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THE UPPER TRIAD

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Commentaries and other materials printed in this 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.

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. **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 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 essence of 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.

THE UPPER TRIAD COMMENTARIES

No. 678 - PSYCHIC VULNERABILITY (2)

Living or working in a predominately negative emotional environment is conducive to psychic vulnerability. Exercising the emotions to excess (or in some cases even at all) (either positively or negatively) invites or sustains the emotional polarization (instability) (vulnerability) (susceptibility). Strong emotions of either kind (positive or negative) simply undermine the ability of the mind to stabilize and uplift the emotional nature.

Deliberate psychic activity (consciously or unconsciously applied) is a much more dramatic (and obvious) problem than casual negativity. Deliberate psychic activity of the negative variety is black magic in one form or another and is inherently evil or unnatural (no matter how casual it may seem to be). Anyone who seeks to manipulate another person is practicing black magic (encouraging someone to learn and to think for themselves is not manipulation nor is respecting a person's values or point of view) (but imposing upon others, either consciously or unconsciously, is related to the left-hand path (black magic) to some extent). This includes religious (political) (cultural) (family) (commercial) (personal) domination (imposition) (manipulation) in its various forms (e.g., dictatorship, manipulative commercial advertising, emotional appeals, etc.).

The (undermining) dominance of one person over another (which thereby disregards or fails to respect the intelligence and self-consciousness of the victim), is consciously or unconsciously psychic (all such dominance is inherently psychic), and is the worst form of black magic or manipulation. Those who have learned various preliminary occult practices, who lack the quality of consciousness (sensitivity) (maturity) (respect for others) (refinement) (spirituality) (ethics and morals) of the properly trained, are the most dangerous. Religious (political) (commercial) leaders who resort to emotional appeal are actually manipulating their audience psychically according to (misused) (misappropriated) occult techniques. On the other hand (with no excuses intended for the manipulator's role) the victims of psychic attack or emotional (mental) manipulation are merely fulfilling their own karma and ultimately will learn to rise above the arena of vulnerability to the arena of positive (constructive) (spiritual) service.

The practice of black magic (manipulation) (imposition) in any form ultimately either destroys the practitioner or brings about the forces of transformation (and restoration of the person within the mainstream of humanity), depending on the merits of the particular case (i.e., responsiveness to rehabilitative forces). Of course psychic vulnerability is not principally a matter of external forces (the activities of black magicians, evil influences, etc.) but is, rather, principally a matter of individual vulnerability by (karmic) virtue of the condition of one's physical (etheric), emotional (astral) and (concrete) mental nature (i.e., the personality) and associated energy centers. Thus the responsibility rests primarily with the victim for his or her own consequences (and likewise to the perpetrator for his or her actions). While the perpetrator is wrong and will ultimately suffer (learn) appropriately, the victim cannot effectively blame the perpetrator (or any external forces) for his or her condition.

Thus the primary responsibility for resolving the problem of an individual's psychic vulnerability rests entirely with the individual (victim), and as the person learns, grows, adapts, etc., so shall these problems be overcome and progress be attained (into the next arena of experience and evolution).

THE UPPER TRIAD COMMENTARIES

No. 677 - PSYCHIC VULNERABILITY (1)

The whole nature of psychic attack, relative susceptibility or vulnerability, and defense (or self-defense) is a matter primarily of emotional and/or mental stability (health) and the underlying (personal) (group) (racial) (planetary) karma (lessons to be learned from particular experience). The realm of psychic vulnerability includes the condition of the psychic centers (emotional and mental nature), deliberate psychic activity, and casual negativity.

Psychic forces can be external or internal and can act on physical (etheric), emotional (astral), and/or (concrete) mental levels. But psychic vulnerability is principally an emotional (astral) phenomenon that can induce etheric effects (and to a lesser extent a concrete mental phenomenon with or without associated emotional (astral) effects). One of the principal factors is the condition of the psychic (energy) centers (chakras). A (physically, emotionally, and mentally) healthy person is generally not susceptible to psychic attack or casual consequences, unless the karmic factors are strong enough to overcome the healthy person's natural (unconscious and conscious (in the case of the occultist)) defenses (or in other words, unless the psychic force is strong enough). A healthy person is generally emotionally and mentally stable, so that his or her chakras are not functioning substantially (i.e., are relatively inactive) or are not functioning passively (involuntarily). If the centers are open and passive, then a person is psychically vulnerable to the extent of that openness and passivity.

Mentally-polarized people (who are therefore integrated personalities) are generally more healthy (psychically) than emotionally-polarized people. Mentally-polarized people are generally not psychically vulnerable (although some are open or receptive to mass thought-forms and can therefore (unfortunately) be manipulated in their thinking). Emotionally-polarized people are generally psychically vulnerable to some extent due to the relative emotional instability that emotional polarization implies and are therefore vulnerable to external (astral) impressions. The mental impressions (thoughts) of emotionally-polarized people are often externally and incidentally induced.

