

# THE UPPER TRIAD

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## THE UPPER TRIAD

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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.

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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.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

### No. 273 - THE HUMAN PERSPECTIVE

One of the perils of the human experience is the tendency of the human perspective to be centered on the objective human experience, which is necessarily misleading with respect to any greater (broader)(deeper) experience (life)(reality). Through the natural course of human development and evolution, the human being becomes self-centered (self-conscious in the lower sense) and becomes distracted by (entangled in) the illusions of separate (discrete) existence.

This has some rather definite consequences in terms of individual human viewpoints, particularly in the unenlightened. The vision and current experience of the individual is necessarily perceived and interpreted in accordance with the self-centered consciousness and the limited, past experience of the individual. That limited experience and narrow, self-centered perspective is further complicated (reinforced) by the mass objective illusion and the prevailing beliefs in the exclusive reality (?) of the human perspective. Consequently, the individual tends to understand only to the extent of his own experience and beliefs. The individual may have difficulty in understanding foreign experience (impression) since it may not correlate directly with his own. The individual will (usually) interpret all sense impression in accordance with his own familiar experience, even where such interpretation may require transformation (distortion) into more familiar terms (forms). An even greater peril (for the spiritual student) exists when that interpretation (misinterpretation) is performed unconsciously.

The spiritual student is ever urged to overcome self-centeredness and to broaden (extend)(deepen) the perspective (awareness) to understand matters in more universal (real) terms. The natural arrogance (illusion) of self-centered consciousness must be overcome if the student is to understand the greater truths and recognize the place of all things in a greater context. As the student progresses, it becomes increasingly important for the student to understand and discern (recognize) relevance; for personal matters (the lessons or values of self-centered existence) become less relevant and impersonal matters (the interrelatedness of the whole) become more and more relevant.

The problems of the human perspective with regard to individual consciousness are similarly existent for the human consciousness in general. Humanity has evolved through countless years of self-centered and human-centered experience. Consequently, any experience is interpreted (or misinterpreted) in predominantly human terms. Ordinary human experience merely sustains the illusions of human-centered existence; but extraordinary human experience is even more unfortunately interpreted in human terms by the self-centered. Thus the misunderstanding (conceit) of humanity is considerable, as the normal vision of humanity is centered on humanity rather than the whole of which humanity is merely a part. The tendency of humans to anthropomorphize or humanize the perception (or conception) of God, devas, etc. is one of many common problems in human perspective that create or sustain misunderstanding.

This problem of the human-centered perspective is basically one of wrong assumption. Man assumes self-importance and interprets his experience as if his is the only way to experience. Man assumes a great deal about his life and experience without any real basis in truth; he tends to oversimplify his experience in familiar human (misleading) terms (in his limited (narrow) perspective). The natural remedy comes with some degree of humility (self-honesty) and the consideration of alternate possibilities. With a broader, impersonal perspective, the student is more likely to learn the truth about existence and overcome the petty glammers and prevalent illusions of the self-centered (human) perspective.

A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 274 - THE THIRD ENNEAD (6)

The sixth tractate of the Third Ennead is entitled 'the Impassivity of the Unembodied.' Plotinus discusses the relationship of matter to material existence and the relationship of the soul to the personality and its material existence. In Plotinus' terminology, the soul may refer either to the higher (abstract) mind of the soul itself, or to the lower (concrete) mind of the (involved) personality. Also in Plotinus' terminology, matter refers to the base of material existence, not to material substance. A parallel is shown for the soul (spirit) and its personality (form), where the personality is impressed (reflected into) matter. Thus the lessons of either (personality or form) can be related to the other. But an inverse (double) parallel is also shown, for the soul is impassive with regard to the personality, while matter (the base) is impassive with regard to any form.

