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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. The Upper Triad material is not prescriptive, but it is suggestive. Each thought may be accepted, deferred, or rejected, in whole or in part, according to the perspective and values of the reader.

Some Basic Assumptions

1. **PURPOSE.** 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.

2. **CONSCIOUSNESS.** That the spiritual path in its many aspects embraces the higher stages of human evolution in consciousness, as the human soul 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.

3. **TRUTH AND REALITY.** 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 truth is relative and can be perceived in many ways and on many levels, according to consciousness.

4. **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.

5. **KNOWLEDGE.** That the real problem of life in the lower worlds is the elimination of glamour and illusion. That perception clouded by 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. **RELIGION.** That there exists one God, both immanent and transcendent, within which are differentiated all lives and all forms. That there are many paths to God, embracing all religions and spiritual philosophy.

7. **MANIFESTATION.** That God manifests through all lives and all forms. 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 true Self, the essence of divinity within. That the personality is the not-self that must ultimately be transcended in union with the higher Self.

The Basis of Human Nature [C-1091]

One of the prevalent excuses for self-centered human behavior is that it is, after all, only human nature (to be selfish, self-centered, materialistic, egoistic). But in fact it is only so in the sense that the lower aspect of the human being (personality) is formed of material substance and is generally enslaved thereby. It is also very much a function of unconscious acceptance (sometimes even conscious belief) of the animalistic notion that human beings are separate creatures and that each must look out for itself. Even when the intellect can appreciate the reality of collective consciousness (unity), the form continues to function as if it were a law unto itself.

The human being is a matter of consciousness. Human form is consciousness expressed through matter. As the form evolves it passes through various stages of development. The life (associated consciousness) thereby passes through the mineral, plant, and animal stages before becoming human. But the human form is predominantly an animal form, albeit more refined and more developed in a number of important ways. The so-called human nature derives primarily from the form, from the material substance, from the instincts and experiences of the passage through the animal kingdom, tempered to some extent from the subsequent human experience. But the real human nature is that of the inner Self (soul) which is not directly related to the form or to experience in the worlds of form.

Thus to be satisfied with the (lower) human condition is to identify with the form, with the (artificial) ego, and the lower nature. The spiritual student, however, cannot afford to be so satisfied. For the spiritual student there is an inner sense that there must be more to life than (lower) human experience and expression. There is a gradual realization of something higher, something deeper, something that is not the same thing as the personality (ego) (intellect), that also needs expression. But the ego (personality-centeredness) is inertial. It tends to undermine any identification with the higher by claiming all-encompassing integration (which is a noble concept, true in the higher sense, but generally not true for the ordinary condition of human consciousness). Or it tends to masquerade as that higher, inner Self in order to deter the more meaningful identification.

There are many impediments to this inner connection with the true human nature. The impediments tend to dominate destructively for a person who is not integrated, as the physical body identifies with the material, the emotions simply seek sensual experience, and the intellect seeks self-satisfaction on mental levels. When the personality is integrated (i.e., after being somewhat and sufficiently purified, qualified, and refined) then the principal impediment is the ego. The ego is generally present prior to integration and may either hinder or facilitate integration, but it generally doesn't dominate until integration has been accomplished. But even then, human nature is generally a matter of being absorbed in materialism, in the senses, in ego.

Identifying with human nature in this lower sense is a matter of passive absorption, i.e., being asleep. Identification may be conscious, but is generally unconscious. Going-with-the-flow in this context means giving in (yielding) (passively) to the form (senses) (ego) and allowing experience and expression on those levels to dominate (compared with more deliberate growth in consciousness). So, yes, "being human" is only natural. But it is also largely atavistic. But as people mature in consciousness (as human nature is refined), the human nature becomes less of an impediment and the inner Self begins to express itself. And that higher expression is simply more real.

The Upper Triad Commentaries

Surrender [C-1092]

One of the prerequisites of (true) (non-casual) mystical experience is the surrender of one's ego, the subordination of one's own will and acceptance of the qualification of one's higher, deeper, more noble Self. The three main difficulties are (1) the tremendous reluctance (impedance) of the ego, (2) the underlying tendencies (attachments) of the personality, and (3) the widespread tendency to deceive oneself by allowing the ego to masquerade as the higher Self while one believes one is approaching that higher Self.

The ego (personality) (mind) serves a purpose in facilitating experience and expression, but it is fundamentally an artificial and self-serving entity. In order to sustain its (artificial) existence and its (false) sense of importance (pre-eminence), the ego contrives to dominate the waking experience and expression, albeit through subversion and more subtle means. The ego seeks to create and sustain attachments. The ego seeks to experience and express itself in ways that sustain its hold on consciousness. It is not that the ego is "against" evolution in consciousness. It is just that, generally, the ego is more concerned with self-preservation than it is with growth in consciousness. Thus while the ego facilitates experience and expression at the personality level, it also tends to impede real growth in consciousness, so that most "growth" occurs between lives as the experience of a lifetime is assimilated without the hindering presence of ego.

Attachments are another great hindrance. Life in the lower worlds tends to be dominated by attachments and involvements. Most people are wholly absorbed (asleep) in personality experience and expression and therefore almost completely unresponsive to higher impression. This absorption is apparently necessary for much of the preliminary experience and expression, but spiritual growth occurs to the extent that one is not so absorbed in mundane, personal affairs. The spiritual student must first awaken to a large extent, overcoming his or her absorption, transcending the bulk of egoism, before the student can even begin to intelligently surrender. Yet absorption in sense experience and/or various other forms of mundane (material) (emotional) (intellectual) absorption remains an unconscious addiction for the bulk of humanity. But letting go, overcoming attachments (addictions) is very difficult. Proper detachment (freedom from attachment) is a very substantial achievement.

But those who seek to overcome these hindrances (ego, attachments) usually pass through various stages of self-deception in the process. The will to transcend these limitations tends to evoke the subtle-but-undermining presence of ego. The ego gets "involved" in the process, and offers great encouragement while sincerely undermining one's accomplishments. The ego is not trying to undermine anything. The ego is just trying to sustain itself. Yet success ultimately comes as the ego is tempered to the point where it is forced to collaborate, in subordination to the greater Self.

A solution is the actual cultivation and exercise of the will to surrender, completely, without reservation, qualification, caveat, or expectation. But that surrender must be to one's Self and complete, and not to any external person or entity. In this sense (surrender), God lives within, not without. People do not represent God's presence, except in themselves. The spiritual student is encouraged to participate in worthwhile external activities, but without surrendering to any person, persons, groups, or organizations. Instead, the spiritual student is encouraged to cultivate the egolessness that allows complete (inner) surrender (and (complete) outer qualification).

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Projection [C-1093]

One of the various hindrances to realization (growth in consciousness) is the tendency of the personality to project itself and its values into the communication process and into the perception process. Projection into communication hinders understanding. Projection into perception hinders understanding even more substantially.

Projection into communication is generally a matter of unconscious presumption (bias). Many people tend to unconsciously presume that another person has the same experience and understanding as their own, so they tend to further presume that a person understands when indeed the experience and understanding may be substantially different. But in (unconsciously) presuming understanding, the lack of understanding is compounded. Similarly, many people tend to generalize from their own experience and project it, unconsciously, onto others. Another aspect (difficulty) is that many people presume, consciously or otherwise, that their own understanding of something is "correct" and/or that the same understanding should be obvious to others.