If the psychic centers of an emotionally-polarized person are open and passive, then that person is particularly vulnerable. The centers are open and passive either as a result of premature experimentation with the psychic centers (in the present or preceding incarnation) or as a result of needing the emotional experience that ultimately leads a person to develop the mind and mental control (self-discipline) that leads (in turn) to emotional stability and mental polarization.

Trained or untrained occultists who work (consciously) on psychic levels are thereby somewhat relatively vulnerable (particularly so in the case of the untrained occultist who lacks the normal safeguards and protective discipline). But the more common psychic vulnerabilities fall to those who are merely emotionally active (open) (passive) and relatively negative in their emotional or mental nature. Fear is a great (negative) factor in psychic vulnerability (and a consequence in itself), greatly compounding any emotional or astral vulnerabilities, whether or not the associated astral (psychic) forces are deliberate or casual, since fear (and other negative emotions) simply attracts bad (psychic) energy. Consequently, the lack of fear (and the lack of negative emotions) is a form of protection (unless the lack of fear is imprudent (based in arrogance)).

THE UPPER TRIAD COMMENTARIES

No. 679 - PSYCHIC VULNERABILITY (3)

There are basically three categories of victims of psychic attack or imposition, (1) those who are emotionally (psychically) vulnerable as a group (e.g., those who are emotionally vulnerable, those who are linked in some way to tribal (astral) currents, the masses of humanity who are vulnerable to mass manipulation, etc.), (2) those who are individually psychically vulnerable, due to present or past untoward dabbling in psychic matters or due to evoking the wrath of someone more potent (but necessarily unrefined) in the wielding of psychic or astral (or mental) forces, and (3) those public figures who are unconsciously the recipients of emotions and thought-forms focussed upon them by the masses.

In each of these three cases, psychic protection is afforded only to the extent that the person (potential victim) is either strong emotionally (which is detrimental to becoming mentally polarized) or strong mentally (and thereby able to stabilize the astral body (and field of emotional endeavor)) so that external (astral) forces do not penetrate sufficiently to be a problem.

Keys to the elimination of psychic vulnerability include (1) the elimination of fear and other negative emotions, (2) the cultivation of refined, clear, stable emotions, (3) the stabilization (control) of the psychic centers (i.e., transformation from the involuntary (passive) functioning of the centers to either inactivity or voluntary (active) and sensible functioning of the centers), (4) the cultivation of insulating factors (e.g., ability to place wards, competence in utilizing effective rituals, wall-building, etc.) (some techniques of which bring about additional problems or considerations), (5) the practice of harmlessness (being or becoming refined and involatile with respect to the (necessarily coarse) negative external vibrations), (6) protection by virtue of being upon the spiritual path and in group formation, and (7) positive assimilation (transformation) of the received energy or impressions (a relatively dangerous technique for the uninitiated but sometimes (karmically) the only solution).

In each case protection is afforded only to the extent warranted by karma and consistent with the degree of self-responsibility of the individual (rarely is it appropriate for one person to artificially protect another). Because energy follows thought (and feeling), much of the phenomena of psychic imposition occurs as the parties are relatively unconscious of these activities (e.g., hatred, envy, fear, etc. are highly projective emotions (and incidentally attract similar (negative) currents and forces)). In extreme cases of psychic manipulation or vulnerability, suicide is a common consequence. In the final analysis, those who are positive (active) in relation to their environment are relatively safe from psychic attack or manipulation, while those who are negative (passive) in relation to their environment are relatively (particularly) vulnerable. Becoming mentally polarized and relatively refined is a long-term solution.

The proper spiritual student, however, is neither emotionally active (projective) or emotionally passive, but rather relies on mental qualification and emotional refinement (stability) (non-reactiveness) for protection (if indeed protection is even needed) (for the student's character and quality (and sensible endeavors) generally preempt the psychic (astral) (mental) vulnerabilities and susceptibilities of the (emotionally polarized) masses of humanity. Furthermore, the (spiritual) student's character and quality serve to induce a more positive environment (through incidental qualification).

THE UPPER TRIAD COMMENTARIES

No. 680 - SYNCATEGOREMATICS

Syncategorematics is the study or consideration of various concepts represented by words that are traditionally syncategorematic (or words or symbols that traditionally have no independent meaning but need to be joined with some categorematic (word) in order to be meaningful). The concept of syncategorematics arises (in the orthodox sense) from traditional and modern logic (e.g., the realm of categorical propositions or syllogisms), but in the metaphysical sense arises from occult discipline in abstract thinking and the cultivation of buddhi.