The soul is considered virtually immune from personal energy, while its reflection becomes involved in personality matters. The soul views objective experience impersonally and subjectively, in consciousness. Feeling and thinking are considered actions upon experience, rather than states of consciousness, and are attributed to the lower self (personality) rather than the soul. As the lower self proceeds from latency to actuality (as it approaches the soul in consciousness and contributes to the quality of the soul), that personality (mind) simply achieves the intention of its nature. In that course (sojourn), the personality may experience (develop) virtue, a reasonable harmony (natural concordance) with the true (higher) self, drawing upon the higher faculties and consciousness. Conversely, the lesser self may experience vice (the breach of harmony)(discord), through the disregard of the higher faculties (through the natural distraction of the independent (extended)(objective) experience).

Likes and dislikes, pleasure and pain, all of the personal feelings and emotions, opinions, etc. are attributed to the lower self; whereas steady aspiration and spiritual strength (mature detachment) are attributed to the personality that is able to draw upon the quality of the higher self. The (impassive) soul constitutes a much higher awareness, without participation on lower levels. But the personality is subject to direct experience and disturbance, since only material substance can be disturbed. Disturbance (modification)(interaction) lies within the domain of illusion (the pretense of matter). Modification (change) arises from difference (opposition)(contrast). Matter (the base) cannot be destroyed or dissolved, but the form can be modified.

When Plotinus speaks of matter, he speaks of the nature of matter, as matter, not as form (thus are discerned matter from form and matter (form) from archetype). Matter is the receptive (not reactive) base, accepting the presence (shape)(character) of form. Modification implies acquisition or release and holds for form, not matter. Forms are compounds of matter (patterns impressed upon matter)(the impressions of ideals (archetypes)). Thus matter participates in form but remains unaffected. Material (objective) existence would be impossible without matter (the substratum), since it is the character of reflection (as is all of material existence) to appear in something not itself. The base is a mirror (a repercussive surface), the extreme (immutable) boundary of the sphere of manifestation. Spirit is the other extreme (boundary)(while consciousness is interactive).

The lower self is a form impressed in matter and subject to the limitations and distractions (modifications) of material existence, such as resistance (inertia), glamour (illusion), absorption, and modification. In understanding matter (form), the indwelling consciousness can ultimately conquer the material existence and achieve an elevated state.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 275 - MAGIC AND RELIGION

The domain of religion is qualified primarily by the Sixth Ray, though other ray elements are usually present. The ceremonial element (via the Seventh Ray) plays a major supporting role, but it is the Sixth Ray energy proper (and its analog in the Second Ray) that provides the basis of any religion. The type of religion is determined primarily by the particular ray through which it is developed and qualified. A Seventh Ray religion, for example, will normally emphasize the ceremonial aspects, while a First Ray religion will normally emphasize First Ray elements.

Where the Seventh Ray influence provides the ceremonial aspects and associated magical forces, the Sixth Ray influence (basic qualification) provides magical forces of a different order. Seventh Ray magic is largely ceremonial and deals primarily with physical (etheric) forces; Sixth Ray magic is largely personality-centered and deals primarily with emotional (astral) forces. Magic along Sixth Ray lines is particularly potent due to the coincidence of magnetic (astral)(personal) forces. Those magnetic forces are particularly useful in any religious movement from the standpoint of impelling influence. There are, of course, advantages (merit) and disadvantages (defects) to magnetic methods. The primary advantage is the ease with which the religious movement can become influential, particularly as the movement grows in scope and potency, and as adherents are attracted and influenced (hopefully) along positive (constructive) lines. The primary disadvantages are the tendency toward the extreme (including imposition), and the undermining of free will as adherents are cultivated.

Sixth Ray magic is probably most obvious in the religious leaders who have cultivated a strong personal magnetism and who are usually quite potent along magical (magnetic)(emotional) lines, particularly with those who do not really think for themselves (and who are therefore easily influenced). This is a natural and almost necessary step at some point in the evolution of human consciousness; but, the hypnotic element of any movement that draws upon the emotions and the mind can be easily misused as beliefs or values are imposed rather than presented for consideration. As humanity evolves, so does religion evolve, so that a wide spectrum of influential religions exists, including some which have a mature character and cultivate the intelligence of adherents, and others which are less mature and merely impose values.