The solution to this particular problem is to consciously appreciate the diversity of experience and values that various people have, to accept as fact, and without judging, that other people have different experience and different consciousness and therefore tend to understand in different ways. In respecting other people and their backgrounds, one can be more objective in communication and through honest feedback discern the extent to which there is a similar understanding. In not presuming that one's own understanding is necessarily correct, one can learn through experience with other people and their respective understanding. In the final analysis, it is not what a person learns or understands and assimilates that matters, it is the collective understanding based upon diverse experience within each race (culture) (period). Or in other words, each (diverse) experience contributes to the collective consciousness. That collective (unconscious) consciousness (understanding) is available, indirectly and in varying degrees and on various levels (e.g., through instinct, intellect, and intuition), to everyone.

Projection into perception is a relatively more subtle, relatively more complicated, and relatively more serious problem. Many people tend to unconsciously interpret sense impressions in accordance with their own experience, disposition, values, etc. People tend to see what they want to see and hear what they want to hear. This lack of objectivity compounds and greatly hinders the process of perception and the process of assimilation of information received through perception. Through proper training and the discipline of spiritual practice, one gradually tempers these tendencies (biases) and perception becomes more objective. One learns to be detached from the senses, merely observing (outer) impressions and relying more on inner senses (intuition) for understanding.

It is all a matter of adherence to truth. If the student looks for the truth, without expectations or other forms of bias, then the student is able to perceive the truth to the extent that he or she is capable. If assumptions are not made, or if in making assumptions there is a fully conscious realization of the fact of making assumptions and what they are, the perception becomes a more objective process. If beliefs are not also opinions, i.e., if one is not attached to one's conditioning (and if one is not dependent on the intellect), then it is possible to perceive and understand and assimilate matters more clearly. Likewise communication.

The Upper Triad Commentaries

Karmic Notions [C-1094]

There are a number of popular notions regarding karma that lead to some misunderstanding of its nature. Among these are the notion that there are no underlying lessons, the notion that karma is equivalent to circumstances, and the notion that karma can be circumvented. There is some element of truth and some element of not-truth in each of these notions.

Life (manifestation) proceeds with a balance of forces. There are underlying evolutionary forces (pressures) and there are underlying inertial forces that keep those evolutionary forces properly directed and tempered. Action (or reaction) on any level enters (contributes to) the karmic equation and evokes an appropriate response. Everything in this world is conditioned or qualified by underlying purpose (evolution in consciousness in the context of a broad scheme of lives within lives). Karma is one of the most fundamental forces of manifestation and contributes directly to evolution in consciousness. In that sense, it is one of the forces of evolution.

The whole purpose of karma (karmic force) is to restore the balance in such a way that evolution in consciousness is encouraged. Evolution is not "forced" directly, but indirectly through cultivation and conditioning. This allows sufficient flexibility in manifestation to evoke constructive but unanticipated changes. Karma embraces the whole cause and effect relationship, with emphasis on growth in consciousness, i.e., facilitating the learning of whatever lessons are intended for this lifetime. Action on physical, emotional, and/or mental levels is causative. Action may facilitate the balance (equilibrium) of forces or not, as the case may be. If the balance is disturbed, then a cause and effect chain or relationship is introduced into the karmic equation that evokes learning opportunities for all concerned.

Karma is fulfilled as the intended lessons are learned or as the intended adjustments are made, however consciously or unconsciously. Many people who "embrace" karma do so while unconsciously believing there are no intended or underlying lessons, i.e., by focusing on the circumstances rather than the opportunities for growth, growth is undermined, and the opportunity for growth is neglected, meaning that there is no restoration of balance, meaning, further, that as karma remains unfulfilled the pressure for fulfillment increases. Karma is equivalent to circumstances only in the sense that circumstances are all evoked through karmic process (force) (action and consequence with underlying purpose (wisdom)). Thus karma is not really equivalent to circumstances because karma is broader than just circumstances taken at apparent value.

Karma cannot be circumvented. Karma can be changed through action and adjustment in consciousness. Karma can in some instances be delayed or deferred. But all of the karmic force that is applicable in any life must eventually be faced and resolved. Circumstances are consequences of the whole cause and effect relationship in the context of evolution in consciousness. One can deal with circumstances. One can even transcend circumstances. But one cannot circumvent the karmic dimension of circumstances. One can alleviate the effects without dealing with or resolving the cause (and its implied lesson), but the cause will remain, and grow in pressure (stress) (imbalance) until it is resolved and the lesson learned. In this sense, karma is incontrovertible and immutable. Freedom comes through intelligent awareness of karmic consequences, through a balancing or resolution (fulfillment) of karma in reaching equilibrium. But this freedom is not, however, a passive state. It is merely a non-active state, one that relates to karma in more subtle ways.

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Intelligence (2) [C-1095]

Conventional notions of intelligence are based predominantly on conventional (worldly, personality-centered) values and are naturally biased toward good worldly instincts, practical knowledge, intellectual capacity, and worldly accomplishments, i.e., “success” in the worldly (egoistic) sense, without much regard for actual awareness, clarity (correctness) of perception, depth of understanding, wisdom, etc.

The world (ordinary, worldly consciousness) generally values strength of personality and superficial accomplishments. Therefore conventional notions of intelligence promote these values. The world generally values materialism and therefore promotes those abilities and talents that facilitate (personal) growth in the material or worldly sense (in terms of material possessions, worldly experience, intellectual knowledge, power, status, etc.). The world tends to value fame and fortune. While these things may be important or relevant at some stage of growth in consciousness (i.e., in developing the personality as an instrument of expression), they have not so much value in the longer view (sustained growth in consciousness (beyond materialism, beyond personality-centeredness)).

More properly, intelligence does not rely so much on instinct or intellect, but rather on intuition. It does not rely so much on conscious experience or knowledge attained or capacity for worldly accomplishments, but, rather, it relies on understanding, realization, and wisdom. The intelligent person may or may not be educated, may or may not be “accomplished” in any worldly or egoistic sense, but the truly intelligent person has awareness and understands, even if he or she does not understand how he or she understands. It is not a matter of reasoning. It is a matter of insight. It is a matter of being able to rely on the inner senses rather than on outer abilities, on wisdom from within rather than external knowledge. Thus the truly intelligent person exhibits wisdom through being, without pretentiousness, without calling attention to the outer self (personality).

Because true intelligence is at variance with conventional notions, it is not (and cannot be) measured by conventional methods. True intelligence is not worldly and can hardly be measured through any worldly means. The objective mind does not really have the basis for measuring (or even recognizing) true intelligence. Thus conventional intelligence tests are (naturally and necessarily) substantially biased toward conventional notions of intelligence. At more spiritual “levels” the measurement of intelligence has no meaning. For true intelligence is subjective and collective, rather than objective and individual. True intelligence is based on internals rather than externals. And the inner life is substantially collective, as the individual links with other souls (at inner levels and through inner means) and the individual becomes an expression of something deeper, more noble (and more intelligent) than the individual consciousness.

The real value in “intelligence” is what characteristics or qualities of intelligence (consciousness) can be carried forward with value in the next incarnation or with value beyond life in this world. Worldly-based intelligence only has significance in the world, and has relatively little value beyond. On the other hand, awareness (clarity of perception) (insight) (wisdom) are extremely valuable in the longer view. They have more permanence. They can be applied not only in the current incarnation and in the next lifetime, but in the subtle (higher) worlds as well.

Personality Investment [C-1096]

During incarnation and even in the interval between lives, a “person” tends to invest time and energy and effort in developing various aspects of the personality as an instrument for experience and expression in the lower worlds. Although many “people” simply wander half-consciously through life (and through the after-life), others are more focussed and more deliberate in their undertakings. Even so, many focussed “people” invest a great deal of time and energy on aspects of personality having relatively little long-term value.