In the orthodox (academic) sense, syncategorematic words have no independent meaning, but in the metaphysical (occult) sense all words have independent meaning (even if only strictly by symbolic association or by virtue of mantric value), however practical or impractical they may be. Examples of words dismissed orthodoxically as syncategorematic are "all" "and" "some" "large", etc. In this sense, orthodoxically, something is large only relatively (i.e., in relationship between the "something" that is large and something else). But in abstract metaphysics, "large" has independent meaning (apart from any subject or predicate), as do "all" "and" and "some" (as well as comparable words (e.g., "a" "an" "the", etc.). From the standpoint of concrete thinking, these words and concepts (alone) may be illusive if not insensible, but from the standpoint of abstract thinking and intuition they can provide a considerable (subtle) stimulation as the various mental attachments are challenged, overcome, and properly disposed.

For example the word and concept of "and" can serve as a meditative or contemplative focus of considerable depth and breadth, on both concrete and abstract levels. Concretely, "and" is a linking, combinative concept rich with associations, while abstractly, "and" is a potent mantram of subtle detachment. The closed mind is quick to dismiss matters that are not so obvious or not already within the personal opinion field of the personality, but the open mind will (fortunately) consider fairly (futilely or otherwise depending on ability) any idea or concept, however apparently unrelated or however abstract it may seem to be.

The power of syncategorematics (by whatever name) goes beyond merely cultivating the inner awareness (disposition) and linking of abstract and concrete minds, but also facilitates the breaking (destruction) of (necessarily limiting) attachments to ideas or concepts, habits, patterns of thinking, etc. But one also needs to distinguish between the value or meaning of the syncategorematic word or concept and the value of the exercise in syncategorematics. The exercise is usually more meaningful than the focus, but one should not preclude insight from a particular syncategorematic focus. Of course care should be taken to avoid categorematic association so that the abstract value of the syncategorematic is lost by concrete or objective dilution.

Consideration of the non-relative "large" or an independent "the" can provide a considerable challenge of dissociation, refining the concrete mind and cultivating cooperation between the concrete mind of the personality and the abstract mind and intuition of the soul. Even though all things are relative, the exercise of non-relativity (detachment) is quite potent (non-relative does not mean absolute). Syncategorematics is, ultimately, a path of freedom related in part to Zen Buddhism and other fields of practical and more-than-practical experience.

THE UPPER TRIAD COMMENTARIES

No. 681 - THE PARADOX OF SERVICE (1)

For most of humanity at this time, the main focus in active consciousness is that of lower-nature (astral), emotional, sense-gratification. This self-oriented, excessively indulging focus (absorption) demands unending gratification, and anything less than instant reward (for the senses) is considered a sacrifice, and not to be considered or even tolerated. This orientation is a natural (necessary) step in the evolutionary process of humanity (hopefully for a limited (reasonable) time), following the premise that one must learn to walk before one can learn to run. In a similar way, before sacrificing (serving (a soul function)), the ego (lower-self) (personality) is generally (usually) allowed to fulfill (achieve) (learn) (go beyond) its lower nature indulgences (but not unendingly).

However, as the emotional self-indulgence continues (for years, lifetimes, eons (?)), a time comes when the question (issue) is faced (considered) (recognized) and the student wonders if these (sense-gratifications, ego-centered achievements) are all there is, for self-gratification has limits of indulgence (excesses) (even though it may not seem so) that in time naturally bring forth (evoke) an upward reaching (to the ever-waiting soul) that leads eventually the personality (mankind) to more meaningful (higher) pursuits (that are service-related and thus, sacrificial from the lower (ego) perspective).

This natural (higher) soul-dictated stimulation is occurring (is always in the process of occurring) in some (relatively few) individuals (not without struggle) at this time. These higher-oriented (inner) individuals (spiritual students) are interested in more than just lower (ego) self-gratification, and thus, these pioneers making this initial, meaningful soul contact (who are gradually becoming more an accepted norm) are part of the leading edge of human evolution (the new group of (soul-infused) world servers) (those that sacrifice) (spiritual students).

While those engrossed with the lower, mundane perspective cannot accept that anything meaningful exists beyond the gratifying self-indulgence (of the personality), similar (but different) considerations are equally true from the higher, soul perspective as experienced by the spiritual student, in which anything less than a pure service (sacrificial) motive is not to be considered. In this case, the all-inclusive, higher soul-perspective (as to the lower, exclusive, mundane personality) can understand, but not accept undue concern about a natural (inevitable) upward transition (i.e., service and/or sacrifice).

With this perspective, while the lower vehicles (personality) are not able (interested) (willing) to understand the more inclusive motive behind (the need for) sacrifice (service), the higher self (equally) cannot understand (and/or accept) anything less. Even more interesting, or paradoxically, from the higher (soul) perspective, there is no sacrifice in service, and much like (but not really) the mundane, lower nature requirement (of the personality) for emotional indulgences (excesses of the body), the soul must also be able (allowed) to indulge (?) itself (in service (sacrifice)). Thus, from the higher orientation, service is not a sacrifice, but rather a natural (necessary) condition that (will) must exist in order for the soul-infused individual (spiritual student) to develop and unfold. In addition, while this service may appear to be sacrificial from the lower reference (consciousness (of the personality)), it really is not, but rather it is the norm of the future, if the group-oriented (impersonal) soul-infused reference is to fulfill its natural (inevitable) destiny in the overall scheme (plan) of evolution.

