.72 |

NOTES AND ACKNOWLEDGEMENTS

The large increase in expenses for 1978 compared to 1977 can be attributed to the following: (1) a small increase due to inflation, (2) a large increase due to the growth of the Active Mailing List, and (3) a large increase due to the re-printing of Special Issue No. 1 and the various sets of commentaries.

One of the reasons why the net change in the Special Service Fund balance is consistently small, is that staff members usually contribute sufficient monies each month to ensure that all expenses are met. The bulk of the monies contributed each month comes from staff members.

The Upper Triad Association wishes to acknowledge the receipt during 1978 of special gifts of stock valued at \$ 2850.00, books valued at \$ 4930.00, periodicals valued at \$ 370.00, and contributions totaling \$ 900.00 to the General Service Fund (\$ 300.00 of which was transferred to the Special Service Fund to support the journal).

DISTRIBUTION STATEMENT

| | <u>1978</u> | <u>1977</u> | <u>1976</u> |
|-----------------------------------|-------------|-------------|-------------|
| Number of Regular Issues | 12 | 12 | 12 |
| Total Distribution | 21630 | 18500 | 13500 |
| Average Monthly Distribution | 1800 | 1540 | 1125 |
| Active Mailing List - December 31 | 1872 | 1528 | 1194 |

* * * * *

If you wish to make progress, you must be content in external matters to seem a fool and a simpleton; do not wish men to think you know anything, and if any should think you to be somebody, distrust yourself. For know that it is not easy to keep your will in accord with nature and at the same time keep outward things; if you attend to one you must needs neglect the other.

Epictetus

PARTIAL LIST OF COMMENTARIES

The following sets of commentaries are available, free of charge. Contributions to help defray the expense of reprinting these items are appreciated but are not required. Please order by set number and allow sufficient time for administration and delivery.

Set No. 1 (1-20)

- 1 The Nature of Truth
- 2 The Cultivation of Personality
- 3 The Night of Time
- 4 Stability
- 5 Retrospection
- 6 The Monad and Its Reflections
- 7 Meditation
- 8 The Seven Planes
- 9 The Etheric Body and Healing
- 10 The Trinity
- 11 The Astral Plane
- 12 Applied Meditation
- 13 God
- 14 The Seven Rays
- 15 The Mental Plane
- 16 Glamour and Illusion
- 17 Reincarnation and Karma
- 18 The Spiritual Path
- 19 Harmlessness
- 20 The First Ray

Set No. 2 (21-40)

- 21 Involution and Evolution
- 22 The Path of Probation
- 23 The Esoteric
- 24 The Second Ray
- 25 Cheerfulness
- 26 The Path of Discipleship
- 27 Astrology
- 28 The Third Ray
- 29 Matter and Energy
- 30 The Spiritual Hierarchy
- 31 Virtue
- 32 The Fourth Ray
- 33 Esoteric Astronomy
- 34 The Planetary Network
- 35 Science
- 36 The Fifth Ray
- 37 Grace
- 38 The Karmic Equation
- 39 Religion
- 40 The Sixth Ray

Set No. 3 (41-60)

- 41 The Value of Silence
- 42 The Twelve Festivals
- 43 Cosmic Law and Order
- 44 The Seventh Ray
- 45 The Hidden Wisdom
- 46 The Ancient Mysteries
- 47 Criticism and Opinion
- 48 Opportunity and Limitation
- 49 The Symbolic Language
- 50 Crisis and Consciousness
- 51 Encouragement
- 52 Time and Space
- 53 Between Light and Dark
- 54 The Limitation of Language
- 55 Symbolism
- 56 The Atomic Sphere
- 57 Cosmogogenesis
- 58 Attitude and Perspective
- 59 Heredity and Environment
- 60 The Dharma of the Disciple