There are many evolutionary forces that condition or encourage various aspects of the human experience. Some of these forces encourage physical development and experience. Others encourage emotional or intellectual development and experience. It is largely a matter of a person’s consciousness (character, temperament, and values) determining the focus and priorities. Thus one can find “encouragement” in activities at any level, even if that tends to impede overall development (balance) (progress). Eventually (gradually), however, karma (consequences resulting from action (or inaction)) forces a person onward and upward, and the attachments of a particular focus or phase are overcome.

Two of the great distractions at the physical level are strength and beauty. Some people spend a great deal of time and effort developing physical strength well beyond their practical needs for experience and expression in the physical world. Some people likewise invest substantially in refining the appearance of the physical form in the attempt to embrace some notion of beauty. A particularly beautiful physical body, for example (based upon some cultural standards of “beauty”), may indicate that that person has neglected development in other areas of the human nature (or the person may have been neglectful for a while and then gone on to broader developments). Some invest in the development of very particular talents (e.g., athletic, musical) (which may even have value). On emotional levels, some people invest very heavily in refining the ability to sense on emotional levels (and to a large extent thereby remain absorbed or entangled on those levels). Others invest substantially in intellectual development, even along rather specialized lines.

But in any case wherever energy is invested, that energy is not invested elsewhere. A great deal of time and energy can therefore be squandered in these various pursuits. A measure of time and energy of course should properly be invested in each aspect of the human development. The physical form needs to be healthy and reasonably strong in order to sustain life (experience and expression) in the lower worlds. For efficiency and effectiveness the body needs to be within some reasonable range of health and appearance. Thus most spiritually-minded people (karma permitting) are (deliberately) healthy and have a generally pleasant appearance, but are not overly developed physically and are not absorbed (overly-involved) in their own appearance. Likewise for emotional and mental development. The objective in this context is to have a healthy and responsive instrument for experience and expression on physical, emotional, and mental levels. Thus balance is relatively important, and the spiritual student cannot afford to over-invest in any area (nor can the student afford to neglect any area).

Yet as the student evolves in consciousness, the development at lower levels naturally reaches the healthy-effective state and requires only minimal attention to sustain that vitality. Which means the student can afford to place more attention on higher development (expression) (service).

The Upper Triad Commentaries

Religion (2) [C-1097]

Religion is the relationship of the human being to God. Yet God is conceived in various ways by some, perceived in various ways by others. The various religions of the world serve to bridge the gap in consciousness, to some extent, by offering relevant testimony and encouragement. While great distinctions can be made in the details of the various religions (e.g., through dogma and particularization of beliefs), the heart or inner essence of every God-centered religion is essentially the same.

Diversity of religion (religious experience and expression) is important (of value) because people are conditioned in diverse ways and people are "at" various levels or phases of the human experience and therefore have different conditioning, different needs, different propensities for believing (or perceiving) and different propensities for understanding. Thus most religions emerge from within a particular race or culture and spread according to the needs of the people encountered. Most religions begin with some noble experience (inspiration) and grow according to the character and quality of the people thus embraced. As religions grow they tend to lose their noble bearings to some extent, as the essential teachings (revelation) (inspiration) gets moderated (manipulated) by the sincere (and insincere) intentions of those deemed responsible (e.g., priesthood).

Religious beliefs tend to become crystallized (lose their connection to the original inspiration). Religious practice tends to become superficial, as the underlying message gets lost in cultural trends and interpretations. Many rituals become ends-in-themselves instead of remaining legitimate expressions of insight and understanding. The various teachings (beliefs) also tend to crystallize through reliance on authority, through attachment, instead of being allowed to be perceived through the inner senses. These are all very natural consequences, and a matter of human and cultural limitations. And yet there is (potentially) considerable encouragement conveyed even so, through each of the world's legitimate (God-centered) religions.

Two of the problems of organized religion are presumed authority and exclusivity, the sense of there being some authority or that specific beliefs (membership) (or actions) are necessary for salvation. In fact, all proper religions offer salvation (spiritual encouragement) (means for growth in consciousness), though such (salvation) is not exclusively the realm of organized religion. The key to proper religious experience, and the way in which all proper religions are connected, is the underlying mystical tradition which is common to all proper religious and spiritual practice. If one delves deeply enough and properly, into each religion, one finds the inspiration and encouragement of the God within (by whatever name is convenient, God-Self, Christ, Allah, etc.). The inner practices and methods of each religion are essentially the same because they have the same basis, the same source. Only their application for broader participation will exhibit substantial variations as the inner practices are adapted for the particular culture or context.

But within each religion, at the core of religious spirituality, is the God-Self or soul that is one with God and one every other soul (eventually to the point of transcending other-ness). Within each person, once the ego is transcended, is the true authority. Within each person is the inclusiveness that banishes every semblance of external authority and exclusiveness and separateness. Within each person is the relationship of the human being to God.

The Upper Triad Commentaries

Drinking [C-1098]

Another of the various limitations that ultimately inhibit growth in consciousness is the practice of drinking alcoholic beverages (beer, wine, liquor, anything having any measure of alcoholic content). Drinking (alcohol) is not a matter of coarseness, but a matter of integration. Drinking inhibits and ultimately actually precludes the proper integration of the personality into a coherent instrument.

There are health and safety issues associated with drinking, and there is no doubt that drinking facilitates relaxation. But there are other, more natural, less harmful means to accomplish relaxation without the detrimental effects of drinking alcohol. This is not to say that drinkers cannot or do not develop or make progress by virtue of their experience and expression in the lower worlds. It is to say that at some point, as opportunities are fulfilled, drinking becomes a limiting factor. One simply cannot achieve a proper (non-temporary) integrated state until one transcends the need for or practice of drinking alcohol. That most people do not need an integrated state is beside the point. The spiritual student needs to achieve an integrated personality. The spiritual student seeks union with the higher Self, and a lack of proper integration precludes the possibility of alignment.

Drinking loosens the connections between the various lower bodies (physical, etheric, astral (emotional), and mental). A person may seem to be integrated, but in the occult sense of the term, of the four lower bodies being integrated by a single personality ray, drinking precludes integration. And integration is a prerequisite for alignment of soul and personality. It doesn't mean that a drinker cannot be sensitive or spiritual; many are. It just means that drinking is a substantial and inhibiting limitation to the progress that is implied by the spiritual path. Some say that an occasional drink cannot hurt, yet in fact each drink undermines whatever progress has otherwise been made toward integration.

In order for a person (spiritual student) to achieve the integrated state, there must be a sustained practice of refinement and gradual integration of the lower forces (physical, etheric, emotional (astral), and mental (intellectual)). A number of diverse but related accomplishments (adjustments) are required. But this also requires self-control, as the personality ray gradually dominates (integrates) (enfolds) the rays as expressed through the various components. Drinking inhibits the required coherence. Drinking also damages and weakens (loosens) the aura to the extent that the person remains somewhat-to-substantially (depending on other factors and circumstances) vulnerable to external forces (mainly on astral levels).

Many aspirants and spiritually-minded people drink (or smoke) and accomplish a great deal along spiritual lines before they reach the implied limitations of these practices. Some then wonder why progress has slowed or why other limitations (e.g., habits in temperament) are so difficult to overcome. Yet, in every legitimate esoteric school the student is required (at some stage) to permanently forgo both smoking and drinking (and eventually forgo consumption of flesh foods as well). It is not merely a matter of discipline. It is also a matter of health and energy (and facilitation beyond merely health and energy). But there is also a matter of freedom of choice. The committed student exercises that freedom of choice and chooses to eliminate these practices in order to more effectively embrace the path. It is simply a matter of personal values. And commitment.

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Superiority [C-1099]

There are at least two dimensions to this notion of superiority, one being actual superiority and the other being perception of superiority. Actual superiority is a matter of delusion. There is no actual superiority. Perception of superiority is a matter of conceit.