THE UPPER TRIAD COMMENTARIES

No. 682 - THE PARADOX OF SERVICE (2)

The consciousness of the majority of present humanity is emotionally focussed; however, in any evolutionary period, a few advanced individuals (spiritual students) are gradually (continually) discovering (recognizing) that the issues of the lower-nature (personality) are no longer important. Initially, the higher awareness of the transitioning individual (aspirant) is unconscious and weak, but gradually this awareness becomes stronger, more durable, and conscious, and the soul (of the spiritual student) becomes more in control. Up to and during this transition (struggle), personality interests still prevail, but once this new awareness is fully in place, personality interests become less engaging, for an impetus is everpresent for something more (i.e., soul-stimulated interest in service and sacrifice).

The distance (time) (separation) between those (aspirants) just achieving an awareness of the soul and those (initiates) who have achieved (conscious) soul awareness can seem considerable, and thus, it may (but need not) take considerable time (effort) to negotiate this separation. Due to this (falsely) perceived distance, it is (often) natural for aspirants just beginning the trek (homeward) to the soul (based on desire (kama-manas), rather than a meaningful soul-oriented understanding), to think of the advanced spiritual student with special (unwarranted) (unappreciated) regard, which can range from placing them on a pedestal (idolatry) to aggravated envy (depending on the relative status of the reference personality).

Such (extreme) responses are inappropriate, for there are no references in the plan for any essential inequalities (there are, however, non-equivalences). All are merely (equal) divine sparks of life on (relatively) (inconsequential) different steps of the evolutionary continuum. Furthermore, some of those who appear more advanced (more capable) are souls that were held back from another lifewave (for failing to progress sufficiently) or who have joined this lifewave for particular (obscure) reasons. However, in the greater plan, such considerations are unimportant, being primarily indicative of a personality consideration, but not that of the more impersonal soul.

This love/hate personality perception is interesting (peculiar), for the relatively advanced spiritual student is merely dealing with the higher consciousness sooner, and thus, the process should not be externally perceived either favorably or unfavorably, but merely as a natural evolutionary step (i.e., the soul achieving its destiny, much like the personality before). In addition, such (advanced) individuals are necessary as path leaders. The inconsistency of any personality response (reaction) is natural for the lower self or personality. But in the soul reference, the mundane personality has very little impact. The personality that (wrongly) believes that subjugation (sublimation) equals dissolution is simply fighting to hold on to itself (which is a natural instinct of material existence).

The advanced student (who is not required to incarnate or who has reached the point where there is no longer any need to incarnate) who incarnates has already made (performed) the ultimate sacrifice (service) (since incarnation threatens (by absorption) one's spiritual nature), by merely incarnating. While the average person in incarnation generally considers life (living) as precious and not to be lost or given up (offered in sacrifice), the spiritual student regards living in this world either as an opportunity for service or (sometimes) even a painful obligation. Thus there seems to be a never ending paradox of service and sacrifice.

THE UPPER TRIAD COMMENTARIES

No. 683 - THE FACTOR OF MANAS (1)

A Treatise on Cosmic Fire (Section 2, Division B) outlines manas "as a cosmic, systemic, and human factor" through consideration of (1) the origin of manas or mind, (2) the position of manas, (3) the present stage of manasic development, and (4) the future of manas.

As a principle and as a plane of consciousness, manas is the result of various esoteric applications (experience, progressions, balancing of forces) on cosmic levels and beyond, which are merely reflected (by analogy) onto solar (planetary) (human) levels. The activation (origin) of manas relates directly to the various processes of individualization and methods of initiation on the various levels (cosmic, solar, planetary, human) and during the various solar and planetary incarnations. This activation refers to the means by which an individual or group, on some level, is fitted for the participation in manas and subsequently (consequently) is able to employ (embrace) (utilize) manas. Manas is, predominantly, an aspect of the fire of mind (solar fire), being the vital heat or "downpouring fire that animates the darkness of matter."