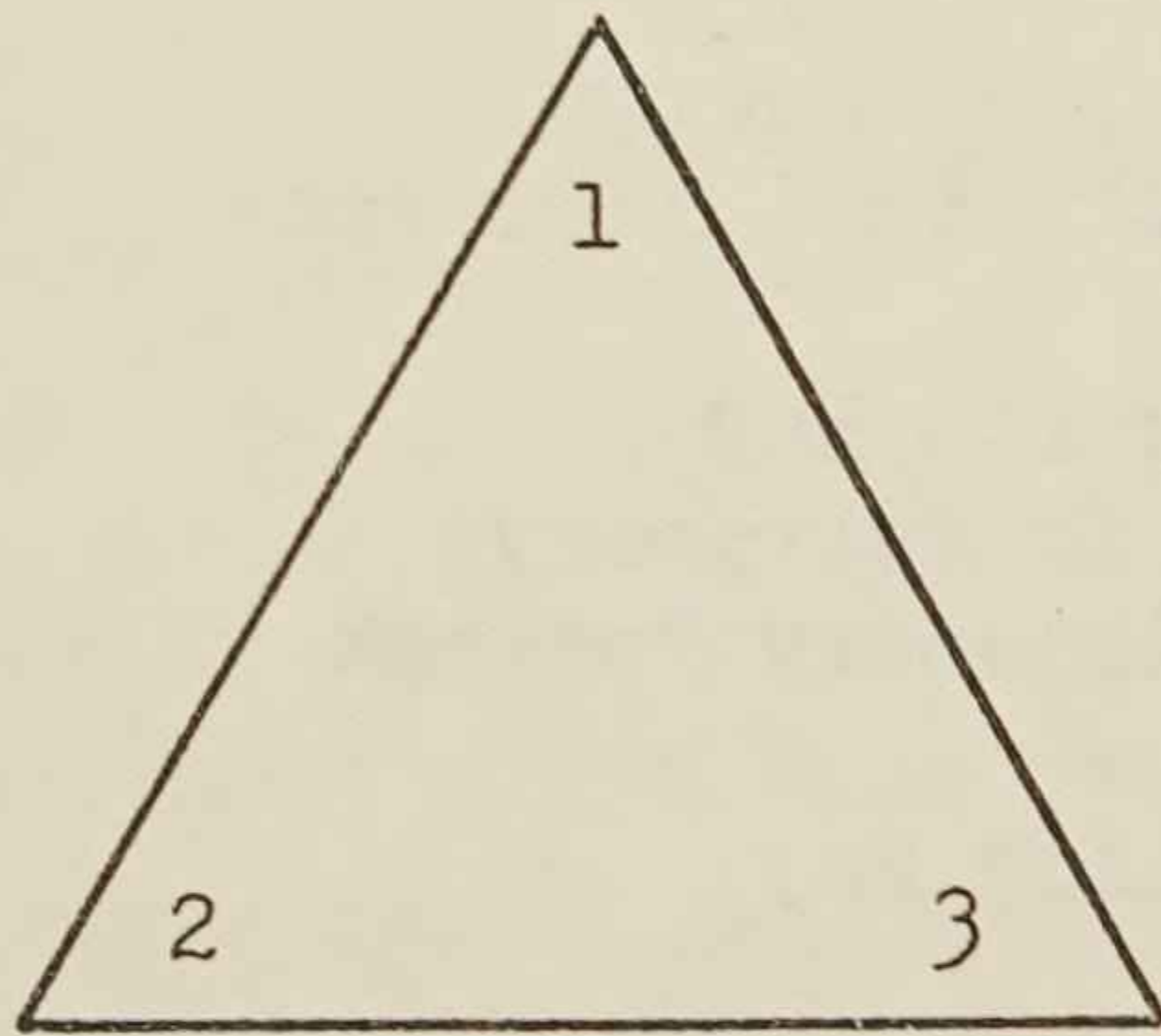
Set No. 4 (61-80)