Superiority is a function of glamour, of misplaced ego, of not understanding the reality of God in manifestation. It manifests through the misguided sense (belief) (practice, or action based on the belief) of the human being being superior to other, "sub-human" species (and the presumed rights of the "superior" species to appropriate whatever is wanted, even to the detriment of the "sub-human" species), of a human being being superior to another human being by virtue of race, culture, nationality, education, intelligence, etc., of a human being being superior by virtue of fame or fortune, of a human being being superior by virtue of spiritual practice (not smoking, not drinking, not using drugs, not eating flesh foods, etc.).

Regarding the so-called sub-human species (inhabitants of the animal, plant, and mineral kingdoms), humanity is only "superior" in superficial ways. Lifewaves are equal, even though one necessarily precedes another in the succession of lifewaves in manifestation. The human being is different than the animal. The human being is more developed in some ways, the animal more so in other ways. Human consciousness may be "higher" but is not necessarily superior. For there is a great deal of "value" in each lifewave that is not readily apparent based on superficial observations. Thus the collective soul of the animal kingdom is no less significant, no less contributive, than the collection of souls that is humanity. The human being needs to transcend the residue of conditioning acquired through prior experience (in the then-animal kingdom), but that is predominantly a matter of calling (the evolutionary plan). The manifestation of a lifewave is always superficial and partial. The reality of each lifewave vastly exceeds the appearance.

Similarly, "superiority" based on race, religion, culture, nationality, education, intelligence, etc. is merely superficial. Each segment of humanity contributes in its own way. And every human being is essentially and fundamentally equal (not identical, but equal in value, and equal at the soul level). Qualities are developed and expressed at every "level" of human experience. Each contributes to the whole. Those who exhibit certain "accomplishments" should not be compared to those who have apparently not yet developed those characteristics or attributes, however intended. For life in this world is an arena for learning, and many who have accomplished a great deal do not exhibit in any given lifetime all of the quality and character that has been achieved as a whole. Personalities are merely partial expressions of the underlying (real) life.

Even in quality of consciousness there is no matter of superiority even though one may be more or less "refined" than another. Differences (even accomplishments) simply do not constitute superiority. Thus one who smokes and drinks and eats flesh but who is kind and light-hearted may be more spiritually-minded (yet limited by these habits) than one who is merely (artificially) non-smoking, non-drinking, and vegetarian. Yet making such judgments is fallacious (and exercising judgment-of-others is a spiritually harmful and wrongful practice). Making judgments based on appearances is even more so (for one simply does not perceive or understand the whole truth of anything). Feeling "superior" based on real or superficial accomplishments is simply specious.

Truth and Wholeness [C-1100]

One of the problems with truth is that the human being can rarely (if ever) discern the whole truth of anything. Truth tends to be broader than the human ability to apprehend, in part because the human mind is so limited in both its experience and in its ability to accurately and reasonably interpret what is perceived, in part because there is simply far more depth and breadth to reality (wholeness) than anyone can fully appreciate.

Virtually all of the human experience thus far leads to conditioning of the personality (emotional and mental capacity) such that all of both external and internal experience is perceived largely superficially and interpreted accordingly. People tend to understand to the extent of their own conditioning, the extent of their first- and second-hand experience, the training of their intellect (mental capacity), and the largely unconscious application of bias and prejudice (however sincerely). All of this contributes to fundamental limitations in the embrace of truth. Truth perceived and understood is necessarily partial and limited in both depth and breadth.

Even where a person listens carefully and sees clearly and has a largely objective mind, there are still limitations to be faced. Many of these limitations can be transcended where the student is able to rely primarily on intuition, but even where intuition is clear, there are limitations in the ability of the mind to objectively understand the intuitive message. Thus a truth may feel "right" even without conscious or objective understanding. But the student should not presume to have complete or whole understanding of anything. For that presumption inhibits corrective understanding and inhibits further (broader, deeper) understanding.

Most people do not listen carefully. They hear what they want to hear. And most people do not see clearly. They see what they want to see. And most people do not think objectively (without substantive bias or prejudice) and logically, because there are usually assumptions made based upon experience (and conditioning) without even the realization that assumptions have been made (and that therefore any conclusions should be considered conditional rather than factual). Few people undertake to consider the role of their own conscious or unconscious motives or intentions, which further complicate matters. Thus errors in thinking, compounded by other factors (experience and conditioning), lead to beliefs based upon assumptions and distortions of the truth. Facts are confused with assumptions. Conclusions are deemed absolute instead of more realistically being deemed conditional or tentative (allowing additional information or knowledge to be acquired and applied, thereby contributing to understanding). And the problem is compounded where a person takes action based upon this (necessarily) superficial understanding of what is true.

The solution to these difficulties is to gradually cultivate objectivity, to realize there are inherent limitations in thinking and perceiving and therefore in understanding, to understand that one is necessarily making assumptions based on limited experience, to refuse the too-human tendency to judge (with or without first-hand knowledge or experience (for either way there are limitations)), to rely on the intuition rather than the intellect, to accept any truth as conditional and tentative, thus allowing growth in depth and breadth, to be conscious in (of) making assumptions, etc. The student eventually reaches the stage of growth wherein (broad) understanding is valued over knowledge, and ultimately where (depth of) wisdom is valued over understanding. In wisdom there is never any need to judge. In wisdom is wholeness.

List of Special Issues - I

The various special issues of The Upper Triad Journal are available, without charge. However, the cost of reproducing and mailing these special issues averages \$ 3 per copy. Contributions to help defray these costs are always appreciated.

No. 1 THE SEVEN RAYS

Contains reprints of the basic commentaries on the seven rays and a compilation of keywords for each ray. [20 pages]

No. 2 MEDITATION

Contains reprints of eight commentaries on meditation as well as two comprehensive meditation outlines. One outline is for individual meditation and the other outline is for group meditation. [24 pages]

No. 3 GLOSSARY

Contains brief definitions for approximately 270 significant words encountered in the various Upper Triad commentaries. [28 pages]

No. 4 INTRODUCTORY MATERIAL

Contains reprints of 41 basic commentaries, ordered progressively by subject. It is intended to introduce the reader to the basic concepts of theosophical philosophy. [46 pages]

No. 5 THE BHAGAVAD GITA

Contains reprints of a commentary introducing the Bhagavad Gita and one commentary for each of its eighteen chapters. [22 pages]

No. 6 CUMULATIVE INDEX

Contains a numerical listing of journals, and numerical and alphabetical listings of article and commentary titles published. [Dated - June 10, 1995]

No. 7 SYNTHETIC TRIANGLES

Contains reprints of four commentaries on synthetic triangles and keywords, illustrative synthetic triangles, and numerical and alphabetical listings of synthetic triangles published. [Dated - June 10, 1995]

No. 8 KEYWORD INDEX

Contains reprints of four commentaries on keywords and keyword indexing, an alphabetical listing of keyword incidence, and keyword summary data. Associated with this special issue is a supplementary computer listing of keyword references. The supplement is available to those 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 supplement. [Dated - March 2, 1992]

No. 9 THE ENNEADS

Contains reprints of 54 commentaries on the Enneads of Plotinus. [56 pages]

List of Special Issues - II

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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) objective considerations for spiritual group work. [36 pages]

No. 11 ARTICLES --- First Series

Contains reprints of eight articles from 1974. [18 pages]

No. 12 ARTICLES --- Second Series

Contains reprints of 18 articles by Dr. K.M.P. Mohamed Cassim concerned with various aspects of Sufism and meditation. [46 pages]

No. 13 ARTICLES --- Third Series

Contains reprints of 14 articles concerned with various aspects of Theosophy. [44 pages]

No. 14 TRANSITION

Contains reprints of commentaries on death and rebirth. [16 pages]

No. 15 COSMIC FIRE --- Part 1 of 2

Contains reprints of the first 43 of 88 commentaries on the subject matter of a book by Alice A. Bailey entitled A Treatise on Cosmic Fire. That treatise provides a psychological key to the subject of universal manifestation (cosmic creation) through the perspective of the triple fire: (1) fire by friction (the internal fires), (2) solar fire (the fire of mind), and (3) electric fire (the fire of spirit). [46 pages]

No. 16 COSMIC FIRE --- Part 2 of 2

Contains reprints of the remaining 45 commentaries on the subject matter of a book by Alice A. Bailey entitled A Treatise on Cosmic Fire. [48 pages]

No. 17 THE YOGA SUTRAS OF PATANJALI

Contains reprints of 24 commentaries on the Yoga Sutras of Patanjali.