The process of individualization is "the process of intelligent self-realization" in which the two poles (spirit and matter) are brought together to evoke the light or irradiation that brings about "self-realization, purpose, separation, consciousness, the ability to evolve, and the capacity to radiate." In the previous planetary manifestation (the moon chain), human individualization was "the result of work accomplished during incomprehensible aeons of endeavor" involving "the latent presence of the fiery spark of mind working through the instinct," while in the present planetary manifestation (the earth chain) there is a "hastening of the evolutionary process" through "the interposition of external forces" (at least apparently, as all that is external is from a broader perspective merely internal). The one (the second method (electrical polarity)) is actually an advanced (progressed) recapitulation of the other (the first method (latent activity)) (while the third method (to be revealed in the next planetary chain) is one of occult abstraction (drawing out)). All three methods draw upon external (internal) sources of manas (or forces pertaining thereto), namely the star system of Sirius, the star system of the Pleiades, and the planetary system of Venus in the (our) star system of Sol.

Individualization is a major "initiation into conscious existence" while subsequent major initiations (in the context of the (formal) spiritual path) are initiations "into spiritual existence and (progressive) group identification." In this (proper) sense, initiation refers to the expansion of consciousness associated (directly) with "entrance into a new kingdom of nature," in the first case (individualization) the transition from the animal kingdom to the human kingdom, in the second case (the path of initiation) the transition from the human kingdom to the spiritual or superhuman kingdom (of soul consciousness).

For all practical purposes, manas originates in the interplay of forces that bring about systemic manifestation. Each "mind" on each level (cosmic, solar, planetary, human) animates the individual (constituent) atoms of its field (body) of expression and (ultimately) draws "into intelligent cooperation all the lesser units included in its sphere of influence." Manas is, in a sense, the working out (means) of will and (ordered) purpose. And the mind at one level is therefore the origin and source of manas at lower (internal) (induced) levels. Thus, in a sense, manas (the fire of mind) is a great animating and linking factor for all lives and demonstrates as an ordered, causal chain from the lowest level of consciousness to the highest conceivable.

THE UPPER TRIAD COMMENTARIES

No. 684 - THE FACTOR OF MANAS (2)

A Treatise on Cosmic Fire (Section 2, Division B) continues consideration of human manas and the current planetary chain (the earth chain). Man is an expression of "the purpose and the will in action of the planetary logos in whose body he is a cell or lesser life." The factor of mind is the means of achieving various developmental and evolutionary goals. Each factor of mind (cosmic, solar, planetary, human) is an inherent qualification of ordered purpose of all that is included within the corresponding ring-pass-not or sphere of influence (field of manifestation). It is the conscious and unconscious force of mind that provides atomic stimulation.

The matter and entities of the various centers and levels are more central to the solar fire (fire of mind) than are the more peripheral lives. In the case of our planetary logos there are two great (active) chakras, the deva evolution (lifewave) and the human evolution (lifewave), while the other evolutions (involutionary lives) constitute the remainder of the planetary vehicle (body). In the case of a solar logos, each of the planetary logoi "holds the position of a center in the body of a solar logos" and "will embody some outstanding characteristic." The various active centers are the means of experience and expression (evolution) and indicate to some extent the nature of current consciousness and the current developmental or evolutionary goals. As the work of the lower centers is fulfilled, they are synthesized and absorbed (allowing a more predominant activity in the higher centers). The cosmic (solar) (planetary) (human) correspondence holds in each of these respects.

Each planetary logos (and each center) is "the embodiment of a particular kind of electrical force" (and associated ray). Each has a number of characteristics (key vibration, color, petallic structure, geometric formation and relationships, stage of activity, etc.), with each logos (center) being distinctively different from its collaborators and serving different (albeit complementary) purposes within a greater purpose or progression. In each of the planetary schemes there is an analogously human component (hierarchy) (lifewave) which fulfills the role that our human race provides (being self-conscious units on some (but not necessarily all) globes of the planetary chain).

Furthermore, each of the planetary logoi (centers) provides a characteristic influence or qualification for each of the others. As that influence (collaborative radiation) is developed and as the various other logoi become more responsive, the entire system becomes more actively interdependent (dynamic) and the consequential force field (sphere of interplay of force) becomes more "energized" as the various geometric and progressive links are fulfilled (as force flows unimpeded) (leading ultimately to a major cosmic initiation). In addition to the progressive development of the systemic structure (organization) (relationships), there is a matter of periodic alignments and relationships within alignments.

At the moment (systematically) (encompassing vast aeons of existence), we are upon the fourth round of the fourth globe (planetary incarnation) of the fourth planetary chain (the earth chain) of the fourth (ordered planetary) scheme of a fourth-order solar system, which demonstrates a fivefold alignment of some not inconsiderable significance (although cosmically such fivefold alignments are fairly common (periodic) such coincidence suggests relativity (e.g., from some perspective or another are we not always in some such fivefold alignment)). This particular alignment suggests involvement (qualification) (enhancement) (stimulation) and a clear channel along fourth ray lines.

FROM DISCIPLESHIP THROUGH INITIATION

By the time a serious spiritual student has achieved the stage of accepted discipleship, he is well established on the formal spiritual path. Before him lies still further development and the phase of obligated discipleship, before he advances onto the fourth stage of the formal path, the path of initiation.