- 61 Detachment
- 62 Inclusiveness
- 63 The Bhagavad Gita
- 64 Spiritual Masters (1)
- 65 Mathematical Symbolism
- 66 The Glamour of the Path
- 67 The Old Testament
- 68 Arjuna Vishada Yoga
- 69 Spiritual Masters (2)
- 70 The Light Cone
- 71 The Deepening
- 72 Genesis (1)
- 73 Samkhya Yoga
- 74 Spiritual Masters (3)
- 75 Confidence
- 76 Philosophy
- 77 Genesis (2)
- 78 Karma Yoga
- 79 The Planetary Scheme
- 80 Beauty

SYNTHETIC TRIANGLES

Synthetic triangles are aids to meditation and philosophical study. The various keywords indicate relationships between the three points of the triangles, while the various numbers indicate relationships through correspondence with the seven rays. Further information is available in Commentary No. 120 (Synthetic Triangles) and Special Issue No. 1 (The Seven Rays).

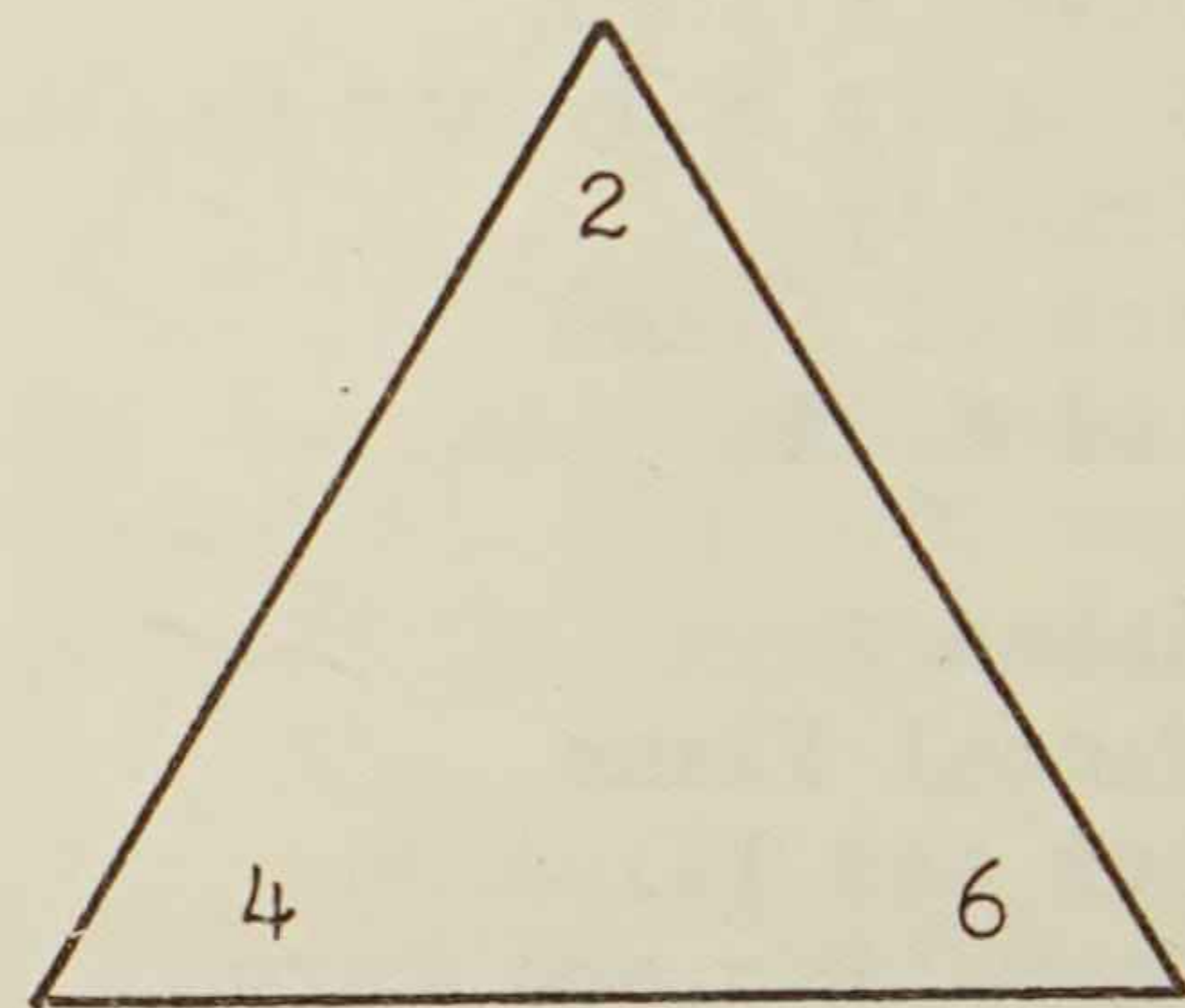
truth



humility

honesty

love

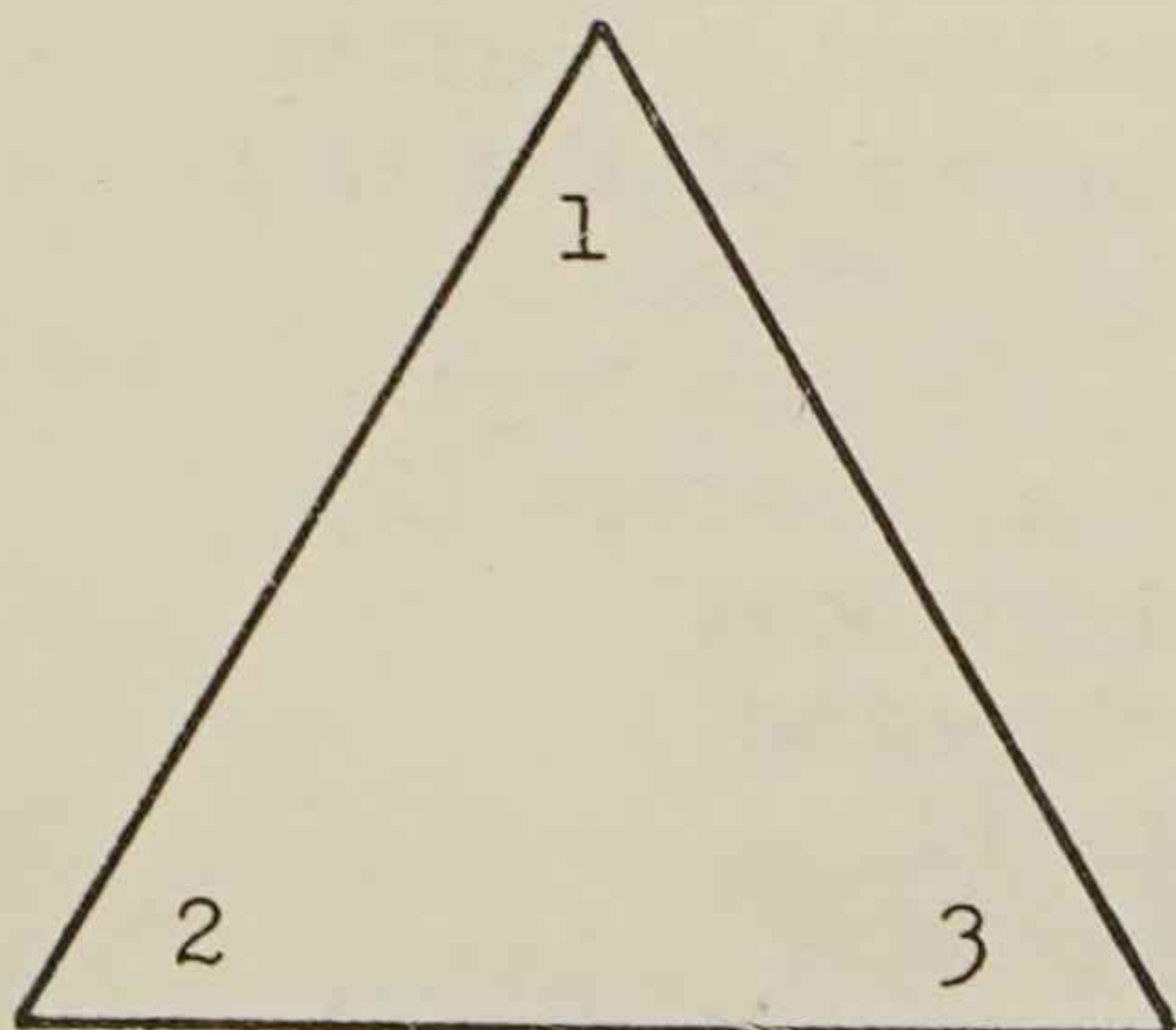


beauty

joy

A triangle of radiance

power

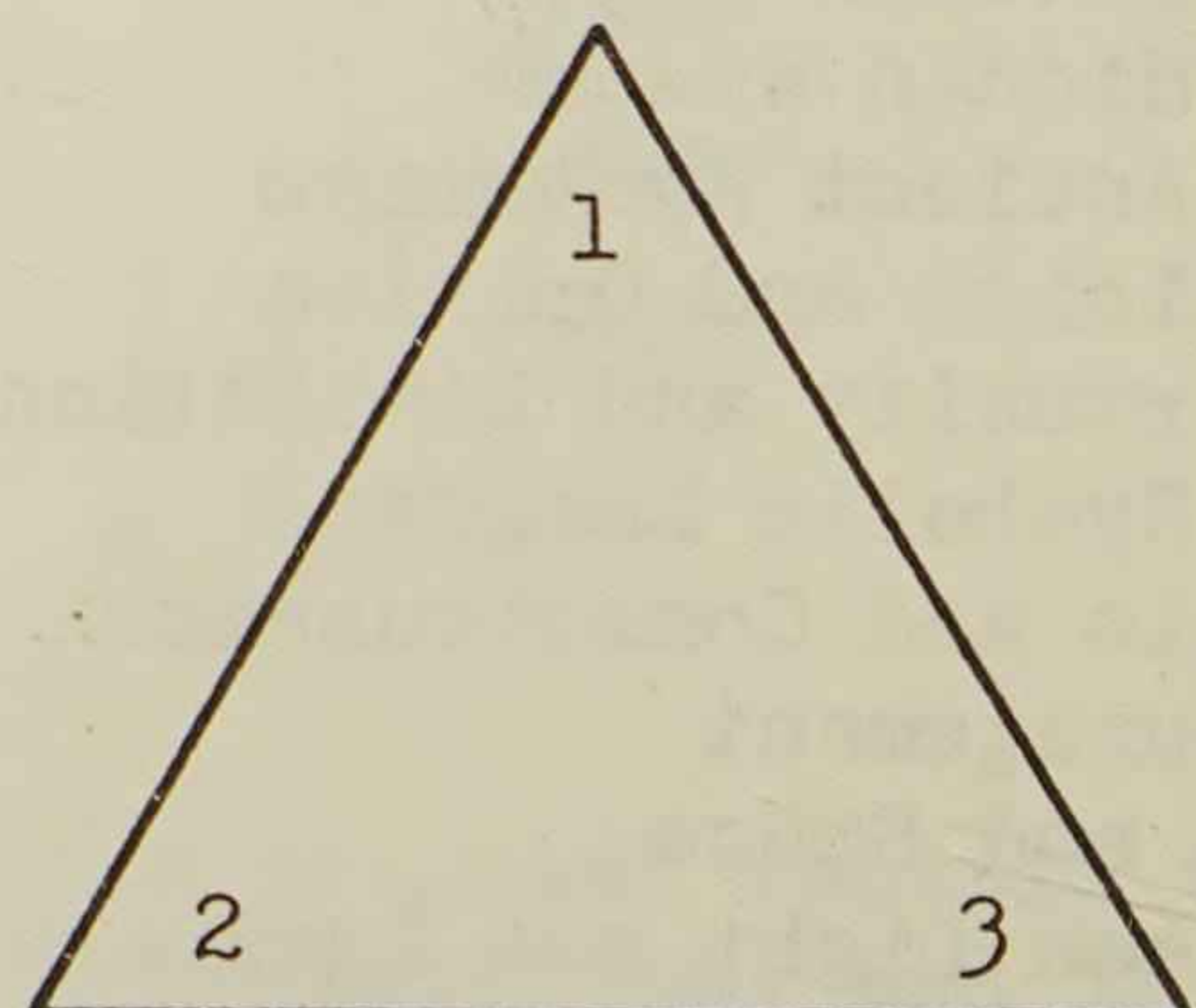


love

strength

A triangle of purification

political



social

economic

A triangle of mundane forces

PRAYER OF HERMES