No. 18 INTRODUCTION AND OVERVIEW OF THE UPPER TRIAD MATERIAL

Contains reprints of articles describing the Upper Triad Group and the organization of the Upper Triad Material. [36 pages]



The price of non-conformity is exceeded only by the price of conformity.

Proper non-conformity in no way includes a lack of consideration for others. Inconsiderate non-conformity is another name for self-centeredness.

Dissociation is a technique. It is not an actuality. One should be careful, in employing various techniques, to remind oneself of the actuality of things. Otherwise we may get entangled in the process.

Real truth is self-evident. It needs no defense or explanation or rationalization or justification. No arguments or refutations can have any effect on the validity of real truth. If a truth is not self-evident, then it should not be accepted as truth, but then neither should it be rejected as falseness, for one may simply not yet be able to see the truth.

The "problem" of Zen lies with the various glammers and illusions associated with Zen as an apparent shortcut or preclusion or futility of effort, higher purpose, evolution in consciousness, etc., i.e., in various (misguided) notions and over-generalizations peripheral to Zen proper. The real "value" of Zen lies in its more basic concepts, namely non-attachment leading to self-realization and the cessation of duality.

There is a tremendous difference between a quiet mind lacking in awareness and a (holistic) quiet mind in "full" awareness. The former can be induced (atavistically) by drugs and other artificial means (with attendant dangers). The latter can only be evoked through considerable effort over a number of lifetimes, culminating in the whole awareness of intelligent non-attachment.

Nothing in all of nature happens suddenly. All is the consequence of gradual progressive application of forces. The effects may "appear" to be sudden, to the superficial and limited awareness, but in fact any "happening" is an extended phenomena. Likewise, enlightenment or self-realization never happens suddenly. Those who achieve self-realization, if indeed they have achieved such a state, have spent a great deal of time and effort in preparation and any "suddenly apparent" fulfillment is merely an indication of that gradual achievement.

In the final analysis, there is never a good reason to lie. Lying is always harmful, to oneself and to others. Even "little white lies" are harmful. All lies contribute to our self-deception and undermine our ability to perceive the truth. Kindness may require that we remain silent or that we refuse to comment, but kindness never requires us to lie. In fact, kindness and harmlessness requires honesty in all things.



The kensei lives out of a heightened intensity of awareness, a vividness of perception that remains undulled by thought. This unadorned perception is both a more powerful and more basic aspect of energy than are the dancing symbols of thought. This is not to say that the kensei does not think, but rather that thinking has become the secondary rather than the primary means by which he experiences the world. It is the direct communion of unadorned perception that is the kensei's greatest treasure. This treasure defies cultivation but occurs naturally whenever vital awareness remains independent of thought.

For the kensei knows that awareness alone is the plenum from which all virtues arise.

The kensei doesn't care what others think he should be doing. Rather he cares only that his actions emerge from a stillness deep within ...

Yet detachment has nothing to do with being cold and unfeeling; the kensei is not uncar- ing in his dealings with the world of appearance. He has those human feelings which natu- rally arise yet he is not carried away into the continuum by those feelings.

The kensei may make tentative plans born of the Pure Intent; he may even enact those plans with great vitality. Yet he does not unreservedly project his own image into the future. Rather his planning begins with discarding self-image and falling back into the vital un- known. The very flexibility of his plans, the secret of his capability of flow with change arises from that falling back.

This vibrant depth is wholly beyond the mundane dreams of success and failure, and such a life is the warrior's lifetime journey beyond the forces of regret.

Thus the kensei, while using the senses, does not overuse them. For to rest and move from the motionless throne of perception, the senses must remain always secondary rather than primary.

The kensei learns the extent to which he can arouse his senses to see or hear without getting mired within them and losing the bright clarity of his perception. Rather he learns to intensify his awareness without allowing either thought or senses to narrow it.

The kensei, unbound by the world, knows how to throw himself completely into a task while yet remaining aloof. The kensei's entire being pours into the work at hand yet without a trace of attachment.



These conditions are the man himself, because a man's life and its conditions correspond to what he is. Any conditions different from those created by life would be artificial for a man and in such artificial conditions the work would not be able to touch every side of his being at once.

People of Western culture put great value on the level of a man's knowledge but they do not value the level of a man's being and are not ashamed of the low level of their own being. They do not even understand what it means.

People do not clearly realize to what a degree their language is subjective, that is, what different things each of them says while using the same words. They are not aware that each one of them speaks in a language of his own, understanding other people's language either vaguely or not at all, and having no idea that each one of them speaks in a language unknown to him. People have a very firm conviction, or belief, that they speak the same language, that they understand one another. Actually this conviction has no foundation whatever.

People imagine that they often, if not always, understand one another, or that they can, at any rate, understand one another if they try or want to. They imagine that they understand the authors of the books they read and that other people understand them. This also is one of the illusions which people create for themselves and in the midst of which they live. As a matter of fact, no one understands anyone else.

Organic life is the organ of perception of the earth and it is at the same time an organ of radiation.