With his heightened quality of consciousness, the disciple is a transmitter of spiritual energy. He is a link in an energy chain from higher planes of consciousness, as he invokes spiritual energy (through meditation, primarily in group formation), receives the energy, steps down its vibration, and releases it for humanity to use on etheric, emotional, and concrete mental levels.

The disciple is the observer in the world of humanity, the eyes and ears of those who are more spiritually evolved and do not descend into the physical world. The disciple is available (on call) for service at all times. There are no vacations from service, nor any hesitation to serve. And this is done entirely willingly (with right motive) without any thought of reward or recognition. With this attitude, the disciple finds that he is up to any assignment given, and his energies and resources are renewed as needed.

The disciple is not yet "perfect" and mistakes will be made. But the disciple will make the needed adjustments, learn the lessons, and gain from the experience. In this way there is no failure, just continued realization, growth, and service. The disciple does not interfere in the lives or free will of others or impose his ideas, values, or energies on those he seeks to aid. Though he willingly shares his beliefs if requested, he teaches more by induction (presence) and by example (in the way he lives his life). And that is a life filled with love, inclusiveness, harmlessness, goodwill, and wisdom.

In all aspects of his life, the serious spiritual student is required to live that which he knows. There are two grades of achievement associated with every spiritual student (and every person in incarnation). One grade represents the highest degree of achievement ever attained by the individual's soul in its many incarnations. The other grade or degree is the one that the personality is currently manifesting, and that one is the important one. It indicates the level that the student is actually living at and determines his level of responsibility, opportunity, and trust.

With each new incarnation, the personality must again be overcome and the previous soul progress recapitulated. But this is not always readily accomplished (given the natural resistance of the personality and the varying circumstances in each incarnation), and thus there is usually a gap between the highest level of achievement of the soul, and the lower grade of consciousness currently being expressed (manifested) by the soul and through the personality. That gap needs to be bridged (the quality rebuilt and re-established) before any new spiritual progress can be achieved in the present lifetime.

As the accepted disciple accomplishes this, and focuses on what is before him to do, i.e., serving, refining himself, and living the spiritual life, he deepens and progresses in service and self-mastery. Thus he is able to pass the next tests and becomes the obligated disciple, which is the last phase of the path of discipleship (from probationary disciple, to accepted disciple, to obligated disciple). This is the first time the disciple is officially counted in regard to the esoteric group's measure (quota) of karma to be offset for humanity and the planetary scheme. It also means that the obligated disciple is now accepted at levels beyond the esoteric group.

With continued growth, refinement and service, eventually the path of discipleship leads to the path of initiation, consisting of both minor and major initiations. Initiation acknowledges the achievement in consciousness (and abilities) of certain significant qualities and attributes for (or toward) human perfection, and vivifies that consciousness. Formal initiation comes only in the context of the esoteric group, without being sought, and with the approval of the appropriate spiritual (hierarchical) authorities. It is conducted on soul levels, and no external organization or individual is able to dispense true initiation of the formal spiritual path.

Much glamour and misleading information exist about initiation. Many who don't yet have the spiritual means to understand, nonetheless convey information on the subject which is distorted and fanciful. Much glamour, illusion, and misunderstanding is thus created. However, serious writing on the subject of true spiritual initiation is naturally abstruse to protect it from those who are not yet qualified and purified, and in whose hands such higher knowledge would be dangerous, as great would be the temptation to misuse the knowledge to gain power for personal use, instead of for service. Thus in esoteric writings, there are blinds and veils to protect the teachings so that only those for whom it is intended (who are ready for it) can intuitively and symbolically unlock the key to the meaning. In addition, much about initiation simply cannot be put into words as there are no words adequate to explain, or the concept can only be hinted at or conveyed symbolically, so the knowledge, methods, and secrets simply cannot be passed along to one unqualified.

When a candidate is qualified and fit for initiation, there is a direct contact from the master that draws the individual into the process of initiation. Thus no outer knowledge or special training about the process of initiation is required. The occult training that a mature spiritual student receives is concerned with the work of the path (service), and not preparation for initiation. Paradoxically, service and self-refinement develop the quality of consciousness required for initiation. But the emphasis always is on continued (ever-expanding, never-ending) service and refinement, with initiation simply a natural and lesser consequence of the larger focus.

In the grand scheme of life (the divine plan), every (true) need is automatically provided for. Thus with any future needs (positions) (opportunities) within an esoteric group (ashram) or the spiritual hierarchy, the fulfilment is provided for in advance. The process is a natural, continuing, and flowing one in which those who are most qualified are, in the course of their spiritual service and self-refinement, naturally prepared by these efforts to take on increased responsibilities, and are thus vivified for the undertaking through the process of initiation.