The cultivated image of the founder or central figure can easily exceed the potency of the individual, as magical forces are used to sustain or enhance a powerful thought-form (on concrete mental and astral levels). As more adherents are attracted, the central image is strengthened (unconsciously) even to the extent that the psychic image can interact directly and actively with anyone who visualizes the image or calls upon its influence by name or ceremony. A particularly potent religious movement can be sustained for thousands of years, but the character and temperament is likely to change (gradually)(continuously) according to the mass consciousness of the adherents.

The practical basis of any religion is usually centered in its idealism. Through magical forces, that idealism can be a potent and constructive influence for human progress (culturally, morally, and spiritually), particularly where the individual consciously and intelligently chooses to cooperate. But the dangers of extreme idealism should be tempered or discouraged by moderation and balance. Spiritual students of all faiths are encouraged to work within the domain of popular religion wherever they are comfortable, as the (broader-minded) spiritual students actually serve as a moderating evolutionary force.

## A COMMENTARY ON THE ESOTERIC PHILOSOPHY

No. 276 - FIRST RAY METHODS

First Ray methods are particularly potent since the First Ray provides the power aspect; consequently, First Ray methods are relatively drastic and require a considerable self-mastery in order to properly handle the evoked energies. Development along First Ray lines is somewhat of a paradox, as the intended qualities are inherently needed in order to properly wield the evoked energies. But, nevertheless, the willing aspirant can evoke First Ray energies, and, if the aspirant is sufficiently strong, the aspirant can grow rather rapidly. Otherwise, the First Ray methods may prove rather difficult and self-defeating.

First Ray methods require a certain degree of will and determination, for the energies come quickly and forcefully, with relatively immediate success or failure; there is little, if any, quarter (middle ground). The First Ray methods depend heavily on the self-reliance of the student; the student is often exiled, to stand alone and achieve through self-determination, only to return a stronger, healthier contributor and cooperator. The basic method of achievement (along First Ray lines) is the concentration of the will, to overpower any obstacle and to conquer any and all circumstances. The (pure) First Ray method of overcoming desire, for example, would be complete (total)(immediate) abstinence, without prelude or gradual cultivation. In a sense, the First Ray method is the most direct path, calling for a maximum effort over a short period of time. It is the way of intensity and supreme self-discipline.

Through the concentration of will (force), First Ray energies are easily evoked and (if the individual is prepared) applied to the purpose in mind. The First Ray method of integration, for example, is the imposition of will upon the entire lower self (personality), forcing the physical (etheric) body, the emotional (astral) body, and the mind into a fully integrated state. Where there is resistance, that aspect of the lower self is either destroyed or overpowered (overwhelmed) by the intensity of will. The problem is one of sustaining integration (or alignment), which requires a more subtle (complete)(deeper) superposition of force. But with preparation (wisdom) comes the ability and understanding to effect permanent results.

One of the basic problems of the First Ray arises with the application of First Ray methods to external objects. The ethics of self-imposition are unquestionable, but the ethics of external imposition are another matter entirely. The student has the undeniable right to self-determination (insofar as karma permits), but where the rights of others are concerned, the student using First Ray methods should be very careful. A (lower) First Ray tendency is to dominate others, while another (higher) First Ray tendency is to encourage others (by example) toward self-reliance. Throughout there exists a drive toward unification, forcefully (in the lower sense) or otherwise (in the higher sense). The supreme achievement (greatest accomplishment) along First Ray lines is that of selfless, effortless will, which, in the higher (group) sense, is the self-realized unification (synthesis) of consciousness. But such unification must be imposed from within (as a cooperative achievement), never (effectively) from without (where higher intelligence is concerned).