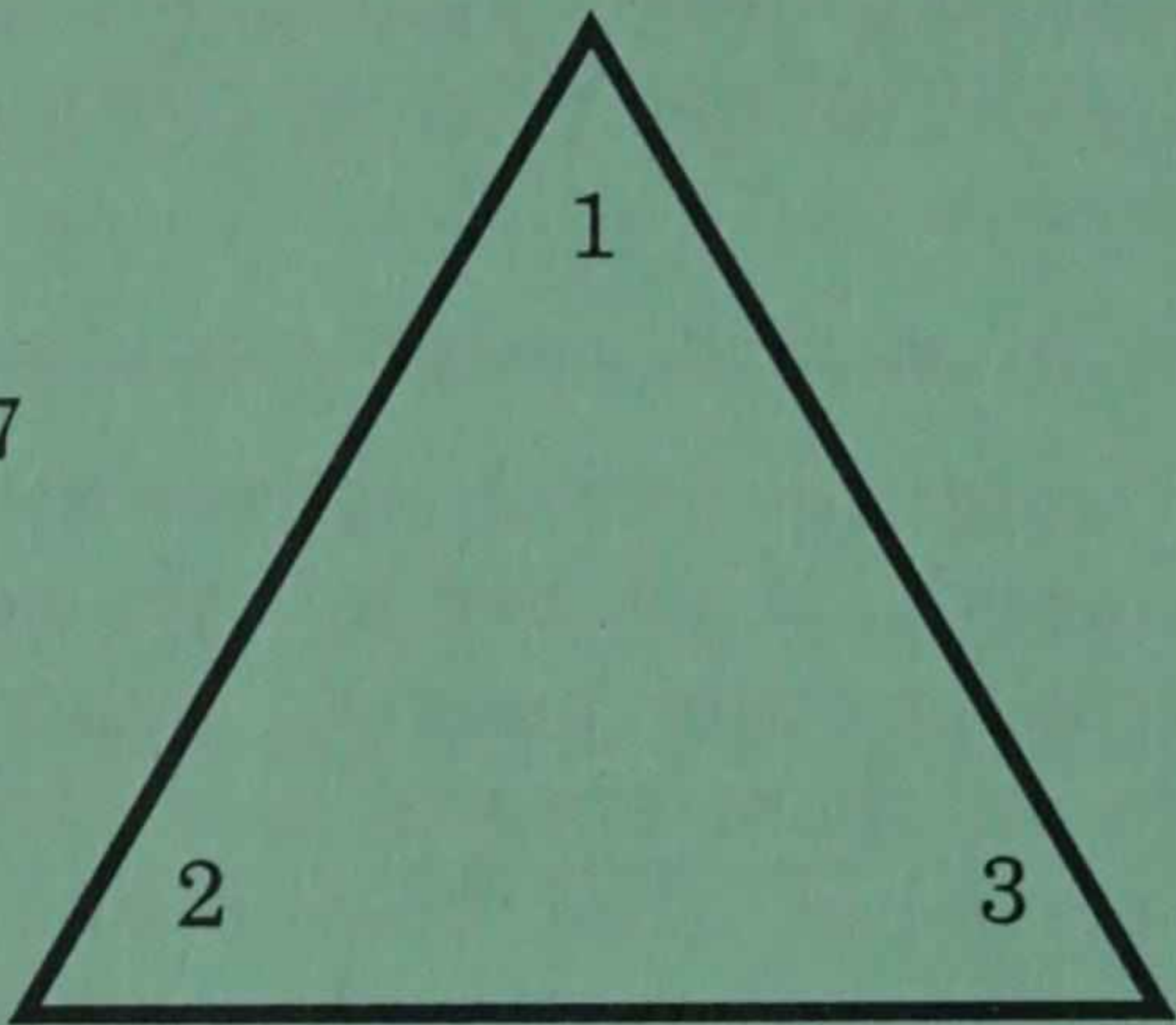
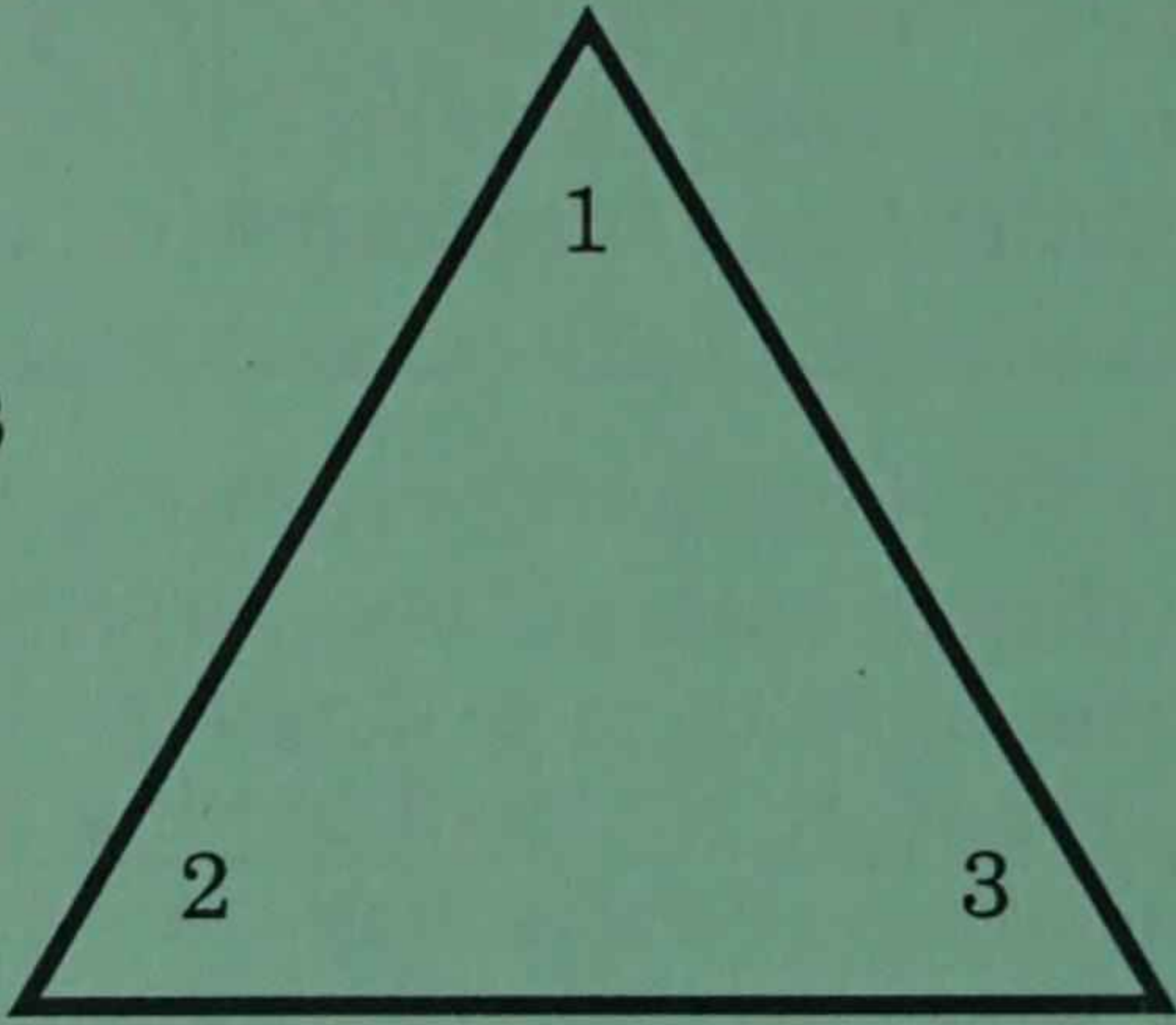
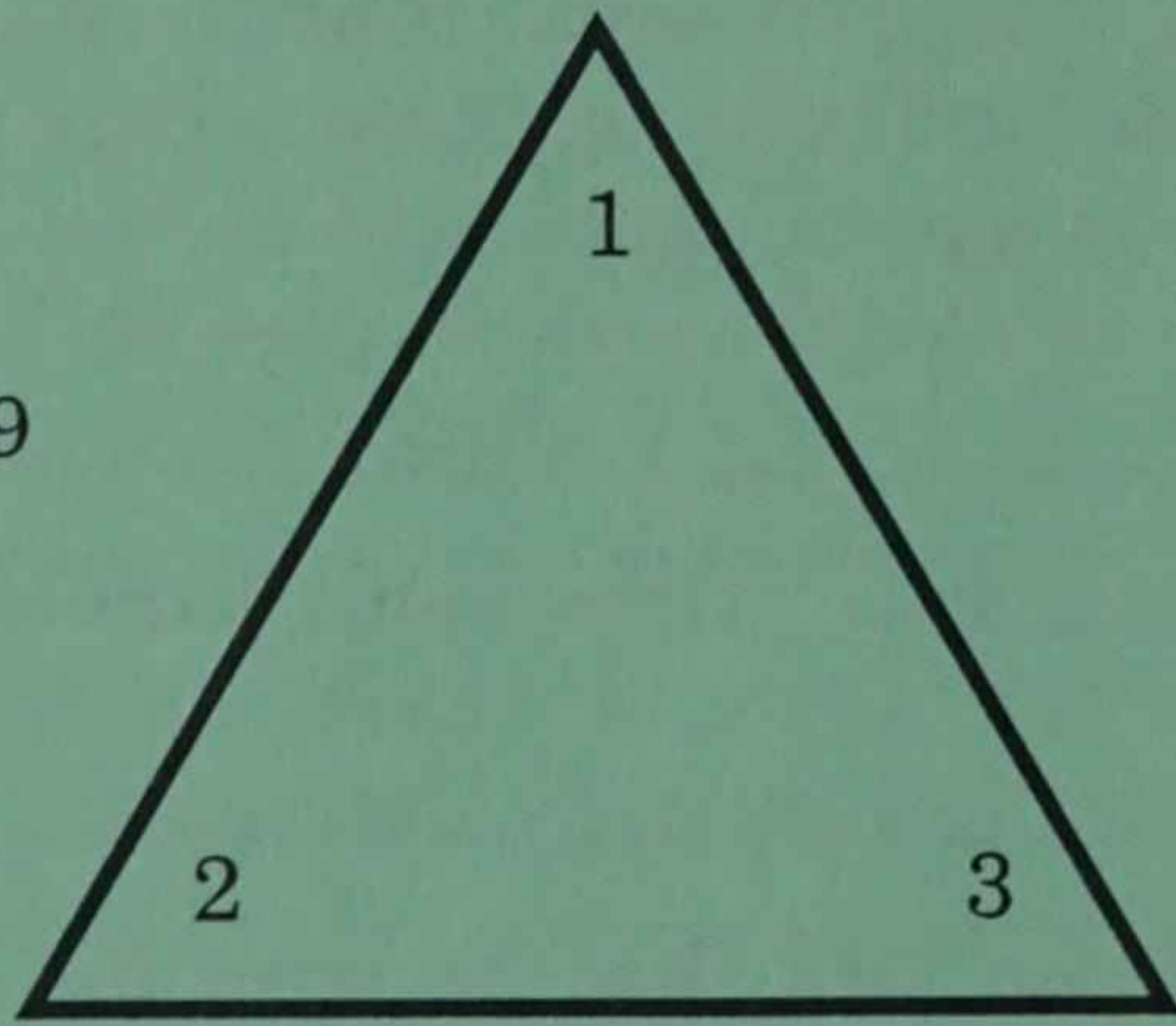
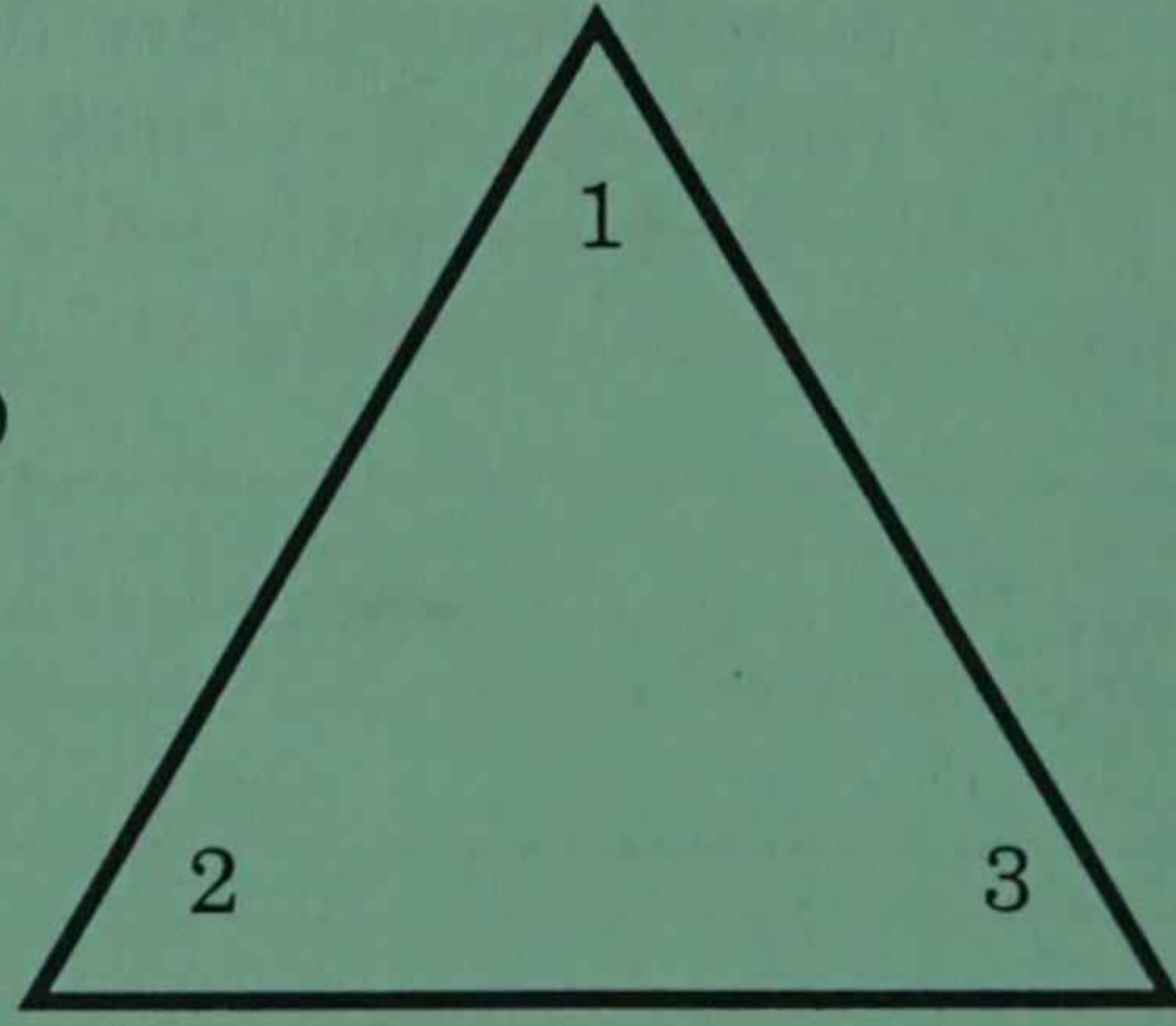