Holy is God the Father of all, who is before the first beginning.
Holy is God, whose purpose is accomplished by his several powers.
Holy is God, who wills to be known, and is known by them that are his own.
Holy art Thou, who by thy word hast constructed all that is.
Holy art Thou, whose brightness nature has not darkened.
Holy art Thou, of whom all nature is an image.
Holy art Thou, who art stronger than all domination.
Holy art Thou, who art greater than all pre-eminence.
Holy art Thou, who supassest all praises.
Accept pure offerings of speech from a soul and heart uplifted to thee.
Thou of whom no words can tell,
no tongue can speak,
whom silence only can declare.

* * * * *

When a man has become cognizant of the god within, has set this god free, so to speak, by giving up the petty personality of ordinary life - the man's own personal selfhood - and thus has broken the bonds fettering and binding the transcendent powers of the god within, then the Messiah, the risen Christ, the savior of each one, can manifest its sublime faculties and powers. Then man shall be a living Christ - risen from the tomb of the lower selfhood into the atmosphere of the spiritual glory; and the Christ-light shall be working in him. He shall have awakened the living Buddha in his being, or rather, shall have evolved forth the Buddhic Splendor already in his soul.

G. de Purucker

Please use this space to print the names and addresses of any persons who may be interested in receiving this monthly journal. Please designate with an asterisk those names that are to be added to the Active Mailing List (only with the consent of the persons concerned). Otherwise, only a sample copy will be sent.

ANNOUNCEMENTS - JANUARY 1979

Back issues of the Upper Triad journal are not normally available; however, the various commentaries are being reprinted in sets of 20. Set Nos. 1-8 are now available, containing Commentary Nos. 1-160. A list of titles and sets of commentaries available is printed periodically in the journal.

Contributions are always appreciated to help defray the cost of printing and mailing the journal each month, and to help defray the cost of printing the sets of commentaries and the special issues.

Special Issue No. 1 (The Seven Rays) is available, free of charge. It contains reprints of the basic commentaries on the seven rays and a compilation of keywords for each of the rays.

Subscribers (persons on the Active Mailing List) are requested to voluntarily renew their subscriptions by returning a coupon (below) at least once per year. Those who have not yet subscribed are invited to do so, free of charge, by returning the coupon below.

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The first step on the pathway into the Heart of the Universe is to recognize the truth that all comes from within. All the inspirations of genius, all the great thoughts which have made and unmade civilizations, all the wonderful messages that have been delivered by the Great Ones of the earth to their fellow human beings - all these come forth from within. The battle of union, towards union, for union, with your own inner god, is more than half won when you recognize this truth.

G. de Purucker

Let every moment be perfect in itself and a beautiful prelude to the next, not by anticipating what is to come in vain expectation and hope, but by completeness in meeting the demands of the present.

N. Sri Ram

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