In one sense, all of humanity experience along First Ray lines, since each incarnation is a self-imposed exile (from the spiritual rapport of the soul) for needed experience. The First Ray experience certainly cultivates the powers (attributes) of the individual, but with increasing maturity, the First Ray experience is tempered by wisdom (love) and a growing humility (rapport with the greater life which embraces all).

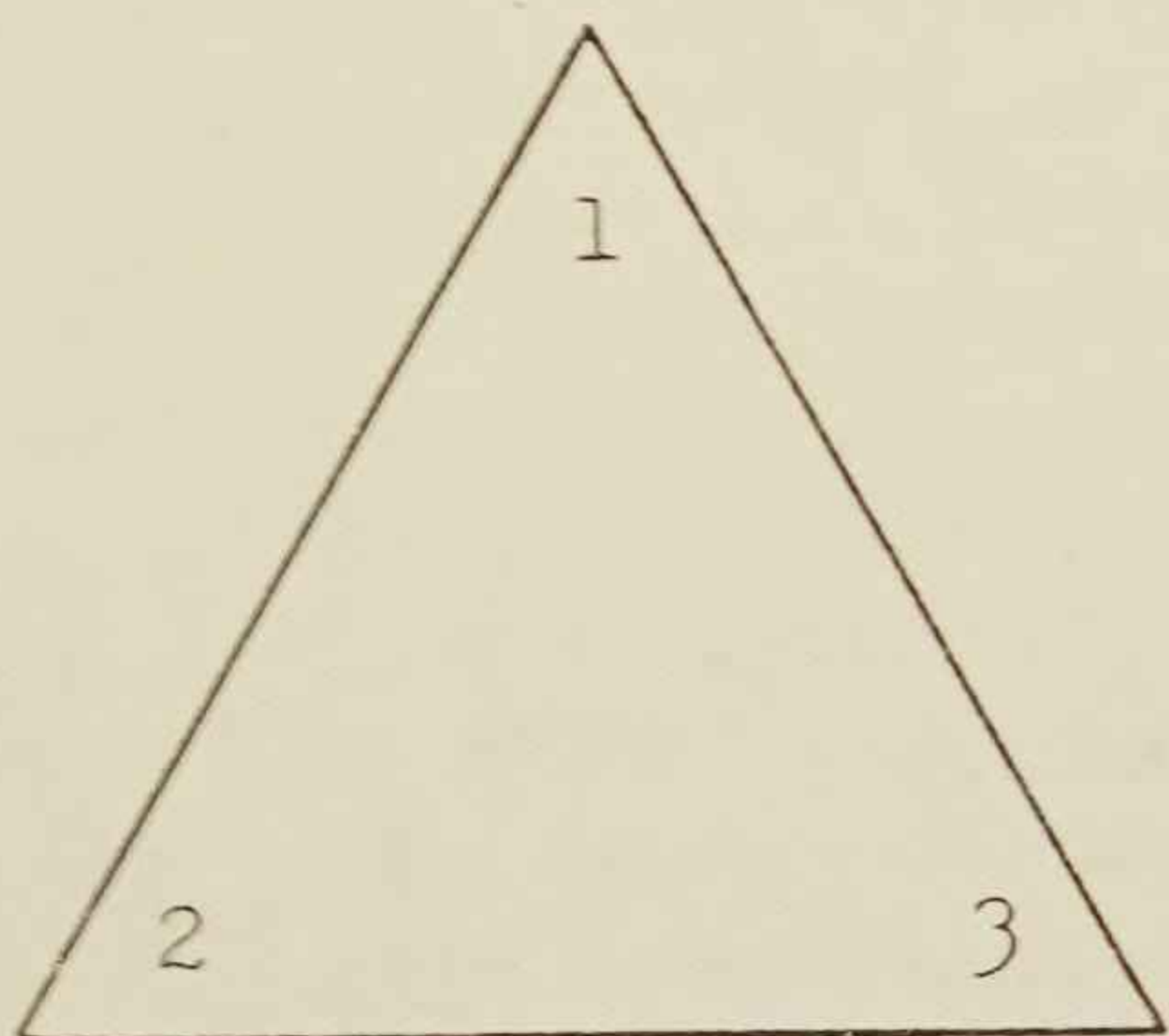
Manifestation

1. In a beginning was Darkness.  
Darkness was sound without vibration.  
Darkness was motion without movement.  
The Cold permeated Darkness.
2. Spirit was the primal seed.  
Spirit was without form.  
Spirit was void of quality.  
Spirit slept within Darkness.
3. The One said, 'Let Light be'  
Light was.  
Spirit scattered not the Light.  
Radiance encircled Spirit.
4. Seven flames burned within the Light,  
Seven primes not divisible,  
Seven vibrations moving in ancient rhythms,  
Seven paths for the One to travel.
5. Spirit began to revolve with ever-increasing speed.  
Radiant Light rushed forth to warm Darkness.  
Darkness was infused by the Light.  
Darkness arose from the Cold.
6. The One said, 'Let Light reveal Darkness'  
Darkness softly radiated the Light.  
Spirit gazed upon the flower of the seven petals.  
Creation awaited her Creator.
7. The One said, 'Let Love be'  
Love was.  
Spirit and Darkness touched for the first time.  
All that is was conceived within Love.
8. The One said, 'Let Power be'  
Power was.  
A twin essence arose within Darkness.  
Deva was of Darkness; Man was of Spirit.
9. The One said, 'Let both create from the Light'  
Let Deva weave his forms.  
Let Man weave his consciousness.  
Morning shall become evening before rest comes.