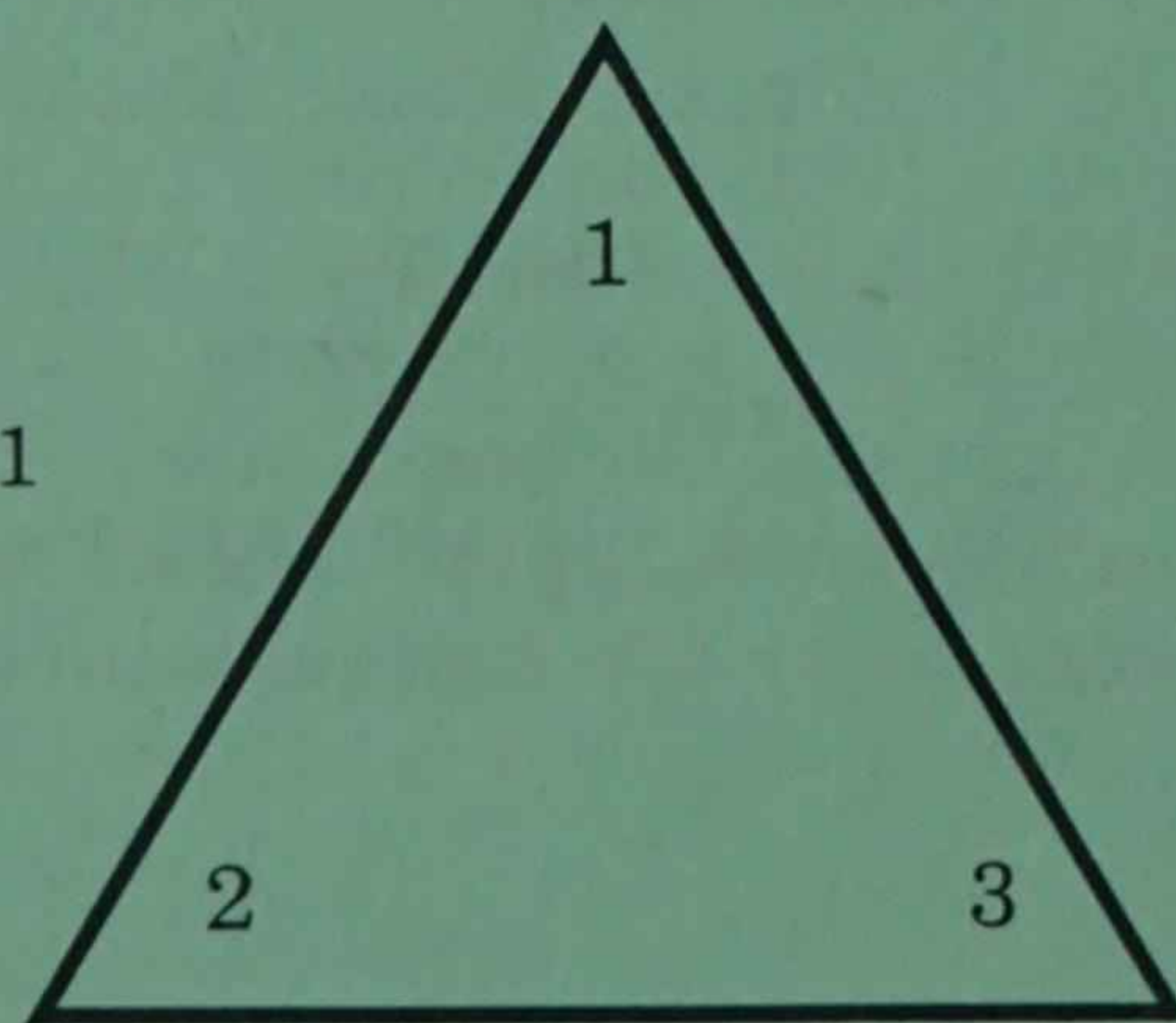
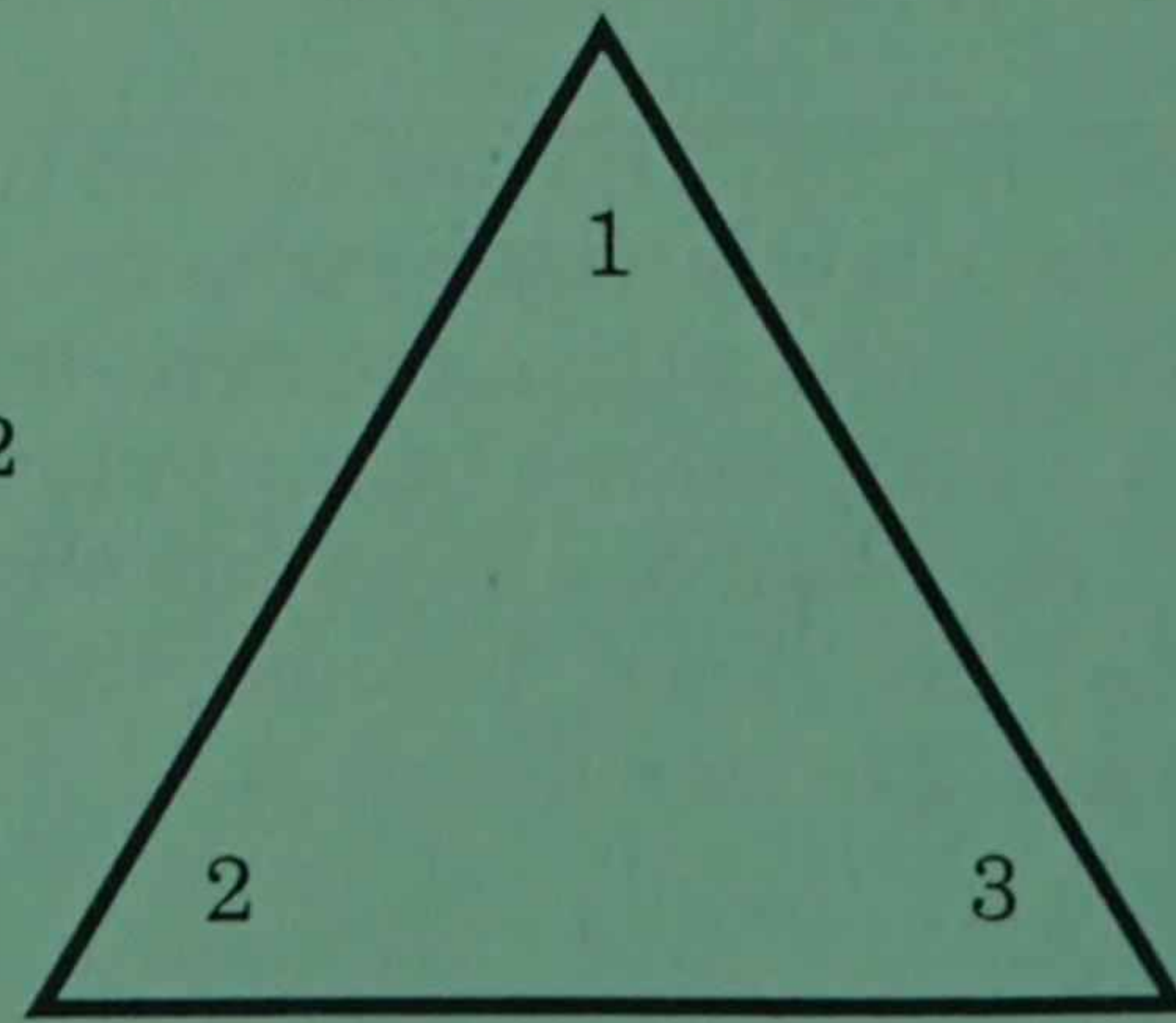
Self-observation brings a man to the realization of the fact that he does not remember himself.