There are three major initiations in the process of achieving human mastery or (relative) perfection. In theosophical and other metaphysical writings, five initiations are frequently noted. However, the first two initiations referred to are minor initiations of the threshold (not major initiations), which reflect only that one is (somewhat) awakened and beginning or advancing on the preliminary or probationary stages of the formal spiritual path. These first two initiations are not considered formal (major) initiations by the hierarchy. Thus, the third initiation is considered the first major (true) initiation, for then one is truly transfigured and has become a refined, soul-responsive personality.

In the phases of the first two "initiates" (the "physio-etheric initiate" and the "kama-manasic initiate"), the soul is not yet in control of the personality, and a great battle of purification and refinement is still going on. Thus using the word initiate to connote those in these two stages is not really appropriate. Such spiritual students are more properly referred to as aspirants and disciples, depending on their current status.

Since the meanings of words such as initiate, disciple, probationary path, initiation, etc. can vary widely from source to source, it is quite necessary (imperative) that the serious spiritual student understand the context and the meaning of the word as used to avoid assumptions and misunderstandings.

The three major initiations relate both to stages of relative self-mastery and relative mastery of the lower planes of consciousness (the physical, emotional, and mental planes). With each major initiation, the candidate achieves a certain degree of development and refinement (self-mastery), and a particular level of mastery of certain planes (subplanes) of consciousness. There can be some variation in candidates' specific abilities, but their overall quality must meet certain basic standards. The candidate must have achieved mastery over the forces of the corresponding planes, i.e. the appropriate number of subplanes of each appropriate plane. This means he must be fully conscious (aware) of the forces and be able to effectively and consciously manipulate and control them. This is far more than just being able to be on a particular plane (subplane) of consciousness or to function there somewhat. While most people can function to varying degrees on the physical plane, few are fully aware of the forces on all seven subplanes or can consciously control and manipulate them. Therefore, each of the seven subplanes of each plane represents stages or degrees to be mastered.

Each major initiation also implies achieving some basic mastery on one of the seven rays. The ray that corresponds to the initiation varies, depending upon the ray of a candidate's ashram, the candidate's own ray composition, and the initiation being taken. The energy centers of the candidate are also vivified during initiatory processes. This is achieved safely, quite unlike the ill-considered (dangerous) dabbling sometimes attempted by beginners.

The subject of initiation elicits much glamour and potential for self-deception for those who are not yet integrated and aligned with their souls (whereby light and intuitive insights may be employed). Many outlandish claims are made by the uninitiated, while the true initiate has a great reluctance and no actual need to speak of his own stage of evolution. For him, the lure of the outer world is being or has been overcome and is transcended by an inner awareness of joy and fulfillment. At the master stage (the third major initiation), the initiate moves into the next higher kingdom (of souls).

Thus he continues to serve and evolve with his brothers, as the God within him (that he is) continues its path of unfoldment and service, knowing and merging with the God transcendent (with the lives and Gods and logoi beyond). It is an infinite, eternal spiritual path in the glory and progressive realization toward the One, eternal, all-encompassing, Absolute God.

A revealing, broader perspective hints at the magnitude of the spiritual path. Our seven planes of consciousness in the planetary scheme, including the monadic plane and our highest, the atomic plane or world of God (both far beyond the ken of most people), on a higher turn of the spiral, comprise simply the seven subplanes of the cosmic physical plane (the lowest cosmic plane). In another correlation, our third major planetary initiation (wherein the master stage of relative human perfection is achieved) is only the first true solar initiation. In addition, one must complete our seventh major planetary initiation before one has achieved the first initiation from the cosmic angle.

Thus the process of evolution continues ever onward and upward, as all spiritual students are simply aspirants and disciples at some level. The masters and high initiates of the human stage endeavor to achieve their next step of service and refinement as do beginning human aspirants theirs. Our solar logos and all within the solar system, are, on a higher turn, simply a center of consciousness in a great cosmic being. All are meaningful, no matter whether cosmic or microscopic, experienced or inexperienced, and all are evolving further according to a great and inspiring divine plan of evolution.

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Special Issue No. 2 (MEDITATION) contains reprints of eight commentaries on meditation as well as two comprehensive meditation outlines: one for individual meditation and one for group meditation.

Special Issue No. 3 (GLOSSARY) contains brief definitions for approximately 270 significant words encountered in the various Upper Triad commentaries.

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Special Issue No. 6 (CUMULATIVE INDEX) contains a numerical listing of journals published, as well as numerical and alphabetical listings of all article and commentary titles published, through Issue No. 141 (June 1986).

Special Issue No. 7 (SYNTHETIC TRIANGLES) contains reprints of four commentaries on synthetic triangles and keywords, illustrative synthetic triangles, and numerical and alphabetical listings of all synthetic triangles published, through Issue No. 141 (June 1986).