## 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).

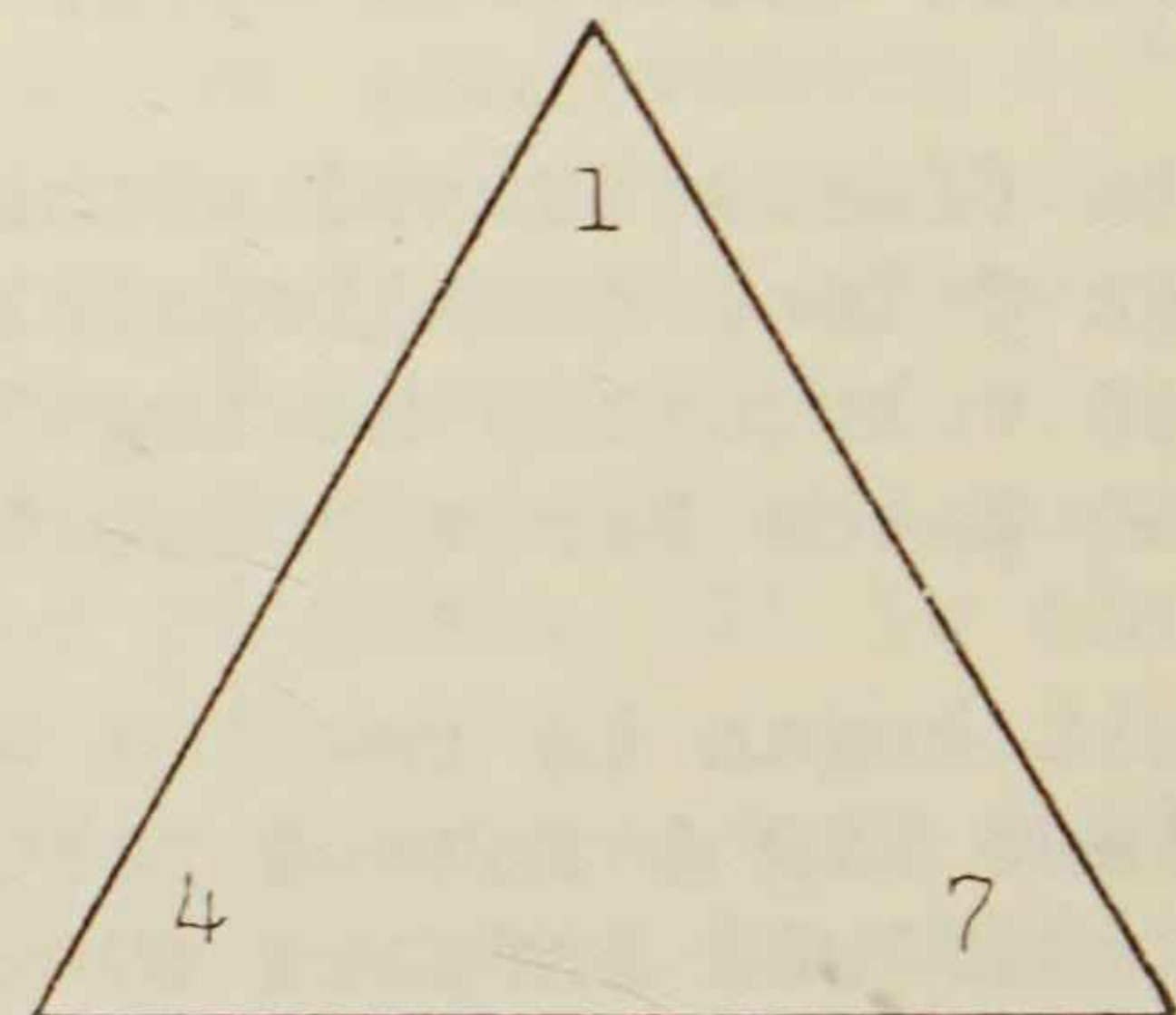
simplicity



synthesis

complexity

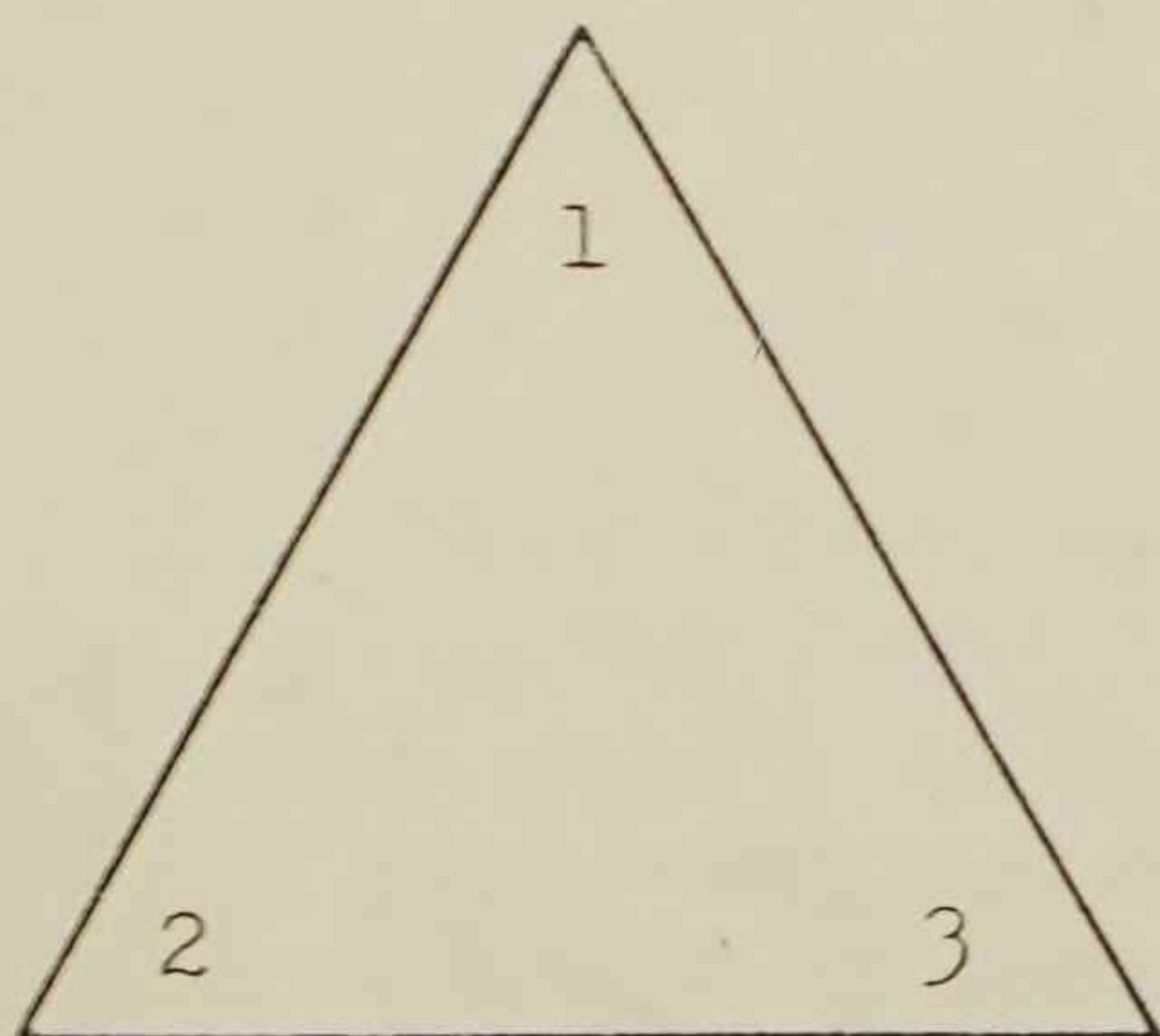
simplicity



synthesis

complexity

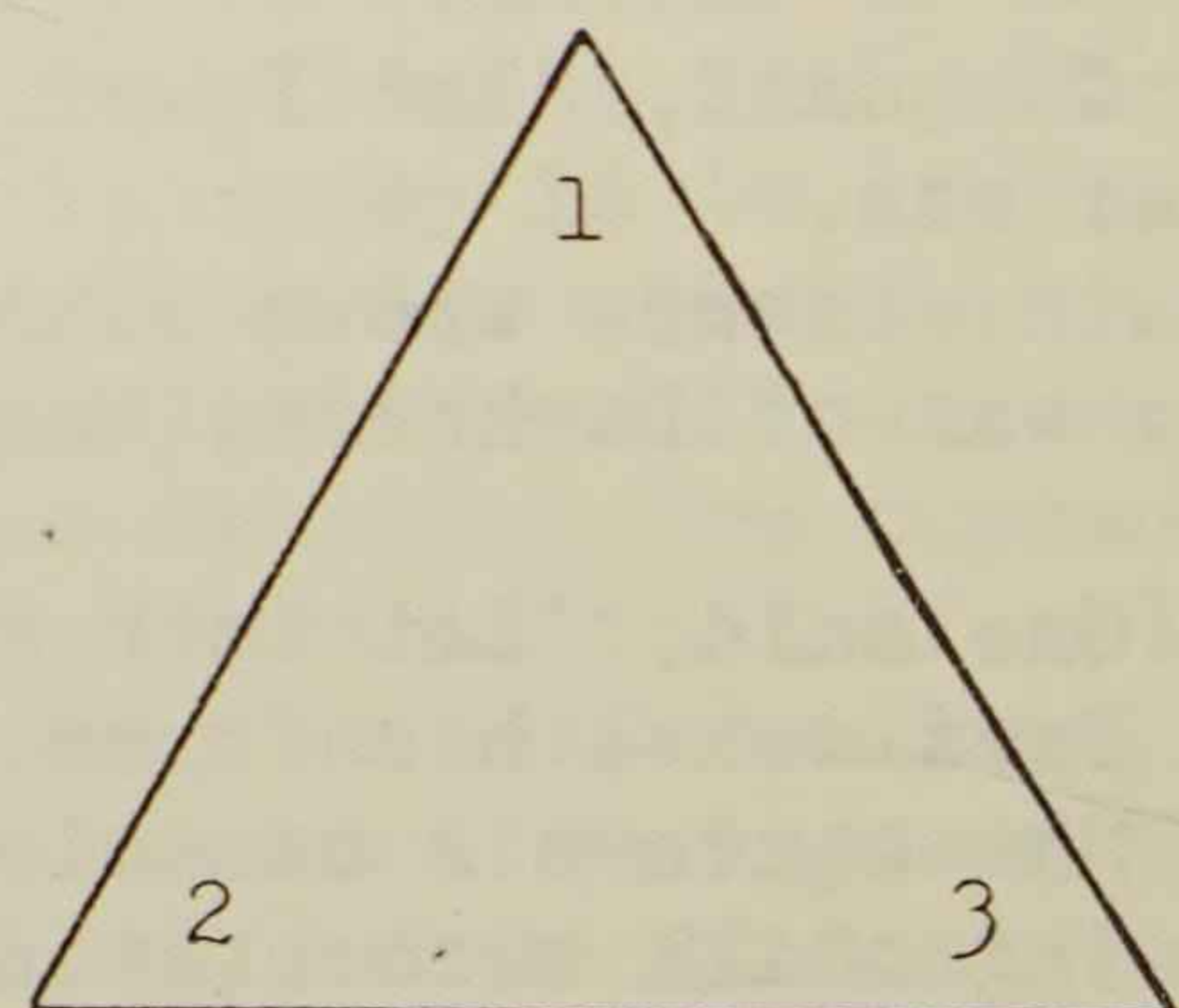
will



coherence

activity

spirit



soul

body

THE GREAT INVOCATION

From the point of Light within the Mind of God  
Let Light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let Love stream forth into the hearts of men.  
May Christ return to Earth.

From the center where the Will of God is known  
Let purpose guide the little wills of men -  
The purpose which the Masters know and serve.

From the center which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

\* \* \* \* \*