Identifying is the chief obstacle to self-remembering. A man who identifies with anything is unable to remember himself ... Freedom is first of all freedom from identification.

If we take an average cultured man, we shall see that in the vast majority of cases his personality is the active element in him while his essence is the passive element. The inner growth of a man cannot begin so long as this order of things remains unchanged. Personality must become passive and essence must become active. This can happen only if "buffers" are removed or weakened, because "buffers" are the chief weapon by the help of which personality holds essence in subjection.

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

<p style="text-align: center;">Chaos</p> <p style="text-align: center;">1</p> <p>No. 577</p>  <p>Flow Structure</p>	<p style="text-align: center;">Structure</p> <p style="text-align: center;">1</p> <p>No. 578</p>  <p>Flow Chaos</p>
<p style="text-align: center;">the Plan</p> <p style="text-align: center;">1</p> <p>No. 579</p>  <p>the Vision the Dream</p>	<p style="text-align: center;">Spiritual Alchemy</p> <p style="text-align: center;">1</p> <p>No. 580</p>  <p>Virtue Doctrine</p>
<p style="text-align: center;">Unity</p> <p style="text-align: center;">1</p> <p>No. 581</p>  <p>Harmony Sympathy</p>	<p style="text-align: center;">Citizenship</p> <p style="text-align: center;">1</p> <p>No. 582</p>  <p>Understanding Goodwill</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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Announcements

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The Upper Triad Group is currently understaffed and undergoing some financial difficulties. We appreciate your patience during these difficult times.

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