Special Issue No. 8 (KEYWORD INDEX) contains reprints of four commentaries on keywords and keyword indexing, an alphabetical listing of keyword incidence, and keyword summary data through Issue No. 141 (June 1986). Associated with this special issue is a supplementary 196-page computer listing of keyword references. This supplement is not available to casual readers, but is only available to readers who already have essentially all of the materials published to date by the Upper Triad Group and who demonstrate (by explanation) a need for the keyword index.

Special Issue No. 9 (THE ENNEADS) contains reprints of 54 commentaries on the Enneads of Plotinus.

Special Issue No. 10 (THE SPIRITUAL GROUP AND WORK) contains reprints of 30 commentaries on (1) goals and expectations of serious spiritual students, (2) the subjective background for spiritual group work, and (3) more objective considerations for spiritual group work.

SELECTED QUOTATIONS

Occupy thyself with few things, says the philosopher, if thou wouldst be tranquil. But consider if it would not be better to say, Do what is necessary, and whatever the reason of the animal which is naturally social requires, and as it requires. For this brings not only the tranquility which comes from doing well, but also that which comes from doing few things. For the greatest part of what we say and do being unnecessary, if a man takes this away, he will have more leisure and less uneasiness. Accordingly on every occasion a man should ask himself, Is this one of the unnecessary things? Now a man should take away not only unnecessary acts but also unnecessary thoughts, for thus superfluous acts will not follow after.

Marcus Aurelius

As the Ancient Wisdom unfolds to the gaze of the seeker the majestic Plan of Evolution, there are some whose hearts burn within them with an overwhelming longing to consecrate themselves to that Plan. All things in life lose their savor after the Heavenly Vision is seen, and nothing thenceforth is possible except to give utterly, holding back nothing, to an Ideal of service, devotion or renunciation. The noblest impulses in man are the manifestations on earthly levels of an expansion of consciousness in the heavenly realms; the vision of an ideal brings with it the promise of its attainment. For within man is the Way, the Truth and the Life; he only needs to be roused from his lethargy to see the Light which burns in his Soul.

C. Jinarajadasa

Strain is therefore inseparable from the Initiate life. Ceaseless pressure is applied from within to both Higher and lower selves. Unity with all other lives awakens a deepening sense of responsibility for them. The weight of the heavy, adverse karma of the whole world is felt as a burden upon his own shoulders, an inescapable sorrow in his heart...Within, however, he is supported by knowledge of a larger life, a growing strength and an oft-recurring ecstasy, as his inner consciousness expands and realizes unity with Life itself and attunement with Divinity.

Geoffrey Hodson

Esoteric training, therefore, is often painful, for it means accelerated growth, doing rapidly and vigorously what in nature's ordinary procedures would take many, many tens of thousands of years, millions perhaps. It is painful at times because, instead of slowly growing to see the beauty and harmony of life everywhere, one must learn to master oneself with an iron will; to forget oneself utterly, to serve all: to give up one's self for the universal self, to die daily so that one can live the cosmic life.

G. de Purucker

Persist. Failure never prevents success. Difficulties develop the strength of the soul. The secret of success is ever to stand steady and to be impersonal.

D.K.

SYNTHETIC TRIANGLES - LXXVIII

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 Special Issue No. 1 (The Seven Rays) and in Special Issue No. 7 (Synthetic Triangles).

<p style="text-align: center;">Discernment</p> <div style="text-align: center;"> </div> <p>No. 301</p> <p>Intuition Sagacity</p>	<p style="text-align: center;">Sublimity</p> <div style="text-align: center;"> </div> <p>No. 302</p> <p>Beauty Stateliness</p>
<p style="text-align: center;">Mahadeva</p> <div style="text-align: center;"> </div> <p>No. 303</p> <p>Vishnu Brahma</p>	<p style="text-align: center;">Cosmic</p> <div style="text-align: center;"> </div> <p>No. 304</p> <p>Systemic Microcosmic</p>
<p style="text-align: center;">Honesty</p> <div style="text-align: center;"> </div> <p>No. 305</p> <p>Harmlessness Humility</p>	<p style="text-align: center;">Humility</p> <div style="text-align: center;"> </div> <p>No. 306</p> <p>Harmlessness Honesty</p>

MANTRAMS - II

THE AFFIRMATION OF THE DISCIPLE

I Am a point of Light within a greater Light.
I Am a strand of loving Energy within the stream of Love divine.
I Am a point of sacrificial Fire, focussed within the fiery Will of God.
And Thus I stand.

I Am a Way by which men may achieve.
I Am a Source of strength, enabling them to stand.
I Am a beam of Light, shining upon their Way.
And Thus I stand.

And standing Thus, revolve
And tread this Way the ways of men, and know the ways of God.
And Thus I stand.

THE FLAME OF MY BEING

The Flame of my Being rises and reaches upward to my God.
Father, let my Light so shine, That I will be a beacon in the
Night of Time for any who are lost along the Way.
Glory to God in the highest, and glory to the God within me.

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