It is in impersonality that lies immortality; in personality lies death.  
Therefore expand, grow, evolve, become what you are within.

G. de Purucker

By now it must be clear that life is a great School for the soul, and that the events of life as they follow each other are the teachers in that School; patient, firm, undeviating are these teachers, yet essentially loving in the truest sense of the term, because always bringing us nearer to our highest good.

Clara M. Codd

The right use of the will is the constant endeavour to stand in spiritual being.

Patanjali

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ANNOUNCEMENTS - MARCH 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.

Subscribers are requested to voluntarily renew their subscriptions by returning a coupon (below) at least once per year. A contribution, letter, or note will suffice in lieu of a coupon. Those who have not yet subscribed are invited to do so, free of charge, by returning the coupon below.

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In man the transaction of the real business of evolution has been shifted from the domain of matter to that of thought. This gives a new dimension and a new flexibility to evolution, and makes possible much quicker and fuller adaptation.

Julian Huxley

We gaze through the eyes of science and see that we as human beings stand midway between the infinitely large in cosmic space and the infinitesimally small in atomic nuclei. We must search far and wide, both without and within, if we are to envision our place in the total universe.

We gaze through the eyes of the historians and the archaeologists and have an increasing awareness of our stance between the eternity of the past and the eternity of the future. We realize that we must look back into history and forward into destiny if we are to envision our own significance within the totality of time.

Finally, we gaze through the eyes of the philosophers and the theologians and discern that we as human beings stand midway between the finite and the infinite. We are aware that only in this paradoxical perspective can we understand our own fusion of matter and spirit.

Donald Hatch Andrews

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